

ny Caryll
**A CHRISTIAN
D I R E C T O R Y
GUIDING MEN TO
THEIR ETERNAL
SALVATION**

DEVIDED INTO THREE BOOKS.

THE first whereof appertaining to Resolution, is only conteyned in
this volume, devided into two partes, and set forth now again
with many corrections, and additions.

THERE is added also a method for the use of all; with
two tables.

By the R. F. Robert Persons Priest of
the Society of IESVS.

Psal. 4. v. 3.

Fili hominum ut quid diligitis vanitatem.
You children of men why love you vanity.

LUC. 10. v. 42.

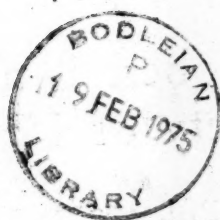
Porro unum est necessarium.
But one thing is necessary.



VVith Licence of Superiors.

M D. C. LXXIII.

1673





A TABLE OF THE CHAPTERS CONTAINED IN BOTH THE PARTS OF THIS BOOK,

*Wherein such as have beene newly added
or much altered in this Edition, are
noted with a starre in the margent.*

In the first part are these.



F the manifold perils and inconveniencies that doe ensue to the world by inconsideration, and how necessary it is for every man to enter into cogitation of his own estate. Chap 1. pag. 1.

* 1.
Of inconsideration.

* *That there is a God which rewardeth good and evil, against all Atheists of old and of our time, with the most inuincible proofes alledged for the same both by Iew & Gentile. Wherein also is set down the confirmation of all Scripture by evident demonstrations. Chap. 2. pag. 19.*

* 2.
That there is a God.

* *Why God created man, & for what end he planted him in this world, and of the obligation that man hath thereby to attend to the affair for which he was sent hyther; to wit, unto the service of almighty God. Chap. 3. pag. 85.*

* 3.
Why man was created.

* 4.
Prooves
of Chri-
stian reli-
gion.

* That this service required by God, must be in Christian religion, the particuler proofes & confirmations of which religion, are set down both by that which passed before Christs appearence upon earth, while he was in this life, and after his ascension into heaven. Chap. 4. pag. 104.

* 5.
Who is a
true Chri-
stian.

* How a man may judge or discern of himself, whether he be a true Christian or not, with a declaration of the two parts belonging to that profession, which are beleefe & life. Chap. 5. pag. 233.

* 6.
Two parts
of good
life.

* Of the two principal points that do appertain to a Christian life, that is to say: to resist all sin, & to exercise all kind of vertue, with the means & method how to perform them both. Chap. 6. pag. 253.

7.
Of the ac-
counting
day.

Of the accompt which Christians must yeeld to God of the duties and offices before rehearsed. As also the Majesty, severity, terrour, and other circumstances of that reconning day, with two several times appointed for that purpose. Chap. 7. pag. 281.

8.
Of the na-
ture of sin
and sin-
ners.

Of the nature of sin, and of the unworthines of him that committeth the same, for justifying the severity of Gods iudgement set down and declared in the Chapter going before. Chap. 8. pag. 304.

9.
Of Gods
Majesty
and bene-
fits.

An other consideration for the further iustifying of Gods iudgements and manifestation of our grievous offence, Taken from the inestimable Majesty of him whom we offend, and of the innumerable benefits which he hath bestowed. Chap. 9. pag. 321.

Of

Of what opinion we shall be concerning the matters aforesaid, at the time of our death, as also what our state shall be at that passage, & how different our iudgement from that it is now. Chap. 10. page 338.

10.
Of the day
of our de-
parture,

Of the great and severe pains and punishments appointed by God for sinners after this life. As also of two kinds and sortes thereof, the one temporal for them that shall be saved, the other eternal for the damned. Chap. 11. page. 367.

11.
Punish-
ments. af-
ter death,

Of the most honorable, excellent, and magnificent rewards and paymentes, ordained for such as trulie serve God, and doe imploy their time in performamance of his most holie commandments. Chap. 12. page. 417.

12.
Of rewat-
des after
this life,

In the second part are these 8.

* Of the first impediment that is wont to let sinners from resolution. Which is, the mistrust & diffidence in God's mercie, through the multitude & grievousnes of their offences. Chap. 1. page. 452.

* 1.
Dispaire of
Gods mer-
cy.

The second let of resolution, which is, the supposed hardnes and austeritie of vertuous life. The fallacie whereof is discovered, & the manifold helps declared that doe make the same most easie, sweet, and pleasant. Chap. 2. page. 490.

2.
Against
supposed
difficulties,

The third impediment that stayeth divers men from resolution in Gods service. Which is the fear they conceive of persecution, affliction losse, danger or tribulation. Chap. 3. page. 539.

3.
Fear of
persecu-
tion,

The

4.
The love
of the
world.

The fourth and greatest impediment that hindereth resolution, to wit: The love and respect which men bear to the pleasures and vanities of this world. Chap. 4. page. 586.

* 5.
Examples
of true re-
solution.

* Examples of true resolution in the two former points, of suffering for Christ, and contemning the world. Adioyned for the better declaration and confirmation of the two chapters next going before. Chap. 5. page. 632.

6.
Against
presumpti-
on.

The fifth impediment of resolution, in the service of almighty God. Proceeding of over much presumption in the mercy of our Saviour, without remembrance of his iustice. Chap. 6. page. 631.

7.
Against
delay.

The sixth thing that useth to stay and hinder men from mature resolution. Which is, the deceitful hope & persuasion to doe it better or with more ease afterward. Chap. 7. pag. 701.

8.
Sloth, Ne-
gligence.
& obdura-
tion.

Of three other lets and impediments that hinder men from resolution, to wit, Slothfulness, careless negligence, and hardness of hart, utterly contemning all things: with the conclusion of this first Book. Chap. 8. page 751.

ERRATA.

To omit many literal and lesser faults

P Ag. 2. l. 6. threer. two l. 28. r. wherof p. 65. l. 25. r. that people p. 66. l. 6. r. of the Messias. p. 71. l. vlt. r. founded. p. 148. l. 23. d. that p. 150. l. vlt. r. in the house. p. 152. l. 22. r. at all. p. 155. l. 14. d. then p. 162. l. 12. r. despise. p. 168. l. 23. r. portend. p. 170. l. 32. r. slay. p. 173. in maig. r. Iewish. p. 185. l. 21. r. to life p. 221. l. 1. r. from worse to worse. p. 237. l. 22. r. reign. p. 273. l. 5. r. reward. p. 274. l. 3. r. ways. p. 378. l. 12. r. all idle. p. 424. l. 2. r. meats. p. 425. l. 17. what shall thy p. 465. l. 23. there. p. 487. l. 17. r. putrify. p. 631. l. 1. they. p. 750. l. 18. r. & not otherwise.

OF THE MANIFOLD HURTS

And Perils that ensue to the world by
Inconsideration.

*And how necessary it is for every man to enter into cogitation
of his own estate, whilst he hath time.*

C H A P. I.



HE Prophets and Saints of Almighty God, who from time to time have been sent by his merciful providence, to advertise and warn sinners of their perillous estate and condition; have not onely fore-told them of their wickedness and im-

The charitable proceeding of God by his Prophets.

minent dangers for the same: but also have revealed the causes thereof, whereby they might the better provide remedy for the inconveniences to come.

2. Such is the charitable proceeding of our most mercifull Lord with the children of men; and among other causes, none is more general or more often alledged, then the lack of Consideration; by which, as by a common snare and deceit of our adversary, most men fall into sin, and are holden also perpetually in the same, to their final destruction and eternal perdition. So *Esay* the Prophet, speaking of the careless Nobility and Gentry of *Iury*, that gave themselves to banqueting and disport, without consideration of their duties towards God; repeareth often the threat of *woe* against them, and then putteth down the cause in these words: *The lute, and harp, and tymbrel, and*

The danger of Inconsideration.

Esay 5.

The sensual
life of the
Jewish
Gentry.

shalm, and good wine aboundeth in your banquets; but the works of God you respect not, nor have you consideration of his doings. And then ensueth: Therefore hath hell enlarged his soul, and opened his mouth, without all measure or limitation, and the stout and high, and glorious of the people, shall descend into it.

3. Here are three causes (as you see) and two effects linked together, of these Jews damnation, the one depending of the other. For as good chear and sensuality brought these men to Inconsideration of Gods works and proceedings towards sinners, so Inconsideration brought them to the mouth and pits-brim of hell. I say, that Inconsideration of Gods works towards sinners, brought them to this peril, for that it followeth in the very same place; *And the Lord of Hosts shall be exalted in judgment, and our holy God shall be sanctified in justice:* as if he had said, that albeit you will not consider now Gods judgments and justice amidst the heat and pleasure of your feasting, yet shall he by exercising the same upon you hereafter, be known, exalted, and sanctified throughout the world.

Esay 47.

The daughter of Babylon forgetteth her end,

4. The like discourse maketh God himself by the same Prophet, to the daughter of Babylon, and by her, to every sinfull and sensual soul figured by that name. *Come down (saith he) and sit in the dust, thou daughter of Babylon: thou hast said, I shall be a Lady for ever, and hast not put upon thy heart the things thou shouldst, nor hast thou had remembrance of thy last end, &c. Now therefore hearken thou delicate daughter which dwellest so confidently: There shall come upon thee an evil, wherefore thou shalt not know the off-spring, and calamity shall rush upon thee, from which thou shalt not be able to deliver thee. A misery shall overtake thee upon the sudden, which thou shalt not know, &c.*

5. Holy Jeremy, after he had weighed with himself

self what miseries for sin the Prophets *Esay*, *Amos*, *Hosee*, *Ioel*, *Abdias*, *Micheas*, *Nahum*, *Sophonias*, and himself (all which Prophets lived within the compasse of one hundred years) had fore-told to be imminent upon the world: not only to Samaria and the ten tribes of Israel, which were now already carried into banishment to the furthest parts of the East: but also to the States and Countrys that most flourished at that time (as by name, to *Babylon*, *Egypt*, *Damascus*, *Tyrus*, *Sidon*, *Moab*, and finally to *Ierusalem* and *Judea* it self, which he fore-saw should soon after most pittifully be destroyed:) when he saw also by long experience, that neither his words, nor the words and crys of the other fore-named Prophets, could any thing move the hearts of wicked men: he brake forth into this most lamentable complaint: *Desolatione desolata est omnis terra, quia nullus est qui recogitet corde*. The whole earth falleth into extream ruine and desolation, for that there is no man which considereth deeply in his heart.

Reg. 4. 15.
& 17.

The complaint of
Ieremy for
inconsideration, Ict.
22.

6. This complaint made good *Ieremy* in his days for compassion of his people, that ran miserably to perdition for want of consideration. And the same complaint, with much reason, may every good Christian make at this time, for the infinite souls of such as perish dayly by Inconsideration. Whereby as by a general and remediless enchantment, many thousand souls are brought asleep, and do find themselves within the gates of hell, before they misdoubt any such inconvenience, being led through the vail of this present life, as it were blind-folded, with the vail of careless negligence (like beasts to the slaughter-house) and never permitted to see their own danger, untill it be too late to remedie the same.

7. *Propterea captivus ductus est populus meus, quia* *Esay* 4.

non habuit scientiam, "saith God by the mouth of *Esay*:
 "therefore, and for this cause is my people led away
 "captive in all bondage and slavery to perdition, for
 "that they have no knowledge, no understanding of
 "their own estate, no fore-sight of the times to come,
 "no consideration of their danger. Hence floweth
 "all the misery of my people, and yet this is a myste-
 "ry that all men will not know. Will you see what a
 mystery and sealed secret this is? hearken then how
 one describeth the same, and with what circumstances.
 Furthermore (saith he) a certain hidden word was
 spoken unto me, and mine ear as it were by stealth, re-
 ceived the vains of his whispering: it was in the horror
 of a uision by night, when dead sleep is wont to possess
 men. "Fear came upon me, and trembling, and all
 "my bones were extremly terrified. At length a spi-
 "rit past by in my presence, whereat the hairs of my
 "flesh stood up in horror. There stood before me one
 "whose face I knew not. His image was before mine
 "eyes, and I heard his voice as the sound of a soft air.

The myste-
 ry of In-
 considera-
 tion, set
 forth many
 thousand
 years past
 by *Iob. c. 4.*

Iob Ibid.

8. Hitherto is described in what manner and or-
 der this secret was revealed: but now, what said this
 vision or spirit (think you) at the last? Truly he
 made a short discourse, to prove by the fall of the
 Angels for their sin, that much more, *Qui habitant*
domos luteas, & terrenum habent fundamentum, consu-
mentur velut à tineas, & de mane usque ad vesperam suc-
cidentur. They who dwell in houses of mortar (as
 all mortal men do, whose bodies are of flesh) and
 they, which have their foundation of earth (as most
 folk of this world have, that put their confidence in
 things of this life) must all consume by little and lit-
 tle, as the cloath doth by the moth, and at length they
 must upon the sudden (within less space perhaps
 then is from morning to night) be cut down and dis-

Iob 4.

A collecti-
 on to be
 noied.

Lib. 1. part. 1. Hurts that ensue of Inconsideration.

5

dispatched, when they think least of it.

9. And to shew that herein standeth a point of high secrecie (I mean, to consider and ponder well this discourse) he maketh his conclusion in these words immediately following: & *quia nullus intelligit, in aeternum peribunt*: And for that few or none of those men before mentioned, who have such earthly foundations, do understand this point aright (I mean, of their sudden death, and cutting off from this world) therefore must they perish eternally, & this is a secret which few men will believe. *Vir inscipientes non cognoscet*, (saith David) & *stultus non intelliget hac*: "An unadvised man will not learn these things, nor will a fool understand them. But what things? it ensueth in the same place: how wonderfull the works of God, and how deep his cogitations are about sinners, who spring up as grass, and flourish in this world, *ut intereant in saeculum saeculi*, to the end they may perish for ever and ever.

Lack of consideration, cause of eternal destruction.

Psalm 91.

A point that fools will not consider.

10. The Prophet *Daniel* had many visions and strange revelations of great and high mysterys: but one amongst all other (and this not the least) of the most dreadfull judgement of God upon sinners in the end of the world. The vision was by the great river *Tygris*; where, as divers Angels were attending about the banks; so upon the water it self stood one in the likeness of a man, of exceeding dreadfull majesty; his apparel being onely linen, through which his body shined like precious stone, his eyes like burning lamps, his face like flashing lightning, his arms and legs like bras inflamed, and his voice as the shout of a whole multitude of people that should speak together.

Dan. 10.
A most terrible vision of Daniel, wherein he saw Christ

11. This was Christ by all interpretation, at whose terrible presence when *Daniel* fell down dead, he was erected again by an Angel, and made strong to abide

Dan. 12.

the vision, and so having heard and seen the most wonderfull things that in his book he recounteth; he was bold to ask a question or two for better understanding thereof, and his first question was: *How long it should be, ere those most wonderfull things took their end?*

A secret.

Whereunto the man upon the water answered, By stretching out both his brasen arms to heaven, and swearing strangely by him that lived for ever and ever; that it should be *a time, and times, and half a time*. Which answer Daniel not understanding, began to question further, but he was cut off with this dispatch: *Go thy way Daniel, for these speeches are shut up and sealed untill the time preordained*. And yet for his further instruction, it was added in the same place, *Impie agent impij, nec intelligent*. Wicked men will always do wickedly, and will not understand these mysteries, albeit we should never so much expound them.

Dan. 12:

VVillfull ignorance.

12. Whereby, as by all the rest that hitherto hath been alleadged is made apparent, that Inconsideration, Negligence, careless Ignorance, and lack of understanding in our own estates, and in Gods judgments and proceedings with iniquity and sin, hath been a bane, and a common perdition of recheless men, from time to time.

The cause of so much sin at this day.

Iob. 15.

Luk. 19.

13. And if we will turn our eyes to this our age, much more shall we see the same to be true. For what is the cause (think you) why at this day, we have so many of those people, whom holy Iob doth call *abominable, that drink up iniquity as beasts do water*, that commit all sin, all injustice, all turpitude, without remorse or scruple of conscience? what is the cause of this (I say) but lack of consideration, lack of understanding, lack of knowledge? For as Christ said to Jerusalem touching her destruction, *Si cognovisses & tu, &c.* If thou also (O sinfull Soul) didst know, what hangeth

eth over thy head for this careles life of thine : if thou (daughter of Babylon) wouldst remember and ponder in thy heart what shall be the end of these thy delights : thou wouldst not live so pleasantly as thou dost. *Nunc autem abscondita sunt hæc ab oculis tuis.* But now (saith Christ) these things are hidden from thine eyes.

Esa. 47.

Luc. 19.

14. Not, but that thou mayst have known them if thou wouldst, but for that thou art one of them, who say to God : *Scientiam viarum tuarum nolumus* : we will not have understanding of thy ways ; one of them, *qui sunt rebelles lumini*, that are rebellious against the light and illumination of Gods grace : one of them, *qui nolunt intelligere ut bene agant* ; that will not understand to do well. And finally one of them, *qui declinant aures, ne audiant legem*, that turn away their ears to the end they may not hear Gods law : *quorum oratio est execrabilis*, whose not only life, but also prayer, is execrable and detestable in the sight of their Maker.

Voluntarie
inconsideration.

Iob 21.

Iob. 24.

Psal. 35.

Prov. 28.

Ibidem.

15. Truly, nothing in reason can be less tolerable in the presence of Gods Majesty, then whereas he hath published a law unto us, with so great charge to bear it in mind, to ponder it in heart, to study and meditate upon it both day and night, at home and abroad, at our up-rising, and at our down-lying ; to make it our cogitation, our discourse, our talk, our exercise, our rumination, and our delight : that we should notwithstanding so contemn the same, as to make it no part of our thought, but rather to flie the knowledge thereof, as we see most men of the world do, for not troubling their consciences.

Deut. 6.

11.

Ios. 1.

Psal. 118.

Eccl. 6. &

22.

16. But the Holy Ghost hath layd down the reason hereof long ago in these words : *Cum sit timida nequitia, dat testimonium condemnationis.* For that wickedness in it self is always fearfull, it giveth witness against

Sap. 17.

The first
cause why

foolish
men flie
confidera-
tion.

Act 24.

Ioseph. lib.
20 antiq.
cap. 5.

it self of damnation, whensoever it thinketh of the law of God, or of honesty. So *Felix* the governor of *Iury*, when *S. Paul* began to talk of *justice, chastity, and Gods judgments* before him, he was wonderfully afraid, and said to *Paul*: that he should depart for that time, and that he would call for him again afterward when occasion should require. But he never did, and what was the cause? For that (as *Iosephus* testifieth) he was a wicked man, and *Drusilla* his fair Lady, that was with him at *S. Pauls* speech, was nor his true wife, but taken by allurement and violence from another, and therefore it offended them both to hear preaching of chastity.

17. This then is one principal cause, why men of this world will not enter into consideration of their own estate, and of Gods Commandments; least they should read and see their own faults, and bear witness against themselves, of their own condemnation.

Whereunto the Scripture annexeth another cause, not far unlike to this, which is, that worldly men do so drown themselves in the cares and cogitations of this life, as they leave in their minds no place to think upon Gods affairs; which are the business of their own souls. This expresth *Ieremy* the Prophet most effectually, when having made his complaint, that notwithstanding his preaching and crying in the Temple gate for a long time together, where all the people passed by him, and heard him; yet no man saith he, would enter into consideration, or say with himself, *what have I done?* whereof he addeth presently the cause and reason: *Omnes enim conversi ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set upon their own courses and ways, and do run in the same, with as great vehemency and fierce obstination, as a furious armed horse, when he heareth the Trumpet in the beginning of the battail. By which comparison

The second
cause vwhy
men flie
confidera-
tion

Ier 7.

Ier. 8.

Lib. 1. part. 1. Hurts that ensue of Inconsideration.

For the Holy Ghost expresseth lively the irrecoverable estate of a settled worldly man, that followeth greedily his own designments in the negotiation of earth.

18. These then are two of the chief causes of Inconsideration, to wit, wilfull aversion upon fear to see their own danger, and obstinate occupation in the vanities of this life. And yet mentioneth the Scripture a third sort also of inconsiderate men, who neither of set purpose, nor yet of great imployment in worldly affairs, do neglect consideration, but rather of a certain lightness and idle negligence, for that they will not trouble their heads with any thing but disport and recreation, of whom it is written: *Æstimaverunt luseresse vitam nostram*. They esteem this life of ours to be but a play-game. And in another place of the same men: *ita securi vivunt, quasi justorum facta habeant*. They live as securely and confidently without care or cogitation, as if they had the good works of just men to stand for them. But as the Holy Ghost pronounceth in the same place; *hoc vanissimum*, this is vanity and folly in the highest degree.

The third cause of inconsideration.

Sap. 15.

Eccles. 3.

19. For as in things of this life, he were but a foolish Merchant, that for quietness sake would never look into his account-books, whether he were behind hand or before, and as that ship-master were greatly to be pittied, that for avoiding of care, would sit down and make good cheer, and let the ship go whither she would: so much more in the business of our soul is it madness and folly, to fly consideration for eschewing of trouble, seeing in the end this negligence must needs turn upon us much more trouble, and irreparable calamity. For as *Jeremy* saith to all such men: *in novissimo dierum intelligetis ea*: In the end of your days, you shall not choose but know, and see, and understand these things, which now for delicacy you will

A comparison.

Jer. 30. & 33
In the end
evil men
shall understand
whether they will
or no.

not

not take the pains to think of. But when shall this be trow you? he telleth plainly in the same place: *VVhen the fury of our Lord shall come forth as a whirl-wind, and shall rush, and rest upon your heads as a tempest; then shall you know and understand these things, which commonly is too late.*

S. Bernard
writeth
five books
of conside-
ration to
Eugenius
Pope.

20. That blessed man S. Bernard, when *Eugenius* was chosen Bishop of *Rome*, that had been his scholler, and child in obedience before, weighing with himself the great dangers that he was like to fall into by that high state of life, and infinite business, and distractions, which it was to bring with it, if he were not prevented, and well warned before-hand; wrote five Books of *Consideration* unto him: wherein after he had told him effectually the utility and necessity of *Consideration*; he cometh in his second Book to lay before him, first what *Consideration* is; and secondly, wherein it shall principally be used. *Consideratio* (saith he) *est intensa ad investigandum cogitatio*. *Consideration* is an earnest and intense cogitation to find out the truth of matters: so as every cold, negligent, or slight cogitation is not sufficient to consideration, but it must be earnest, and ardent. Secondly he sheweth him, that this consideration must be first and principally about himself, and his own state of soul, and not onely of others, if he will be wise indeed.

What con-
sideration
is.

Bernard I.
2. de consi-
derat. c. 2.

Ibid. cap. 3.

Mat. 16.

1 Cor. 13.

21. From your self (saith he) must your consideration begin, lest in vain you extend your ears to others, neglecting your self. "You know who asketh you, *what will it profit, if you gain the whole world, and lose your self?* and though you be wise, yet wanteth there somewhat to your wisdom if you be not wise to your self. You will ask (perhaps) how much there wanteth? truly as I think all; for albeit you should know all mysterys, the breadth of the earth, the

“the heighth of heaven, the depth of the sea, yet if
 “if you know not your self, you shall be like him,
 “that buildeth without foundation, and your work
 “will be ruine and no building. Wherefore let your
 consideration begin from your self, and not onely
 this, but end also in your self, &c. Be you the first
 and last to your self.

Considera-
 tion must
 begin and
 end,

22. Thus good S. Bernard, whereby we may see,
 what account he made of this vertue of mature confi-
 deration, concerning the state of our own souls, and
 no doubt with great reason. For if consideration might
 have due place in the world, infinite inconveniences
 would presently be presented, and few damned. We
 read in the Gospel, that Christ our Saviour commen-
 ded the prudence of that unjust Steward, for that at
 last he had used good fore-sight, and consideration of
 his poor estate to come, when he should be put out of
 his office, and called to account, though it was with
 the injury of his Lord and Master; whereby we may
 easily gather, how much more gratefull it would be
 unto his divine Majesty, if we that are stewards also of
 his talents in this life, would enter into serious confi-
 deration of our present estates, and thereby use pru-
 dent prevention also for the time, or rather eternity to
 come.

Considera-
 tion if it
 were well
 used,
 would ex-
 clude dam-
 nation.
 Luk. 16.

23. And truly if we ponder well the matter, and
 yield unto each thing that which is due, I am of opi-
 nion, that the two main gates of perdition or salvation
 in the next life, are these two of *Consideration* and *In-*
consideration; For if we should demand of most of those
 unfortunate spirits that be now in everlasting misery,
 what was the cause or principal origen of their ruine,
 they would answer *Inconsideration*, as they do in effect,
 when in the Scripture, with lamentable voice they say:
Nos insensati, &c. We senseless men did esteem the life

Considera-
 tion and
 inconsidera-
 tion, the
 two main
 gates of
 perdition
 and salva-
 tion.
 Sap. 5.

of

Ezal. 112.

of good men to be madness; which is as much as to confess, that they never entred into consideration thereof, nor of their own life. And on the other side, if we should ask those happy souls that be in heaven, what was the first step to their conversion in this world, and thereby to their everlasting felicity in the next, they would alleadge us some pious cogitation, or consideration well followed by them, when they were upon earth: *Cogitavi vias meas, & converti pedes meos* (saith he) *I entred into cogitation of my ways, and thereupon turned my course to follow thy commandments.* O happy cogitation, that wrought such a turn, and gained thereby such a crown of eternity.

Mar. 19.

Mat. 6.

24. We read of that famous, and great servant of God S. *Anthony*, as also of blessed S. *Francis*, that being yet secular men, and coming into the Church in time of divine service, and hearing those words of the Gospel. *If thou wilt be perfect, go and sell all thou hast and give to the poor.* And these other words to the Apostles. *Do not possess gold nor silver, nor mony in your purses, nor two coats, neither shoes, &c.* They entred into such earnest consideration, and ponderation upon these words, as both of them became Saints thereby, the first framing his institute of life according to the first speech, and the second to the later, and many thousands by their examples, rules and directions, have obtained since that time the same felicity by the same means of frequent and pious consideration.

How Consideration must descend to particulars.

Sect. I.

How much
General-
beeth to
considera-
tion.

Great then and soveraign is the use and utility of Consideration to the amendment of our lives in this world, and consequently to our salvation in the

next;

next, yea, God by the Prophet *Ezechiel* doth ascribe as it were to this, the begining of all our spirituall good, and leaving of sin. For that having made a large discourse concerning sin and justice, and that the son shall not bear the sin of his father, nor the justice or good life of the father, be frustrated by the wickedness of the son, his conclusion is, that every one shall bear his own burthen. *Anima qua peccaverit ipsa morietur.* The soul that sineth, she shall die for it her self, and no other. And then shewing us the means, how a man of a sinner may become vertuous, and therby, instead of damnation, receive life everlasting: he attributeth the begining of all to consideration, thus; *Considerans enim* (saith he) *& avertens se ab omnibus iniquitatibus suis, quas operatus est, vita vivet, & non morietur.* He entering into consideration of his own estate, and therby turning himself away from all the iniquities which he was wont to work, he shall live and not die; as if he had said, that a man that is considerative, or useth often and frequent consideration, cannot perish everlastingly.

Ezech. 18.

26. *Philippus Comineus*, a very judicious Author, writing the history of *Lewis the XI. King of France*, and of *Charles Duke of Burgundy* (both which he had served, and been of their counsel) doth upon good occasion ask this question; How is it possible that some Christian Princes of his days, knowing and believing the Articles of the Christian Faith, (as must be presumed they did) could, notwithstanding, be such in their life and actions, as he knew them to be? Unto which question he finally answereth, that he could alleadg no other reason, then either infidelity or inconsideration; and for that it were hard to suspect the first, (they all professing Religion as they did) he ascribeth the whole unto the second, which is lack of consideration, affirming, that their belief of the Articles of Christian Religion

The speech
of Philip-
pus Comi-
neus in his
history.

Religion, which concerned good life and juſt proceeding, together with the reward of the one, and puniſhment of the other, was in groſs, and general onely: that is to ſay, they believed in generall, that there was a God, that he rewarded good and evil, that there is a hell, a heaven, a judgment, and the like; but never unfolded the matter in particular, nor applyed the ſame to themſelves, nor entred into conſideration how ſoon it may fall to their lots to be called unto this account or puniſhment, and to prove the effects of this doctrine; for if they had (ſaith he) it had been impoſſible for them to have lived as they did.

Similitudes
to ſhev
the neceſſi-
ty of conſi-
deration.

27. Oh (good Chriſtian) how many be there at this day of miſerable Chriſtians in the world; that believe the foreſaid Articles onely in groſs, that hold them in their mind as a fardel of precious wares, but never open and look into them, or examine them in particular by due conſideration, and conſequently do gather little profit from them; for as a ſweet pomander, be it never ſo excellent, if it be not handled and chaſed, yieldeth little ſmell; and as the nut or almond, if the ſhell be not opened and broken, giveth not the kernel; or as a medicine, be it never ſo wholeſom and effectual, worketh little commodity, if it lie by us, and never be applyed: ſo fareth it with us in theſe Articles of our Belief, which albeit of themſelves they be moſt forcible and potent to work vertuous life in us, yet if they be not opened, handled, looked into by often contemplation, conſideration, and meditation, if they be not heated or chaſed, as it were, by exerciſe of the powers of our mind therein, (to wit, our memory, underſtanding and affection) they remain cold, and work no great effect. Let us conſider an example or two.

28. Who doth not believe that he ſhall die, and after death go to judgment, and be damned alſo, if he have

he have lived wickedly? What Christian (I say) believeth not this? and yet liveth as though he believed it not; what is the reason? For that he believeth it in gross, without entrance into particular considerations; he believeth he shall die, but he considereth not when, nor where, nor how shortly, or miserably it may be, and so is not moved with the cogitation thereof: but if he did enter earnestly into consideration of the thing, not as far absent, but present, to wit, that himself were now at the point of death indeed, and could escape no longer; if he considered how he should look at that houre, what he should feel both in body and mind; what fears, what griefs, what gripes, what pangs in that passage; the horror of his estate after, and this not for a year or two, or twenty, or a thousand, or a million, but for all eternity; and that now he is ready to be laid on the bear, and to be carried forth with his feet before him to the grave, there to be gnawn and consumed by worms, and never to appear more in flesh, but at the great day of universal judgment.

The difference between consideration in general and in particular.

29. He that should (I say) consider earnestly these particular Points, with many other that I premit in this matter, and should persevere some good time in this meditation, and imagine them present, as hath been said, and not far off from him, (for therein consisteth the greatest deceit, in that a few years are accounted a great distance of time, yea, and sometimes a few months or days) he that should do this seriously, should feel himself moved after another manner, then onely by talking of the matter in general, and it is like he should feel some part of that inward heat which King David felt, when he said, *In meditatione mea exarscit ignis*: I feel fire to be inflamed within my breast in my meditation of thy Commandments, and Justifications, O Lord. And what marvel, seeing he testi-

Psal. 38.

fieth

Psalm 118.

fieth of himself in another place, that this meditation was *his continual exercise both day and night*, which if we could truly say, also, I doubt not but we should feel the same effects, and reap the same fruit.

30. But for that we do never lightly enter earnestly into this holy exercise of meditation, or due consideration of our estate; or if we do, it is either sleightly, or in general, as hath been said, we rest commonly without any profit at all, which is the greatest oversight, folly, and infelicity that can be in the world, as men that have souls and know them not, have understanding and use it not, have memory and remember not themselves, nor their greatest good and hurt; have will and affection, but apply them not, but onely to trifles and vanities of the world: and finally, as men that be wholly out of themselves, and possessed with a most lamentable lethargy and deadly stupidity, for lack only of the life and spirit of true consideration.

The conclusion of the Chapter.

31. Wherefore, to conclude this Chapter (my dear brother) for that consideration is so precious and profitable, so needfull and necessary a thing as hath been declared, I thought it convenient in this first front and entrance of my Book, to place the mention, and diligent recommendation thereof, as of a thing most requisite for all that ensueth. For without consideration, neither this that I have said already, nor any thing else that shall or may be said hereafter, can yield thee profit, as by most lamentable experience we see dayly in the world, where many millions of men passe over their whole age, without taking profit of so many good books, so many preachings, so many vertuous examples, so many terrible chastisements upon sinners, which every where they see before their face. But yet for that they will not, or have not leasure, or dare not, or have not the grace to enter into consideration

The misery of the world.

ration thereof: they passe over all, as rich men do pills, diverting as much as they may, both their eys, ears, and cogitations, from all such matters as are ungratefull unto them.

23. But as good *Ieremy* saith, the time will come, when they shall be inforced to see, and know, and consider these things, when perhaps it will be too late to reap great comfort or consolation thereby. Wherefore (dear brother) that which perforce thou must do in time to come, and that perchance to thy greater damnation (I mean to enter into consideration of thine own estate) do the same now willingly to thy comfort and merit, for preparing the way to thy salvation. Prevent the day, and redeem the time according to *S. Pauls* wise counsel: run not headlong with the world to perdition, stay some time as holy *Ieremy* admonisheth thee, and say to thy self, what do I? whither do I go? What course hold I? What shall be my end? Take some time from thy pleasures, and from the company of thy delightfull friends, to do this, although it be with some loss of pastime and recreation: for I assure thee, it will recompence it self in the end, and make thee merry, when thy laughing friends shall perchance weep.

Ier. 13. 3.

Ephes. 5.

Ierem. 7.

33. To which effect, and for thy better help in this matter, I have thought good to lay down the severall considerations following: the scope and argument of all which may be reduced to two Heads, mentioned by good *S. Augustine*, when he so earnestly asked of God in his devout prayers, *Vt cognoscam te, & cognoscam me*, that I may know thee (O Lord) and that I may know my self. Of the knowledge of God, Christ our Saviour said unto his Father in great fervor of spirit, *This is life everlasting, that men know thee, which art onely true God,*

Aug lib. 3.
Conf. c. 7.

Iohn 17.

How we
come to
know God
and our
selves.

and Iesus Christ whom thou hast sent. Which is as much as to say, as to know God and Christian Religion. And out of this knowledge of God (if once it be truly had) ensueth presently the knowledge of our selves also. For as in Philosophy, the knowledge of one contrary, bringeth in the knowledge of the other: so here, the right knowledge of Almighty God, and of his most eminent perfections, doth lead us, as it were by the hand; to know our selves, our baseness, and frail infirmities.

The way
to know
God in this
life.

34. Gods nature and essence we cannot know in this life, but the onely means to know God here, is to know his attributes and perfections, that is to say, to know his Majesty, to know his Mercy, to know his Judgments, to know his Hatred to sin, his Favour to the good, his Benefits and Promises to all; his Grace, his Threats, his Ways, his Commandments, his dealing towards other men before us, his Will, what he would have us to do; to what end he created us; why he placed us in this world; what we are bound to do; what helps we have for the same; what lets and impediments we ought to avoid, and the like: all which things, the considerations following do set before our eyes; and consequently they do teach us to know God and our selves aright. Read then therefore (dear brother) with attention, and remember the words that God useth to all: *Vacate & videte quoniam Ego sum Deus.* Take leasure and consider that I am God. It must not be done in haste, nor as the fashion is, for curiosity, to read three or four leaves or lines in one place, and so in another, and be weary, and cast off the book, and return to trifles again: but it must be done with such serious attention, leasure, and application, as apperaineth to so great a business, which in truth is the weightiest that possibly under heaven may be taken

in

Psal. 45.

Gods mat-
ters must
be thought
upon lea-
surely.

in hand. It is the business whereof Christ meant especially, when he said: *Vnum est necessarium*, one onely thing is necessary. Luc. 10.

35. For that all other things in this world are but trifles to this, and this alone of it self, of more importance then they all put together: Remember, that if it were a temporal matter, but of a thousand pounds rent by year, how attentive wouldst thou be in examining and reading over thy writings and evidences for the same; but this concerneth thy life or death everlasting, and therefore of much greater importance.

T H A T T H E R E I S A G O D

Which rewardeth Good and Evill, against all
Atheists of old, and of our time:

*With the Proofs alleadged for the same, both
by Jew and Gentile.*

C H A P. II.

IT is a thing both common and ordinary in Sciences and Arts, when they are learned or delivered by others, to suppose divers Points and Principles, and to pass them over without proof, as either known before to the learner, or else so manifest, easie, and evident of themselves, as they need no other proof; but onely declaration.

A common custom in Sciences, to suppose Principles.

So when we take in hand to instruct a man in Chivalry, or feats of arms; we do suppose that he knoweth before (were he never so rude) what a man, what a horse, what armour, what fighting meaneth: as also that War is lawfull and expedient in divers cases, that Princes of the world may wage the same; that Soul-

An example in Chivalry.

diers have to live in order and disciplin under their Regiment; and that Kings for this cause do hold their Generals, Livtenant-Colonels, Captains, and other like Officers in their bands, garrisons, camps and armies.

In Handy-
crafts.

2. In manual Arts and Occupations likewise, it is evident, that divers things must be presupposed to be fore-known by the Learner, as in husbandry or agriculture, in building, in painting, and other such exercises, when a man is to be taught or instructed, it were not convenient for the Teacher, to stand upon every point or matter that appertaineth to the same, but must leave and pass over many things as apparent of themselves, or easily to be discerned of every learner by nature, sense, reason, or common experience.

In liberal
Sciences.

Grounds to
be granted
in sciences
In Logick.

But yet in liberal sciences and professions of learning, is this more apparent, where not onely such common and vulgar points are to be presumed, without proof or discourse, but also certain propositions are to be granted in the begining, as grounds, whereupon to build all the rest that ensueth. So the Logician (for example) will have you yield, ere he enter with you, *That contradictory Propositions cannot be together either false or true: neither, That one thing may be affirmed, and denied of another, in one and the self-same respect and time.*

In Moral
Philoso-
phy.

In Natural
Phylsophy

In the Ma-
thematicks.

In Meta-
physick.

3. The Moral Philosopher will have you grant at the begining, *That there is both good and evil in mens actions: and that the one is to be followed, and the other refused.* The Natural Philosopher will have you confess, that all Physical bodies which depend of nature, have motion in themselves, and are subject to alterations; and *whatsoever is moved, is moved of another.* The Mathematick at his first entrance, will demand your assent, *That every whole is bigger then his part.* As also the Metaphysick, or supernatural Philosopher, *That nothing*

can be and not be, at one time. And so other such like principles and common grounds, in these and all other Sciences, are to be demanded, granted, and agreed upon at the beginning, for the better pursuit and establishment of that which hath to follow, being things in themselves (as you see) either by Nature, common Sense, or Experience, most clear & manifest.

4. And is not this also in Divinity (trow you) and in the affairs that we have now in hand? Yes truly, if we believe S. Paul who writeth thus to the Hebrews: *Credere oportet accedentem ad Deum, quia est, & inquirentibus se remunerator sit.* He that is in coming towards God, must believe that there is a God, and that he is a rewarder to such as seek him. Behold here two principles, wherein a man must be resolved before he can seek or draw near unto God. The one, *That there is a God*; and the other, *That the same God is just to reward every man that seeketh him according to his deserts.*

Which two principles or general grounds are so evident in deed of their own natures, and so ingrafted by Gods own hand, into the mind and understanding of every particular man at his nativity, (according to the saying of the Prophet: *The light of thy countenance is sealed upon us O Lord,*) that were not the times we live in, too too wicked, and the shameless induration of sinners intollerable; we should not need to stand upon the proof of these points, for confirmation of our cause, that we now inreat, of resolution: but rather, supposing and assuring our selves, that no reasonable creature could doubt of these principles; should pursue onely the consideration of other things that might stir up our wills to the performance of our duties towards this God, that hath created us, and remaineth to pay our reward at the end.

In Divinity.

Pleb. 11.

Two principles in Divinity.

Psal. 4.

The cause
of this
Chapter.

5. But for so much as iniquity hath so advanced her self at this day, in the hearts of many, as not onely to contemn and offend their Maker, but also to deny him, for patronage of their evil life, and for extinguishing the Worm of their own afflicted and most miserable Consciences: I am inforced before all other things, to discover this fond and foul error of theirs, and to remove also this refuge of desperate iniquity, by shewing the invincible verity of these two principles, the one depending of the other, in such sort, as the first being proved, the second hath of necessity to follow. For if once it be manifest, that there is a God, which hath care and providence of all those, whom he hath created and governed; then must it ensue by force of all consequence, that he is also to reward the same men according to their merits and deserts of this life.

If there be
a God he is
a just re-
warder.

* See La-
tantius at
large in his
book of the
workman-
ship of the
world.
The works
of the
world de-
clare the
workman.

6. First then to prove this principle, *That there is a God*, I need use no other argument, or reason in the world, but onely refer each man to his own * sense, in beholding the world, whereof every part and portion is a most clear glass, representing God unto us, or rather a fair table wherein God hath drawn and imprinted himself, in so many characters and legible letters; as the simplest man living may read and understand the same.

Sap 13.

Rom. 1.

In respect hereof, said the wise-man so long ago, that vain and foolish were all those, who considering "the works that are seen in this world, could not "thereby rise to understand the workman. And he "giveth this reason, *Amagnitudine enim speciei creaturae, cognoscibiliter paterit Creator horum videri*. For that by the greatness of beauty in the creature, may the Creator thereof be seen and known. "Which S. Paul con-
"firmeth when he saith, that the invisible things of
"God

God may be seen, and known by the visible creatures of this world; which is to be understood in this sense, that as a prisoner in a dungeon may easily by a little beam, that shineth in at a chink, conceive there is a Sun, from whence that beam descendeth: and as a traveller in the wilderness that falleth upon some channel or brook; may ascend by the same to the well or fountain: even so, he that beholdeth and considereth the wonderfull works of this world, may thereby conceive also the wonderfull Artificer or work-man that made them.

7. If a man should pass by sea into some forreign, strange, and savage Country, where nothing else but birds and beasts did appear, yet if he should espy some exquisit building, or other work of art and reason in the place, he would presently assure himself, that some men dwelt or had been in that Country, for that such things could not be done by beasts, or unreasonable creatures: even so in the view and consideration of this world.

A similitude.

If we cast our eyes upon the heavens, we remain astonished, with the miracles that we behold: but who made them? we see the skies of exceeding huge bigness, distinguished with colours and beauty most admirable, adorned with stars and planets innumerable, and these so qualified with their divers and different, and unequal motions, as albeit they never move or go together: yet do they never give let or hindrance the one to the other, nor change their course out of order or reason. *Quis enarrabit cælorum rationem, & concentum cæli quis dormire faciet?* “Who is able to declare the reason of the heavens, or who can make cease or “sleep the uniform course of their motion, saith God to *Iob*? As who would say, that because no man or mortal creature can do this, therefore may we ima-

The Heavens teach God.

Iob. 38.

1 Tim. 4.

gine of what power and perfection their Maker is. Which King *David* had done when he pronounced, *Cæli enarrant gloriam Dei, & opera manuum ejus, annunciat firmamentum.* The heavens declare the glory of God; and the firmament doth preach the works of his hands unto us.

The earth
teacher
God.

If we pull down our eyes from heaven to earth, we behold the same of an infinite bignesse, distinguished with Hills and Dales, Woods and Pastures, covered with all variety of Grasse, Herbs, Flowers and Leaves; moistened with Rivers, as a Body with Veins; inhabited by Creatures of innumerable kinds and qualities; enriched with inestimable and endlesse treasures: and yet it self standing, or hanging rather with all this weight and poise, in the midst of the aire, as a little ball without prop or pillar. At which devise and most wonderfull miracle, God himself, as it were, glorying, said unto *Iob.* *VWhere wert thou, when I laid the foundations of the earth? Tell me if thou have understanding, who measured it out, or drew his line upon the same? VWhereupon are fastened the pillars of his foundation, or who laid the first corner stone thereof.*

Iob. 38.

The sea
sheweth
God.

If we look neither up nor down, but cast our countenance onely aside: we espy the sea on each hand of us, that environeth round about the land. A vast creature, that containeth more wonders then mans tongue can expresse. A bottomless gulf, that without running over, receiveth all rivers which perpetually do flow. A restless fight and turmoil of waters, that never repose neither day nor night; a dreadfull raging and furious element, that swelleth, and roareth, and threatneth the land, as though it would devour it all at once.

Arist. lib. de
mirabili-
bus.

And albeit in situation it be higher then the earth, as the Philosopher sheweth, and doth make assault daily towards the same, with most terrible crys and waves mounted

mounted even to the skie : yet when it draweth near to the land , and to his appointed borders ; it stayeth upon the sudden , though nothing be there to let it , and is inforced to recoil back again , murmuring as it wer , for that it is not permitted to passe any further.

Of which restraint , God asketh *Iob* this question. *Iob. 38.*

Who hath shut up the sea with gates , when he breaketh forth in rage as from his mothers womb ? Whereunto no man being able to give answer , God answereth himself in these words , I have limited him with my bounds , and I have set him both a door and a bar , and have said unto him , hitherto shalt thou come , and shalt not passe further ; here shalt thou break thy swelling waves.

8. This in summ , is of things without us. But if we should leave these , and enter to seek God within our own selves , whether we consider our bodies or our souls , or any one part thereof , we shall find so many strange things , or rather so many seas of miracles and wonders , that preach and teach their maker unto us ; as we shall not onely perceive and see God most evidently , but rather (as a certain old Heathen hath written) we shall feel and handle him in his works.

Which kind of speech also Saint *Paul* himself doubteth not to use ; affirming , that God hath given space to every man in this life to seek him , *Si forte attre-*

stent eum aut inveniant , “ if perhaps they would “ handle him , or find him out. Which manner of words do signifie , that by consideration of Gods creatures , and especially of the wonders in man himself , we may come to see and perceive the Creator so clearly ; that in a sort we may be said to feel and handle him. So joyntly do all things concur to the manifestation of their Maker : So manifestly and effectually do they teach and demonstrate , and paint out God unto us : nothing being so little , that de-

The things
in man de-
clare God.

*Iamblicus
de Myst.*

Acts 17.

clareth

clareth not his greatness; nothing so great, which acknowledgeth not his Sovereignty; nothing so low that leadeth us not up to behold his Majesty; nothing so high, that descendeth not to teach us his Verity.

It were a labour without end, to go about in this place to alleadg what might be said in the proof of this Principle, *That there is a God*; seeing there was never yet learned man in the world, either Gentil, or other, that acknowledged and confirmed not the same, being driven thereunto by the manifest evidence of the truth it self.

Old Atheists.

Lactantius.
2. & 4. de
vit. philos.

Psal. 13. 2.

Rom. 1.
Phil. 3.

Lact. 1. 3.
institut.

If you object against me *Diagoras, Protagoras, Theodorus Cyrenensis, Bion Boristhenes, Epicurus*, and some few others that were open Atheists and denied God: I answer, that some of these were utterly unlearned, and rather sensual beasts then reasonable men; and consequently might deny any thing, according to the saying of holy *David*: *the fool said in his heart there is no God*. Others that had some smack of learning, rather jeasted at the falsehood of their own Panim Idols, then denied the being of one true God.

But the most part of these men, indeed, and such others as in old times were accounted Atheists, denied not God so much in words, as in life and facts: such as *S. Paul* called Atheists in his days, that obeyed their bellies, and followed their pleasures in sin and sensuality, not vouchsafing to think of God in this life, (such was *Epicure*, and many other at this day of his profession) but yet (as *Lactantius* well noteth) when the same men came to be sober, and speak of judgment (as at their death or other time of distress and misery;) they were as ready to confess God as any other whatsoever.

But for learned men, and people of discretion, sobriety

briety and judgment, there was never yet any (were he Jew, or were he Gentil,) that doubted in this verity, but had means of probation to confirm the same, as more particularly in the rest of this Chapter shall be declared.

Sect. 2. *How the Heathens proved there was a God.*

AMong the Gentils or Heathen people, those men were always of most credit and estimation, that professed the love of wisdom, and for that respect were termed Philosophers. Who being divided into divers sorts and sects, had four principal Sciences, whereof they made profession: each one of these having other lower Sciences comprehended under it.

Philosophers.

The first of these four, is called Natural Philosophy; the second, Moral; the third, Supernatural, or Metaphysick; the fourth, Mathematick: And for the first three, they have each one their proper means, and peculiar proofs, whereby to convince, that there is a God. The fourth, which is the Mathematick, for that it hath no consideration at all of the efficient or final cause of things, (under which two respects and considerations onely God may be known, and declared to men in this world:) therefore this Science hath no proper mean peculiar to it self, for proving this verity, as the other Sciences have, but receiveth the same as borrowed of the former.

Four principal Sciences.

The Mathematicks prove not God.

The Natural Philosopher among the Gentils, had infinite arguments to prove by the creatures that there was a God, but all he reduced to three principal and general heads, which is termed, *ex Motu, ex Fine, & ex Causa Efficiente*. That is, Arguments drawn from the Motions, from the Ends, and from the Cause Efficient of creatures that we behold, which terms the examples

The natural Philosopher.

examples following, shall make clear and manifest.

The first
argument
in natural
Philoso-
phy. Arist.
1. 7. & 8.
Phy.

The Argument of *Motion*, standeth upon this general ground in Philosophy, that *whatsoever is moved, is moved of another*. Wherein also is observed, that in the motions of creatures, there is a subordination the one to the other. As for example, these inferior bodies upon earth, are moved by the influence and motion of the Moon, Sun and other Heavenly Bodies; these Planets again are moved from the highest Orb or Sphere of all, that is called *the first Moveable*, above which, we can go no further among creatures.

Primum
mobile.

Now then asketh the Philosopher here, who moveth this *first Moveable*? for if you say that it moveth it self; it is against our former ground, that *no thing is moved in nature, but of another*. And if you say that some other thing moveth it, then is the question again, who moveth that other? and so from one to one, untill you come to some thing that moveth, and is not moved of another, and that must be God, which is above all nature.

Plat 1. 10.
de legib.
Arist 1. 8.
Phys. c. 5.

This was the common Argument of *Plato*, and of *Aristotle*, and of all the best Philosophers. And they thought it a Demonstration unavoidable, and it seemed they were admonished of this Argument by consideration of the Clock, whose hammer when it striketh sheweth the next wheel whereby it is moved: and that wheel sheweth another wheel; and so from one to one, untill you come to him that was the first cause of motion to all the wheels, that is to the Clock-maker himself.

An argu-
ment taken
from the
clock.

Arist. lib.
de mundo.
A simili-
tude.

Aristotle to King *Alexander*, useth this pretty Similitude. That as in a Quier of Singers, when the fore-man hath given the first Tune or Note, there insueth presently a sweet harmony, and consent of all other voices, both great and small, sharp and mean:

So

So God in the Creation of this World, having given once the first push or motion to the highest Heaven, called *Primum Mobile*, there insue upon the same, all other motions of Heavens, Planets, Elements, and other bodies, in most admirable order, concord, & congruity for cōservation and government of the whole. And thus is God proved by the Argument of motion.

The other two Arguments *of the End, and of the Cause Efficient of creatures*, are made evident in a certain manner by this that hath been spoken of Motion. For seeing by experience, that every thing brought forth in nature, hath a peculiar End appointed, whereto it is directed by the self-same nature, (as we see the Bird is directed to build her nest by nature, the fox to make his den, and so the like in all other creatures :) the Philosopher asketh here, what thing is that, which directeth nature her self, seeing each thing must have somewhat to direct it to his End? And no answer can be made, but that the Director of Nature must be something above Nature, and that is God himself. This Argument of the *Final End* is most excellently handled by *Philo Iudæus*, in his most learned Treatise *Of the workmanship of the world*.

The second
argument
of natural
Philosophy.

Philo de
opificio
mundi.

13. From the *Cause Efficient*, the Philosopher disputeth thus. It is evident by all reason, in respect of the corruptions, alterations, and perpetual motions of all creatures that this world had a beginning; and * all excellent Philosophers that ever wer, have agreed thereupon, except *Aristotle* for a time, who held a fan-
sie, that the world had no beginning, but was from all eternity, albeit, at last in his old age, he confessed the contrary, in his book to King *Alexander*.

The third
argument
of natural
Philosophy
* Vide Plu-
tarch. de
Placitis Phi-
los. Arist.
l. 8. Phys. &
l. 1. de Gen.
& Corrup.
Arist. l. de
Mundo &
vide Plotin,
l. de mun-
do.

This then being so, that this world had a beginning, it must needs follow also, that it had an *Efficient Cause*. Now then is the question, who is that *Efficient Cause* that

that made the world? If you say that it made it self, it is absurd: for how could it have power to make it self before it self was, and before it had any being at all? If you say, that something within the world, that is, that some one part of the world made the whole, this is more absurd: for it is, as if a man should say, that the finger (and this before it was a finger, or part of the body) did make the whole body.

Wherefore we must confess by force of this argument, that a greater and more excellent thing then is the whole world put together, or then any part thereof, made the world, and was the *Cause efficient*, of the frame that we see; and this can be nothing else, but God that is above the world. So that hereby we see, how many ways the Natural Philosopher is fraught with arguments to prove there is a God, and that by reason onely, without all light or assistance of Faith.

The Metaphysick & his arguments.

14. But the Metaphysick, or supernatural Philosopher among the Gentils, as he to whom it appertaineth most in special, to handle these high and supernatural affairs, had many more arguments and demonstrations, to prove and convince the being of one God.

The first argument in Metaphysick.

And first of all he said, That it could not stand with any possibility in his Science, that *ens finitum*, a thing finite, or closed within bounds and limits, (as this world and every creature therein is) could be, but from some Maker or Creator. For (saith he) the thing that in it self is not infinite, hath his bounds and limits; and consequently there must be something that assigned these bounds and limits. And seeing in this world, there is no creature so great which hath no bounds and limits; we must of necessity imagine some infinite supreme Creator or Maker that limited these creatures; even as we see, that the potter at his pleasure giveth

giveth bounds and limits to the pot that he frameth.

This argument the Metaphysick confirmeth by a ruled Principle in his Science, *That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it self.* And he calleth a thing by participation, which is not in the fullest or highest degree of perfection in his kind, but may have addition made unto it. As for example, water, or any thing else that is heated by the fire, is hot by participation, and not of it self, for that it may always be hotter, and have addition of heat made unto it: But fire is hot of it self, and not by participation, for that it hath heat in the highest degree, and in that kind can receive no addition, wherefore the heat of all other things which are hot by participation of fire are reduced (concerning their heat) to the heat of fire, as to their original.

A maxime
in Meta-
physick.
Arist lib. 2.
Metaph.
Caput 2.

Now then (saith the Metaphysick) we see by experience, that all the creatures and parts of this world, are *things by participation onely*, for that they are finite in nature, and have limitations in all their perfections, and may receive additions to the same; and consequently they must of necessity be referred to some higher cause that is infinite in perfection, and consisteth of it self alone without participation from others, and this is God; who being absolute, endless, and without all limitation of perfection in himself, deriveth from his own incomprehensible infiniteness certain limited natures and perfections to every creature, which perfection in creatures, are nothing else, but little particles and participations of the bottomless sea of perfections in the Creator, whereunto they are to be referred and reduced, as the beam to the Sun, and the brook to the fountain.

How all
creatures
are by par-
ticipation
of God.

15. A second argument useth the Metaphysick
groun-

The 2^d argument in
Metaphy-
sick.
Multitude.
Plato in
Parmen.

grounded upon certain rules of unity, whereof one Principle is, *That every Multitude or distinction of things, proceedeth from some unity, as from his fountain.* This he sheweth by many examples of things in this world. For we see by experience, that the divers motions or moving of the lower spheres or bodies Celestial, do proceed of the moving of one highest sphere, and are to be referred to the same, as to their fountain. Many rivers are reduced to one well or off-spring: innumerable beams to one sun: all the boughs of a tree to one stock.

Primum
mobile.

Microcosm

The infi-
nite things
that pro-
ceed from
the soul.

In the body of Man, which for his beauty and variety, is called, *The little VVorld*: the veins, which are without number, have all one begining in the liver; the arteries in the heart; the sinews in the brain. And that which is more, the infinite actions of life, sense, and reason in man; as generations, corruptions, nourishments, digestions, and alterations, feeling, smelling, tasting, seeing, hearing, moving, speaking, thinking, remembring, discoursing, and ten hundred thousand particular actions, operations, and motions besides, which are exercised in mans body under these or other such names and appellations: all these (I say) being infinite in number, most admirable in order, and distinct in every their office and operation; do receive, notwithstanding, their begining from one most simple unity, and indivisible substance, called the Soul, which produceth, governeth, and directeth them all to so innumerable, different, and contrary functions.

By this concludeth the Metaphysick, that as among the creatures, we find this most excellent order and connection of things, whereby one bringeth forth many, and every multitude is referred to his unity: so much more, in all reason, must the whole frame of
crea-

creatures contained in this world (wherein there are so many millions of multitudes with their unities) be referred to one most simple and abstract unity, that gave beginning to them all, and this is God.

16. A third argument useth the Metaphysick, derived from the Subordination of creatures in this world; which Subordination is such, and so wonderful, as we see no creature, by nature, serveth it self, but another, and altogether do conspire in serving the common.

The 3^d argument in Metaphysick. Subordination.

We see the heavens do move about continually without ceasing, and this, not to serve themselves, but inferior creatures less excellent than themselves. We see that water moisteneth the ground, the air cooleth, openeth, and cherisheth the same, the Sun heateth and quickneth it, the Moon and Stars poure forth their influence, the Wind refresheth it, and all this, not for themselves, but for others. The earth again, that receiveth these services, useth not the same for her self, or for her own commodity, but to bring forth grass wherewith to feed cattel, and they feed not for themselves, but to give nourishment unto man.

Now then (saith the Metaphysick) if a man that stood a far off upon a mountain, should see in a field under him, a great, huge, and main army of soldiers, most excellently well appointed; each one in order agreeing with the other; divided into Ranks, Squadrons, Companies, and Officers, subordinate the one to the other by degrees; and yet all tending one way, all their faces bent upon one place, all moving, marching, and turning together, all endeavouring with alacrity towards the performance of one common service by mutual assistance, without dissention, discord, difference, or clamour: he that should see this (saith the Metaphysick) as he could not but

A similitude.

imagine some general high Captain to be among these souldiers, whom all obeyed, and from whose supreme commandment and order, this most excellent subordination, agreement, and union, proceeded; so much more, upon consideration of the former coherence, consent, and miraculous subordination of creatures among themselves in their operations, must we infer, that they have some general Commander over them all, by whose supreme disposition, each creature hath his charge and peculiar task appointed, which he must perform, for the common and universal service of the whole.

The 4. argument in Metaphysick Providence.

Lucretius made divers books against the workmanship of the world.

17. The fourth reason or argument alledged by the Supernatural Philosopher, is, of the marvellous providence, art, and wisdom, discovered in the making of every least creature within the world. For seeing there is nothing so little, nothing so base or contemptible within the compass of this heaven that covereth us, but if you consider it, you find both art, order, proportion, beauty, and excellency in the same: this cannot proceed of Fortune, as foolish *Lucretius* and some other would have it; for that Fortune is casualty without order, rule, or certainty, and therefore needs it must come from the wisdom and providence of some omnipotent Creator.

If you take a flie, or a flea, or a leaf from a tree, or any other the least creature that is extant in the world, and consider the same attentively, you shall find more miracles then parts therein: you shall find such proportion of members, such variety of colours, such distinction of offices, such correspondence of instruments; and those so fit, so well framed, so coherent, so subordinate, as the more you contemplate, the more shall you marvel: neither is there any one thing in the world more effectual to draw a man to the love and

love and admiration of his Creator, then to exercise himself often in these contemplations; for if his heart be not of stone, this will move his affection.

We read of *Galen*, a profane and very irreligious Physician, who, as himself confesseth in a certain place, taking upon him to consider of the parts of mans body, and finding much wisdom in the order, use, and disposition of the same; sought first to give the praise and glory thereof to Nature, or to some other cause then to God. But in process of time, being oppressed, as it wer, with the exceeding great wisdom, cunning, and providence, which he discovered in every least parcel and particle of mans body, wherein nothing was redundant, nothing defective, nothing to be added, altered, or better devised: he brake forth into these words, *Compono hic profecto canticum in creatoris nostri laudem, quod ultra res suas ornare voluit, melius quam in ulla arte posset.* Here truly do I make a song in the praise of our Creator, for that of his own accord, it hath pleased him to adorn and beautifie his things better, then by any art possible it could be imagined.

Hereby then doth the Metaphysick gather and conclude most evidently, that there is a God, a Creator, a most wise and powerfull Artificer that made all things: Such a one as exceedeth all bounds of Nature, and of Humane ability. For if all the world should joyn together, they could not make the least creature which we see in this world. He concludeth also that the fore-sight and providence of this Creator is infinite, for things to come in all eternity; and finally, that his wisdom and cogitations are inscrutable. And albeit sometime he reveale unto us some part thereof, yet often again we err therein. For which cause, a wise Heathen Platonick concludeth thus, after long search about these affairs, *I will praise God* (saith he)

Galen forced to confess Gods providence

Galen l. 5. de ulu part.

Lib. 3 de ulu part.

A wonder-
full speech
of a Hea-
then.
Plotin. lib
de prov.

search about these affairs, *I will praise God* (saith he) *in those things I understand, and I will admire him in those which I understand not: For I see that my self oftentimes do things wherein my servants are blind and conceive no reason; as also I have seen little children, cast into the fire jewels of great price, and their fathers writings of great learning and wisdom, for that they were not of capacity to understand the value and worthiness of the thing.*

The 5. ar-
gument in
Metaphy-
sick.
Immortali-
ty of the
Soul.
Plat lib. 10.
de Repub.

18. One argument more will I alledge of the Metaphysick, grounded upon the Immortality of mans Soul; which Immortality is proved with one consent of all learned men (as Plato alledged) for that it is a spirit and immaterial substance, whose nature dependeth not of the state of our mortal body: for so by experience we see dayly, that in old men and withered sickly bodies, the mind and soul is more quick, clear, pregnant, and lively, then it was in youth, when the body was most lusty.

VWhen the
desire of
our soul
shall be sa-
tisfied.

The same also is proved by the unquenchable desire which our mind hath of learning, knowledge, wisdom, & other such spiritual and immaterial things, wherein her thirst by nature is so great, as it cannot be satisfied in this life, neither can the objects of sense and bodily pleasures, or any other commodity, or delight of this material world content or satiate the restless desire of this immaterial creature. Which is an evident argument to the Philosopher, that some other object and contentation is prepared for her in another world, and that of such excellency and supereminent perfection, as it shall have in it all wisdom, all learning, all knowledge, all beauty, and all other causes of love, joy, and contentation, wherein our soul may rest for ever.

This being so (saith the Philosopher) that the soul and mind of man is immortal: of necessity it must en-
sue,

ſue, that an immortal Creator ſent the ſame into our bodies, and that to him again it muſt return after her departure from this life here. This was the true meaning indeed, (howſoever ſome later Interpreters have miſunderſtood the ſame) of that ancient Doctrin of old Philoſophers, which *Plutarch* alledgeth out of *Pythagoras* and *Plato*; affirming, that all particular ſouls of men, came ſent from one general and common ſoul of the whole world, as ſparcles from the fire, and beams from the common ſun: and that after their ſeparation from their bodies, they ſhall return again to that general ſoul, called *Anima Mundi*, the ſoul of the world, for that it giveth life and being to the world.

Themſt in
lib de ani-
ma. Plut. de
placit. Phi-
loſ.

The mean-
ing of old
Philoso-
phers
touching
*Anima
mundi*.

This was the Doctrin of old Philoſophers, which ſeemeth indeed to have been nothing elſe (though delivered in other words) but that which *Solomon* himſelf affirmeth in plainer ſpeech, *Et ſpiritus redi- bit ad Deum, qui dedit illum*: and our ſoul or ſpi- rit, ſhall return to God that gave it unto us. And this may ſuffice for a taſte of that which the Meta- phyſick or Supernatural Philoſopher can ſay for proof, that there is a God.

Eccleſ. 12.

19. There remaineth yet a third part of humane wiſdom or Philoſophy, called Moral, whoſe reaſons and arguments for proof of this verity, I have of pur- poſe referred to the laſt place, for that they be more plain and eaſie then the former, and more ſenſible to the capacity of every ſimple and unlearned reader.

The Moral
Philoso-
pher.

For firſt of all, he obſerveth in the very natural in- clination of man (be his manners otherwiſe never ſo evil) that there is a certain propenſion and diſpoſiti- on to confeſs ſome God or Deity; as by example he proveth in all nations, wer they never ſo fierce or bar- barous; yet always confeſſed they ſome God by na-

The firſt ar-
gument of
Moral Phi-
loſophy.

Tertulian
handleth
this point
excellently
in Apolog.

Seneca l. 12
de ira.
Sueton. in
Callig.

The saying
of Zeno
touching
the deaths
of Atheists.

ture, though no man did teach or instruct them therein. The same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to Heaven, in any sudden distresse that cometh upon them; Which importeth, that nature her self hath ingrafted this feeling, that there is a God; Yea, further he alledgeth, that by experience of all ages, it hath been proved, that Atheists themselves, that is, such men, as in their health and prosperity, for more liberty of sinfull life, would strive against the being of any God; when they came to dye, or fall into great misery, they of all other men, would shew themselves most fearfull of this God, as *Seneca* declareth, and as *Suetonius* sheweth in the example of *Calligula*. Which is a token, that their conscience enforced them to believe a God-head.

Nay, *Zeno* the Philosopher was wont to say, that it seemed to him a more substantial proof of this verity, to hear an Atheist at his dying day preach God from a pair of Gallows, or other such place of misery, (when he asketh God and nature forgiveness;) then to hear all the Philosophers in the world dispute the point; for at this instant of death and misery, it is like that such good fellows, do speak in earnest and sobriety of spirit, who before in their wantonness, impugned God, either of vanity, ambition, sensuality, or dissimulation.

20. Now then, when the moral Philosopher hath proved by this natural inclination of man, that there is a God, which hath imprinted in us such a feeling of himself, as no conscience can deny him, when it cometh to speak sincerely: then steppeth he a degree further and proveth, that this God, which is acknowledged, can be but one; for that if he be God, he must be infinite, and if he be infinite, he can have no companion: For that two infinite things cannot stand together,

The reason
why there
can be but
one God.

gether, without impeachment the one of the others infinity.

He proveth the same by the custom of most Gentils, who (as *Lactantius* well noteth in his time) when they swore, or cursed, or prayed, or wished any thing heartily, (especially in affliction, that lightneth the understanding;) their fashion was to say, *God*, and not *the Gods*. And for the learned sort of them, howsoever they dissembled, and applyed themselves outwardly to the error of the common people: yet in earnest they never spake of more then of one God, as *Plato* signifieth himself to *Dionysius* King of *Sicily* in a certain Letter, wherein he gave him a sign when he spake in earnest, and when in jest. *Hinc disces tu, scribam ego serio, nec ne, Cum serio, ordior epistolam ab uno Deo, cum secus, à pluribus*. By this sign shall ye know, whether I write in earnest or not. For when I write in earnest, I begin my Letter with one God; and when I write not in earnest, I do begin my Letter in the name of many Gods.

*Lact lib 2.
divin: in-
tit cap. 2.*

*Deus &
non pij.*

*Plato ep 13
ad Dionys.*

Iulian the Apostat in his three most scornfull books that he wrote against us Christians, (whom contemptuously he called Galileans,) endeavouring by all means to advance and set forth the honour of Paganism, alledged this *Plato* for a chief pillar and father thereof, and dareth prefer him before our *Moses*: And yet you see what he testifieth of himself. And that this was his perpetual opinion, three of his worthiest Schollers, I mean, three of the most learned that ever professed the Platonick Sect, *Plotinus*, *Porphyrus* and *Proclus*, all heathens themselves, do testifie and prove in divers parts of their works, assuring, that both they and their master *Plato*, never believed indeed, but only one God. And as for *Socrates* that was *Platos* master, and pronounced by the Oracle of *Apollo*, to be the

*Cyrellus lib
contra Iu-
lian
Plotinus.
Ennea. l 8:
c. 1. 2. &
c. 6 1 4 c.
1, 2, 3, 4
Porphyr. l. 2.
de abst. & l.
de occa c.
21. Procl in
theolog
Platon & l.
de anima &
Dam. l. c.
31 42 53.
Socrates.
Apuleius,
Agellius, &
Laertius in
vita Socra-
tis.*

wisest man of all Greece; the world knoweth, that he was put to death for jeasting at the multitude of Gods among the Gentils.

Aristotle
and the Peri-
pateticks.

Aristotle that ensued after *Plato*, began the Sect of *Peripateticks*, and was a man so much given to the search of Nature, as in many things he forgot the author of nature, or at leastwise, he treated little, and very doubtfully thereof, yet in his old age, when he came to write the book of the world to King *Alexander*, (which book *S. Iustine* the Martyr esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy; he resolveth the matter more clearly, saying thus of God: *He is the father of Gods and men, he is the maker and conserver of all things that be in the world.* And he addeth further in the self-same place, that the multitude of many Gods, was invented to expresse the power of this one God, by the multitude of his ministers: so that he maketh all Gods to be servants besides onely one. Which sentence of their master, *Theophrastus* and *Aphrodisæus*, two principal *Peripateticks*, do confirm at large.

Iustin in
Apolog.

Arist. de
mundo.

Theo. in
Metaph A-
lex.

Arphod. li.
Zeno and
the Stoicks.
Plut. de ora.
cul de sect.
detranquil.
de quest.
Plat Seneca
de vita beat
de provid.
in Ep E-
pict. apud
Arian.

Zeno the chief, and father of all the *Stoicks*, was wont to say, as *Aristotle* reporteth, that *Either one God, or no God.* Which opinion is averred every where, by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the *Stoick* severity. And besote them, by *Epietetus*, a man of singular account in that sect, whose words wer esteemed Oracles. *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

As for the *Academicks*, who made the fourth division or sect of Philosophers, it is sufficient, which I have mentioned before, that *Socrates* their founder

was

was caused to die for his opinion in this matter; albeit it seem, that such as infused in that sect, whose profession was to dispute and doubt of every thing, * came at length by their much jangling and disputing, to believe and hold nothing. Whereof *Cicero* himself may be an example, who in his books *De Natura Deorum*, followeth so far the Academical vein of doubtfull disputing to and fro about the nature of Gods; as he may seem (and so did he to divers Christians of the Primitive Church) to be very irresolute whether there were any God or no. Albeit in the end he make shew to conclude very plainly and peremptorily with the Stoicks.

* So in this time of variety of Sects.

Arnob. cont. Gentiles.

28. All the four sects of Philosophers then, who in their time bare the credit of learning and wisdom, made profession of one God, when they came to speak as they thought. But if we ascend up higher to the days before these Sects began, that is, to *Pythagoras* and *Archytas Tarentinus*; and before them again, to *Mercurius Trismegistus* that was the first parent of Philosophy to the Egyptians: we shall find them so resolute and plain in this point, as no Christian can be more. Whereof he that desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens in all ages: let him read but Saint *Cyrils* first book against *Iulian* the Apostat, or *Lactantius* first and second books against the Gentils, and he shall remain satisfied.

All old Philosophers acknowledged one God

Vide apud Plutarch. de placitis. Philosoph. Trismeg. in Parmand. & in Asclep.

This then is the Moral Philosophers first argument; the inclination of all people to believe a God-head the instinct of nature to confess it, the force of mans conscience to fear it, the custom of all nations to adore it. And finally, the consent and full agreement of all learned and wise men, in applying this God-head not to many, but to one onely, that made this world, and

The recollection of the first argument in Moral Phi-

Trismeg.
in Pæman
c. 2, 3, 4, 5,
6. &c. in
Asclep c. 2.
6. &c.

and governeth the same. *Non hominibus, non demonibus, non diis ipsis, quos non natura ratione, sed honoris causa Deos nominamus.* We do not attribute the appellation of true God (saith *Trismegistus*) either unto men, or unto divels, or unto the multitude of other Gods, themselves. For that we call them Gods, not in respect of their natures, but for honours sake. That is, we call them Gods to honour them for their famous acts, and not that we think them in nature true Gods. Which *Cicero* confirmeth in these words: *The life of man and common custom hath now received, to lift up to heaven by fame and good will such men, as for their benefits are accounted excellent. And hence it cometh, that Hercules, Castor, Pollux, Æsculapius, and Liber, are now become Gods, and heaven almost is filled with mankind.*

Ciceros
opinion of
the multi-
tude of Pa-
nim Gods,
hovv they
vvere made

The second
argument
of Moral
Philosophy

22. The second argument of Moral Philosophy is *de ultimo fine & summo bono*. that is, concerning the last end of man, and of his highest or supreme felicity, whereby the being of God is also confirmed. And albeit I have said somewhat of mans end before; yet that which in this place I am to add, is more proper and peculiar to Moral Philosophy. For as other sciences may and do consider the final ends of other creatures, which are divers, and yet all concur for the service of man: so the science of Moral Philosophy doth properly consider the final end of man himself, calling it, *summum bonum*, his greatest and highest happinesse, whereunto he was created, and whereunto he tendeth in this life, and wherein he resteth and reposeth without further motion or appetite, when he hath obtained it.

Everything
in this
vvorld hath
a natural
desire to his
end.

For better understanding whereof, it is to be considered, that every thing in this world hath some particular end, together with an appetite, and desire ingrafted by nature to that end; which desire ceaseth, when

When the end is obtained. As for example : A stone hath a natural appetite to go downward to the Centre or middle of the earth, and so it resteth in no place (except by violence it be stayed) untill it come thither. On the contrary, fire reposeth no where (except it be restrained) untill it mount above the aire to his peculiar and natural place of abode, where, of it self it resteth. And so in other things that are without sense, there is a certain natural appetite and desire to their end, which end being once obtained, that desire and appetite of it self reposeth.

In beasts likewise we behold, that they have a desire to fill their bellies, and to satisfy their own senses, which being satisfied, they remain contented, and desire nothing else, untill the same appetite of sense want his object again. Whereby we perceive, that sensuality or contentation of the senses, is the final end desired of beasts, and the very *summum bonum*, or supreme felicity.

The felicity
of beast.

But in man, albeit for maintenance of the body, there be this appetite also to satisfy his senses, according to the lower portion of his mind, that is called *sensitive*; yet according to the other higher part of his mind, whose name is Reason, or the reasonable part, which is the onely part indeed, that is peculiar to man, and distinguisheth him from unreasonable beasts; he hath an appetite of some more high and excellent object, then is the contentation of their senses; for that by experience we see and feel, that oftentimes, when the senses be all satisfied, yet is the mind not quiet, which argueth, that sensuality, or sensual delectation, is not our *summum bonum*, wherein our mind must rest and enjoy her felicity.

Hereupon have Philosophers and wise men fallen to dispute in all ages, what should be the final felicity,
and

Cic. l. de finib. bonorum & malorum.

The contention of Philosophers, about the felicity of man.

Aug. l. 19. de Civit. c. 1.

The sentence of Plato in Phædon. Howv no thing in this life can be our felicity.

and *summum bonum* of mankind? And Cicero saith, that this point, is *cardo totius Philosophia*, the hook or hinge whereon all Philosophy hangeth; for that this being once found out, clear it is, that all other things and actions are to be referred to the obtaining of this end and happiness. And therefore about this point, there hath been marvellous contention and fight among Philosophers; the Stoicks refuting the Epicures, and the Peripateticks refuting again the Stoicks, and the Platonicks, (who went nearest the truth) impugning and refuting both the one and the other; and this dissention went so far forth, the one part assigning one thing, and the other another, to be this felicity, or *summum bonum*; that Marcus Varro a most learned Roman, gathered 288. different opinions (as Saint Augustine noteth) about this matter.

And finally when all was said and examined, Plato found, that nothing which might be named or imagined in this life, could be the felicity or *summum bonum* of man, for that it could not satisfie the desire of our mind. And therefore he pronounceth this general sentence. *It is impossible that men should find their felicity, or summum bonum in this life, seek what way they will, but in the next life without all doubt it must be found.* The reason of which sentence and determination was, for that Plato was able to refute any thing, that the other Philosophers did or could name to be our felicity and final end in this life, were it riches, honours, pleasures, moral vertues, or the like, which each Sect did assign.

As for example; he proved that riches could not be *summum bonum* or happiness, for that they are uncertain, undurable, vain, variable, and things that bring with them more danger oftentimes, and trouble of mind, then doth poverty. Honours he refuted, for that besides their vanity, they depend of the mouth and

and minds of other men, who are changeable and inconstant. Pleasures of the body and voluptuousness, for that they are common to us with beasts, and always have annexed their sting, and discontentation, when they are past. Moral vertues, for that they consist in a certain perpetual fight and war with our own passions, which never give us rest or repose in this life. Finally, whethersoever we turn our selves, and whatsoever we lay our hands upon in this life, to make it our felicity, or *summum bonum*; it faileth us (saith *Plato*) neither giveth it any durable contentation to our mind; wherefore this felicity is to be sought and obtained in the life to come.

Thus far arriveth Moral Philosophy by reason, to prove, that mans felicity or final end, cannot be in any thing in this life or world. It proveth also by the same reason (as in part it hath been touched before) that this felicity of our mind in the life to come, must be a spiritual and immaterial object, for that our mind and soul is a spirit: it must be immortal, for that our soul is immortal. But what? goeth yet humane Philosophy any further? or can *Plato* assign the particular point wherein it standeth? Hear his words, and confess, that not without reason he was called *Divine*. In this it consisteth (saith he) *ut conjungamur Deo, qui omnis beatitudinis fastigium, meta, finis.* "That we be joyned to God, who is the top, the but, and the end of all blessednesse. And can any Christian (think you) say more then this? yet hearken what a Scholler of *Platos* saith, for explication of his masters sentence. *Supremus hominis finis, supremum bonum, id est Deus.* The final end of man whereto he tendeth, is a supreme or soveraign good thing, and this is God himself. By which words, we see that these Heathens, by the end of man could find out God, which was the

second

How far
moral Phi-
losophy
reacheth in
determin-
ing mans
felicity.

*Plato in
Phad.*

*Plotin. En-
t. l. 4. c. 14*

The 3. argument in Moral Philosophy touching reward and punishment.

second argument propounded in Moral Philosophy.

24. A third argument useth the Moral Philosopher for proof of God, which shall be the last I will alledge in this place) deduced from consideration of good and evil, vice, and vertue; and especially of the reward, which by nature, reason, and equity, is due to the one, as also of the punishment belonging to the other. For (saith he) as in all other things, creatures, and actions of this world, that passe from the Creator, we see proportion, order, justice, wisdom, and providence observed; so much more must we assure our selves, that the same is observed in the same Creators actions and proceedings towards man, that is the chief and principal of all his other creatures.

Now then we see and behold that all other creatures are directed to their ends by nature, and do receive comfort and contentation as long as they hold that course: And losse, disease, and grief, as soon as they break or swarve from the same. Onely man hath reason given him, whereby to know and judge of his End; as also Free-will, and Election, whereby he may either direct his way to the same by vertue, or run astray by following of wickednesse. Whereupon it ensueth, that in all equity and justice, there must remain reward for such as do well, and follow the right path assigned them to their end and felicity, which is by good life: and punishment for the other that abandon the same, for pleasure and sensuality.

But we see in this world (saith the Philosopher) that most wicked men do receive least punishment; and many there be (as Princes and high Potentats) whose lives and actions, be they never so vicious, yet are they above the correction of mortal men: and many poor men in the contrary part, who for their vertue, patience, and honesty, receive nothing in this life,

life, but envy, malice, contempt, reproch, despite and oppression. * Wherefore (saith he) either wanteth there providence and equity in the government and disposition of these great affairs, which we see not to want in things of lesser moment: or else must there be a place of punishment and reward in the life to come, upon the souls of such as passe from hence; and a just and powerfull Judge to make recompence of these inequalities and injustices permitted in this world. Which Judge can be none but the Creator himself.

* See of this matter, Socrates in Apologia Plato in Craty & in Gorgia. & in phad. & in l. 10 de lig. Plut. de sera numina vindicta. And others.

25. And so hitherto have I declared, how every particular Science among the Gentils had particular means and ways to demonstrate God, by contemplation of his creatures, and by force of reason, which no man could deny. Now remaineth it to shew, how the Jew, or faithfull Israelite, before Christs appearance, was able to confirm this verity to a Heathen, which shall be the subject of the Section following.

Sect. 3. *How the Jews were able to prove God.*

THe people of Israel, that for many years and ages were the peculiar people and partage of God; as they dwelt environed with Gentils of each side, that impugned their Religion and Worship of one God, and had many weaklings among themselves that were often tempted to doubt of the same Religion, by the example of so many Nations and Countries about them, that made profession of a contrary Religion: so had the Divines and learned men of this people, divers forcible proofs, and most reasonable arguments peculiar to themselves, (besides the gift of Faith, or any other demonstration that hitherto hath been alledged) to confirm their brethren in the belief of one God, and to convince all Atheists or Infidels in the world.

The people of Israel Gods partage.

And

And albeit these proofs which they used were many, as the Creation of the world by one God; the deriving of the Hebrew Religion from the beginning; the conversation of God with *Abraham*, of whom the Jews descended; the miraculous delivering of that Nation from Egypt; the Law received from Gods own mouth by *Moses*; the strange entrance of Jews into the Land of Promise; the extinguishing of the Gentils which before inhabited there; the erection of the Jewish Monarchy, and protection thereof against all other Nations; the miraculous deeds and sayings of Prophets, and a thousand things and reasons besides, which confirm most evidently, that the Jews God was the onely true God. Yet for all that these things and sayings with an Infidel, had no more credit then the writings or Scriptures wherein they were recorded; hereby it came to passe, that all which a Jew could say for proof of God, more then a Gentil, depended onely upon the authority of his Scriptures. And for this cause, he referred all his proofs and arguments to make evident the truth and certainty of the Scriptures, which thing once performed, the being of one God cannot be called in controversie; for the Scriptures are nothing else but a narration of the acts and gests of that onely one God, which the Jews professe.

Comfortable to hear
the certainty of Scrip-
tures declared.

We are now to see then what the Jew was able to say for proof of his Scriptures, and consequently, for demonstration of God, and of his judgments declared therein. Which discourse, as it was profitable in old time, for stay and confirmation of all such, as wer or might be tempted with infidelity: So can it not be but very comfortable to us Christians of these days, to behold the certainty of these Scriptures laid before us, upon which the foundation of our whole Faith dependeth.

• 27. First therefore, the Jew for proof of his Scriptures, alledgeth the great and wonderfull antiquity thereof. For as God (saith he) was before Idols, and truth before fallshood; so was the Scripture, which is the story of the true God, long before the writings of Panyms or * Infidels. Nay, further he sheweth, that the most part of things recounted in the Bible, wer done before most of the Panym gods wer extant; and that the very last Writers of the Hebrew Canon, which are *Esdras*, *Aggaus*, *Zacharias*, and *Malachy* ("almost six hundred years before the coming of Christ, when the second Monarchy of Persians began,) wer before the most of heathen ancient Historiographers; to wit, before *Hellanicus*, *Herodotus*, *Pherecides*, *Thucydides*, and *Xenophon*.

* Iosephus
l. 10. cont.
Appionem.
handleth
this at
large.
* Eusebius
assigneth
them. 570.
in Chron.

And albeit the Gentils had some Poets before, as *Orpheus*, *Homer*, and *Herodotus*, and *Lycurgus* the Law-maker, that lived a good while after; yet the eldest of these, arrived no higher then the days of King *Solomon*, which was five hundred years after *Moses*, the first Writer of the Bible. After whose time, the most part of Heathen gods wer long unborn; as *Ceres*, *Vulcan*, *Mercury*, *Apollo*, *Æsculapius*, *Castor*, *Pollux*, and *Hercules*, as the Gentils themselves in their Genealogies do confess. And as for *Abraham*, that lived five hundred years before *Moses*, he was not onely elder then the lesser gods which I have named, but also then *Iupiter*, *Nep-tune*, *Pluto*, and such other, who for dignities sake and antiquity, are called by the Gentils, *Dij majorum Gentium*, the Gods of greater Nations. And yet before *Abraham*, do the Scriptures contain the story of two thousand years, or thereabout.

Eupheme-
rus Messen.
in Genealo-
Deorum.

Cic. de nat.
Deorum,

So that by this it is evident, that the writings of Heathens, and the multitude of their gods, are but late fables in respect of the old and venerable antiquity of

Hebrew Scripture, and consequently, the authority of the Scriptures, must in reason be greater then of all other writings in the world besides, seeing they were extant before all others, in those first times of simplicity and sincerity, and wer in part translated into divers Languages before the Monarchy of the Persians, that is, before any stories of the Gentils wer written, as

Euseb. l. 9.
de præp.
Evang. cap.
2, 3, 4.
The proof
of Scrip-
tures.
Their man-
ner of writ-
ing and
conserving.

Eusebius out of many Heathen Authors declareth.

28. Next to the reason of Antiquity, is alledged the manner of Writing, Authorising, and conserving these Scriptures, which is such, as greatly confirmeth the certainty of things contained therein. For first, whatsoever is set down in these Writings, was either taken immediatly from the mouth of God, as wer the Prophecies and Books of the Law; or else collected from time to time by general consent, according as matters and miracles fell out, as wer the Book of Judges, the Books of Kings and Chronicles, and some other that contain Records and Histories of times. Which Books wer not gathered by some one privat man, upon hear-say, or by his own imagination, long after things done, as Heathen Histories and other profane Records and Monuments are: but they wer written by general agreement, in the self-same days, when things wer in sight and knowledge of all men, and so could not be feigned.

How Scrip-
tures were
authorised.

29. Secondly, when Books wer written, they wer not admitted into the Canon or Authority of Scriptures, that is, of Gods Word, or Divine Writings, but upon great deliberation, and most evident proof of their undoubted verity. For either the whole Congregation or Synagogue, who had the approving hereof, (and among whom commonly wer divers Prophets,) did know most certainly the things and miracles to be true (as did also the whole people) that

that wer recorded in these writings, containing Histories : or else they saw the same confirmed from God by signs and wonders , as in the books of their Prophets, and of their Law-giver *Moses*, it fell out.

Thirdly , when any thing was written and admitted for Scripture , the care of conservation thereof was such , and the reverence of Jews thereunto so great ; as may easily assure us , that no corruption or alteration could happen unto it. For first the thing was copied out into twelve Authentical copies for the twelve Tribes ; and then again in every Tribe there wer so many Copies made , as wer particular Synagogues within that Tribe. All was done by special Notaries , Scribes , Overseers and Witnesses. The Copies after diligent review taken , wer laid up by the whole Congregation in the Treasure - house of the Temple, under divers locks and keys, not to be touched , but by men appointed ; nor to be used but with singular reverence. To add, diminish, corrupt, or alter, was present death by the laws of the Nation. And how then was it possible (saith the Jew) that among these writings, either falshood should creep in , or truth once received, could afterwards be corrupted ?

The care of
conservation.

The estimation that
Jews had of
their Scriptures.

It is impossible (saith he) in reason ; and therefore observeth he another thing in this cause , which in truth is of very great consideration ; to wit, that no other Nation under Heaven , did ever so much esteem their own Writings , that they would offer to dye for the same , as the Jews wer ready to do for every sentence and syllable of their Scriptures. Whereof also it did proceed , that in all their miseries and afflictions (wherein they wer a spectacle to all the world;) in all their flights and banishments , to Egypt, Babylon, Persia, Media, and other corners of the earth ; in all their spoils , assaults , and devastations at home ;

they yet ever had special care to conserve these Writings more then their own lives, and so have kept the same without maim or corruption, more ages together, then all the Nations in the world have done any other monuments.

The 3.
proof of
Scriptures.

The sincer-
ity of the
writers.

29. The third perswasion which is used by the Jew for the verity of his Scriptures, is, the consideration of the particular men that wrote them; who wer such, as in reason cannot be suspected of deceit or falshood. For as I have said, the Stories of the Bible wer written from time to time by publick Authority, and by the testimony of all men that saw and knew the things that are rehearsed. The books of Prophecies wer endited by the Prophets themselves, who wer plain, simple, and sincere men, authorised from God by continuall miracles, and yet so scrupulous and timorous of their own speeches, as they durst say nothing, but onely, *Our Lord saith this; the God of Hostes commandeth that, &c.*

The lives
and deaths
of the Pro-
phets.

See Epi-
ph.n. de
unio Pro-
phetarum,

And when they had preached and read their writings in the hearing of all the people, they protested, that it was not mans word but Gods; and that for such they left it in the publick Treasury of their Nation, until by tract of time, the event and fulfilling of their Prophecies should prove them true (as always it did) and their own both lives and deaths declare, that they meant no falshood; their lives being such, as wer not subject to the corruption, pride, vanity, or ambition of this life (as other profane and heathen Writers wer) and their deaths for the most part, offered up in holy Martyrdom, for defence of that Truth which they had preached and written: as appeareth in *Esay*, that was sawed in pieces by King *Manasses*: in *Ieremy*, that was stoned to death by the common people: in *Ezekiel* that was slain by the Captain of the Jews at *Babylon*:

Babylon : in *Amos*, whose brains wer beaten out by *Amasias* the wicked and Idolatrous Priest in Bethel : in *Micheas*, whose neck was broken by Prince *Ioram*, the son to King *Achab* : in *Zachary*, that was slain at the Altar, and the like.

And this for the Prophets of later times among the Jews. But now if we consider the first Prophet of all that wrote among that people, I mean *Moses*, that was not onely a Prophet, but also an Historiographer, a Law-giver, a Captain, and a Priest : the first that ever reduced the people to a Common-wealth, and the first that put their acts and gests in writing, or rather the acts and gests of Almighty God towards them : this man (I say) if we consider him onely (I mean the circumstance of his person ;) the Jew thinketh this a sufficient motive, to make any man of reason believe whatsoever he hath left written in the Bible, without further confirmation.

A peculiar consideration of *Moses*, first writer in the Bible.

And first for his Antiquity, I have spoken before, and the Heathens do confesse it : and for miracles done by him, the greatest enemies that ever he had in the world, that is, *Appion* in his fourth book against Jews, and *Porphyrus* in his fourth book against Christians, do acknowledge them : and *Porphyrus* adjoyneth more for proof thereof, that he found the same confirmed by the story of one *Saconiathon* a Gentil, who lived (as he saith) at the same time with *Moses*. But what? all those miracles (say they) wer done by Art-magick, and not by the power of God, as *Moses* boasted.

Enseb. l. 9.
& 10. de
prap. E-
vang. Io-
seph. l. 1.
cont. Ap-
pio. & 2.
anti.

30. But then asketh them the Jew, where *Moses* a shepheard, could learn so much magick! or why could not the Magicians of *Pharao*, whose study was in that profession from their infancy, either do the like, or at least-wise deliver themselves from the plagues of

Exod. 3. 4. 8
The mira-
culous
works of
Moses.

Exod. 16.
Num. 11.
Ios. 5.
Psal. 77.

Num. 16.

Joseph. l. 4.
Antiq. c. 2.
& 3.

Num. 16.
Deut. 1. 1.
Psal. 22. 5.

The plain
and sincere
proceeding
of Moses.

Egypt? why did they cry out, *The finger of God is here?* Where did you ever hear such works done by Magick as *Moses* did, when he divided the red Sea? when he called into his Camp so many Quayles upon the sudden, as sufficed to feed six hundred thousand men, besides women and children? When he made a Rock to yield forth a fountain? when he caused a dew to fall from Heaven, that nourished his whole Camp for forty years together? when he caused the ground to open, and swallow up alive three of the richest noble men of all his army together with their Tabernacles, and all other bags and baggage? When he caused a fire to come from heaven, and consume fifty Gentlemen of the former Rebels adherents, without hurting any one that stood about them?

These things did *Moses* and many other, in the sight of all his army, that is, in the sight of so many hundred thousand people, among which there wer divers his emulators and sworn enemys, as by the story and Scripture it self appeareth. *Core*, *Dathan*, and *Abiron*, with their faction, sought in all things to disgrace him, and to diminish his credit; and therefore if any one point of these miracles had been reprovab; *Moses* would never have durst to put the same in writing, nor would the people have stood with him, and much less have received his writings for Divine, and for Gods own words, being solicited against him by so potent means; had not they known all things to be most true therein contained, and had seen his strange miracles, and familiarity with God.

But he dealt plainly and simply in this behalf, he wrote the things of his own doings, which every man present did know to be true: and of Gods speeches and communications to himself, he wrote so much as he was commanded, whereof both God, and his Conscience

science did bear him witness. He caused the whole to be read unto the people, and laid up in their sacred Ark and Tabernacle, as Gods own writing and covenant with that Nation. He caused all the whole Army to swear and vow the observance thereof. And then drawing towards his death, he made a most excellent exhortation unto them, perswading them sincerely to the service of their God; and confessing his own infirmities, and how for his offences he was to dye, before their entrance into the Land of Promise. He concealed not the offences of his brother *Aaron*, of his grand-father *Levi*, of his sister *Mary*, and other of his kindred, (as worldly Princes for their honour are wont to do;) neither did he go about to bring in government after his discease, any one of his own sons, (which is greatly to be observed) notwithstanding he left behind him goodly Gentlemen, fit for that room, and himself of power to place them, if he had endeavoured: But he left the government to a stranger, named *Iosue*, as God had commanded him.

Num. 20.
& 27.
Deut. 31.

Exod. 32.
Gen. 49.
Num. 12.
Deut. 14.

Num. 1.
Deut. 3. 7.

All which things (saith the Jew) do prove sufficiently, that *Moses* was no man of ambition, or of worldly spirit, but a true servant of God, and consequently, that he wrought not by Magick or falsehood, but by the onely power of his Lord and Master, and that his writings are true, and of the same authority, that in his life and death he affirmed them to be, that is, the undoubted word of Almighty God.

31. This he confirmeth yet further by a fourth reason, which is, the consent and approbation of all later writers of the Bible, that insued after *Moses*. For as among prophane writers of worldly spirit, it is a common fashion for him that followeth, to reprehend the former, and to hunt after praise by his Ancesters disgrace: so these writers of the Bibles, it is a most

The fourth
proof of
Scriptures
consent,

certain argument that all wer guided by one Spirit from God, that in continuance of so many ages and thousand years, no one ever yet impugned the other, but always the later supposing and approving the former for true, doth build thereupon, as upon a sure foundation. So the writings of *Iosue*, do confirm and approve the writings of *Moses*; and the records of the Judges, do reverence and allow the book of *Iosue*. The story of *Kings* and *Chronicles*, doth refer it self to the story of *Iudges*. One Prophet confirmeth another. And finally, Christ approveth them all, by the known division of Law, Psalms, and Prophets, which is a demonstration that all their spirits agreed in one.

Four Con-
siderations
external.

- 1.
- 2.
- 3.
- 4.

Considera-
tions inter-
nal.

32. And thus hitherto have been declared these four considerations, that are external or without the Bible: to wit, the antiquity and continuance of the Scriptures; the manner of their writing and preserving from corruption; The sincerity, vertue, and simplicity of their writers; together with their agreement and coherence in one spirit. But now further (saith the learned Jew) if you will but open the book it self, and look into the text, and that which therein is contained: you shall see Gods own hand, Gods own characters, Gods own sign, and seal, and subscription to the paper. You shall see Gods omnipotency, Gods spirit, Gods providence, no lesse in these letters of his book, then you beheld the same before, in the tables of his creatures. Nay, much more (saith he) for that these letters wer devised for declaration of those tables, to the end, that such as for their blindness, could not see him in his creatures: might learn at least to read him in his Scriptures.

The fifth
proof of
Scripture.

33. Consider then first (saith he) the subject or argument which the Scriptures do handle, together wth the scope and end, whereto they do level. You shall find,

find; that the first is nothing else but the acts and gestures of one eternal God, as before hath been mentioned; and the second nothing else, but the onely glory and exaltation of the same great God, together with the salvation of mankind upon earth. And shall you find any writings in the world besides, that have so worthy an argument, or so high an End? Read all the Volumes and Monuments of the Pagans; turn over all their Authors, of what kind, or name, or profession soever, and see what mention they make of these two things, I mean, of the honour of God, and of the salvation of man? Read their Philosophers, and see whether ever they name or pretend these things; Read their Historiographers, and mark how many battels and victories they attribute unto God. They will describe to you often the particular commendation of every Captain; they will defraud no one souldier of his praise in the victories; they will attribute much to the wisdom of the General; much to his courage, much to his watchfulness, much to fortune. They will attribute to the place, to the wind, to the weather, to the shining of the Sun, to the raising of the dust in the enemies eyes, to the flying of some little bird in the aire, and a thousand such petty observations besides; but to God nothing. Whereas contrarywise in the Scriptures, it is in every battel recorded. *God delivered them into their enemies hands: God overthrew them: God gave the victory.*

Philosophers.
Historiographers,

Again consider the Laws, and Law-makers among the Gentils, as *Lycurgus*, *Solon*, *Draco*, *Numa*, and the like, and see whether you may find any one such law, or tending to such an end, as this is of the Jews:

Heathen Law-makers.

Thou shalt love thy God with all thy heart, and with all thy soul; and shalt love thy neighbour as thy self. Consider in all

Deut. 6.

the Southsayers and Diviners among the Gentils, whether they used to say in their predictions, as the Pro-

Prophets and Southsayers.

phets

Verifiers
and Poets

Psal. 17.

The vehement
love of David.
Psal. 72.

Prophane
writings
treat onely
of men,

The sixth
proof of
Scriptures,
their stile.
See S. Aug.
of this at
large, li. 12.
de civ. Dei.

phets of Israel did, *Dominus dixit*, our Lord hath spoken it; or else, *Ego dico*, I do speak it. Compare their Verifiers and Poets, with those of the Scripture, and see whether they have laboured in the praise of men or of God. And whereas heathen Poets have filled up their books (as also the most part of ours at this day) with matter of carnal love: mark whether any of them ever brake forth into such pangs of spiritual chaste love, as holy David did, when he said: *I love thee, my God, my strength, my firmament, my refuge, my deliverer, my helper, my protector, and the horn of my salvation.* And again in another verse, *VVhat have I desired upon earth besides thee? my flesh and heart have fainted for thee, thou God of my heart, thou God that art my part and portion everlasting.*

By all which is evident, that as prophane writings and writers, which do treat of men, extol men, seek the grace of men, refer all to the commodity and good liking of men, do proceed of the spirit of man, and are subject to those infirmities of falshood, error, and vanity, wherewith man is intangled in this life: so the Scriptures, which handle matters above the compasse of flesh and blood; that refer all to God, and supernatural ends; could not proceed of nature or of humane spirit. For that by nature the Iews wer men, as the Gentils wer, and had their infirmities of flesh and blood as the other had. And therefore it must needs be concluded, that these high and supernatural Writings among them, proceeded from God that specially directed them, and gave them light of understanding, above all other Nations and people in the world.

34. Next after the argument and end of the Scriptures, the Jew willeth us to consider the peculiar stile and phrase which they use; for that (saith he) it being different from all other manner of writing in the world, and unimitable to man: it doth discover the

finger

finger of God, by which it was framed. For whereas humane Writers do labour much in adorning their stile, and in reducing their words to number, weight, measure, and sound, with addition of many figures, and other ornaments, for allurements of the reader: the Scripture taketh quite another course, and useth a most marvellous simplicity, thereby to accommodate it self to the capacity of the weakest; but yet, always carrying with it so great profundity, as the best learned in search thereof, shall confesse their own ignorance. For examples sake; consider but the very first words of the Bible; *In the beginning, God created heaven and earth; and the earth was empty and void, and darknesse was upon the face of the deep; and the spirit of God was carried upon the waters; and God said, let light be made, and light was made, &c.* What can be more plain and simple then this narration, to instruct the most learned about the beginning and creation of the World? and yet, when learned men come to examine every point thereof, how, and what, and where, and in what manner, and when, things were done; it astonisheth them all, to consider the difficulties which they find, and the depth of so infinite inscrutable mysteries.

Simplicity.

Profundity.

Gen. I.

The gravity and Majesty of speech in the Scriptures.

Besides this, there goeth in the same simplicity, a strange Majesty and gravity of speech, declaring sufficiently from how great and potent a Prince it proceedeth. For as great Monarchs in their edicts, and proclamations, are wont to speak unto their subjects, not in figures and rhetorical phrases, but plainly, briefly, and peremptorily, to shew their authority: so the Scriptures, to declare whose edicts they be, do use the like manner of phrase and stile to all the world, without alluring or flattering any man, and without respect of Monarch, Emperor, Prince or Potentate. *Fac hoc, & vives, do this, and thou shalt live: si peccaveris in me, morieris*

Deut. 4. 16.

22.

morieris in aeternum, if thou sin againſt me, thou ſhalt die everlaſtingly.

The force
of the Scri-
ptures in
moving af-
fections.

And albeit (as I have ſaid) the Scriptures do uſe this ſimplicity of ſpeech, and do not admit that kind of painted and artificial ſtile, which humane Writers do ſo much cover: yet in perſwading, inſtructing, moving of affections, and all other effects which ſpeech or writing can work; there is no compariſon, (a thing moſt wonderfull) between any other writings in the world, and theſe. Whereof I could alledg many proofs and examples, but that it wer too long. Let any man read attentively, but the firſt Chapter of the Prophecy of *Eſay*, and compare it with any one part or parcel of *Tullies* or *Demosthenes* Orations, and ſee whether the difference of words, be as great as the difference of motions? Let divers Hymns and holy Pſalms of the Scriptures, be conferred with the moſt pathetical Poems, that mans wit hath invented, and ſee, whether there be any compariſon in ſtirring and firing of affections, or no?

Flavius Iosephus de
de Antiq.
Iudaic.

See S. Hieron lib. de
Scrip. Eccl.
Gen. 22.
Iudic. 11.

Two mira-
cles repor-
ed by Ari-
ſteus.

This I am ſure, that *Iosephus* the Jew, who for glory of his eloquence, had his image of metal erected by *Titus* the Emperour in the Market-place of Rome, wrote the ſame ſtory, which the Scriptures contain, and beſtowed much labour and humane cunning therein. But yet even in thoſe places, where he endeavoured moſt to ſhew his art, as in the ſacrifice of *Iſaac* by his father, and in the meeting of *Iepthe* with his only daughter, which by vow he was conſtrained to put to death; the Scriptures are able to pierce the heart, and wring out tears of the reader, whom *Iosephus* will not greatly move with his rhetorical oration, though otherwiſe very learned and artificially penned.

Aristaeus that learned Gentil, of whom we have made mention before, who was in ſpecial favour with

Ptolomy

Protony the second great Monarch of Egypt (about 300 years before Christs Nativity,) and a chief doer in procuring the translation of the Hebrew Bible into the Greek Language, reported of his own knowledge to the King two strange accidents which had happened in his time, and which he had understood of the parties themselves, to whom they had happened. The first was of *Theopompus* an eloquent Historiographer, who having translated certain things out of the Bible, and endeavouring to adorn the same with vain colours of Eloquence; could not perform his desire, but was stricken with a sudden maze and giddiness in the head, and was warned in his sleep, not to proceed further in that work after that sort, for that such manner of stile, was too base for so high matters, as the Scriptures contained.

Aristaus
libello de
translat. Bi-
bliorum &
apud Euse.
l. 8. de
prep. evang.
cap. 1.
Theopom,

The other example was of *Theodectes*, a writer of Tragedies, who told *Aristaus*, that once he attempted to bring certain matter out of the Jews Bible, into a Pagan Tragedy, and that thereupon he was presently stricken blind; wherupon he being astonished, and falling to repentance for that he had don, and desisting from the enterprize, as also *Theopompus* did:) they wer both of them restored again to their health. And thus much did these three Pagans confesse, of the authority, divinity, and peculiar sacred stile of our Scriptures.

Theodec
tes.

35. But now further it insueth in order, that after the subject and phrase, we should consider a little the contents of these Scriptures, which will perhaps, more clearly direct us to the view of their Author, then any thing else that hitherto hath been said. And for our present purpose, I will note onely two special things contained in the Bible. The first shall be certain high and hidden doctriens, which are above the reach

The se-
venth proof
of Scrip-
tures, the
Contents,

High Do-
ctrins,

reach and capacity of humane reason, and consequently, could never fall into mans brain to invent them. As for example; That all this wonderfull frame of the World, was created of nothing, whereas Philosophy saith, *That of nothing, nothing can be made*: that Angels being created Spirits, were damned eternally for their sins: that *Adam*, by disobedience in Paradise, drew all his posterity into the obligation of that his sin: and that the womans seed should deliver us from the same: that God is one in substance, and three in persons: that the second of these persons, being God, should become man, and dye upon a Cross for mankind: that after him, the way to all felicity and honour should be by contempt, suffering and dishonour. These doctrines (I say) and many more contained in the Bible, being things above mans capacity to devise, and nothing agreeing with humane reason, most evidently do declare, that God was the Author and Inditer of the Scriptures, for that by him onely, and from no other, these high and secret mysteries could be revealed.

The Prophecies in Scripture declare their author.

Esay 41. 23.

The second thing contained in Scriptures, that could not proceed but from God alone, are certain Prophecies or fore-tellings of things to come. Wherein God himself provoketh the Idols of the Gentils, to make experience of their power in these words: *Declare unto us what shall ensue hereafter, and thereby we shall know that you are Gods indeed.* Which is to be understood, if they could fore-tell particularly and plainly what was to come in things meerly contingent, or depending of mans will, they should thereby declare their power to be Divine.

How the devils, and other creatures may fore-tell things to come,

36. For albeit these Idols of Gentils, as *Apollo* and others that gave forth Oracles (which wer nothing else indeed, but certain wicked spirits that took upon them

then these names) did sometimes happen upon the truth, and fore-tell things to come; as also some Astrologers, South-sayers, and Magicians do, either by foresight in the Stars, and other Elements, or by the assistance of these wicked spirits and devils: yet are the things which they prognosticate, either natural and not contingent; and so may be fore-seen and fore-told in their causes; (as is rain, heat, cold, winds, and the like:) or else, if they wer accidental, these predictions of theirs are onely conjectures, and so, most uncertain and subject to errors.

This testifieth *Porphyr* the great Patron of Paganism, in a special Book of the Answers of his Gods, wherein he sweareth, that he hath gathered truly without addition or detraction, the Oracles that wer most famous before his time, with the false and uncertain event thereof; in consideration of which event, he setteth down his judgment of their power in Predictions after this manner. *The Gods do fore-tell some naturall things to come, for that they do observe the order and conjunction of their natural causes. But of things that are contingent, or do depend of mans will, they have but conjectures onely, in that by their subtilty and celerity they prevent us. But yet they oftentimes do lye, and deceive us in both kinds: for that, as natural things are variable, so mans will is much more mutable.*

The opinion of a heathen, touching the Prophecies of his Gods.

Porphyr. l. de resp. & orac.

Thus far *Porphyr* of the Prophecies of his Gods, whereunto agreeth another Heathen of great credit among the Grecians, named *Oenomaus*, who, for that he had been much delighted with Oracles, and more deceived: wrote a speciall book in the end of their fallhood & lies; and yet sheweth, that in many things wherein they deceived, it was not easie to convince them of open fallhood, for that they would involve their answers (of purpose) with such obscurities, generalities,

Oenomaus de falsitate oraculorum & de artificibus malis.

Deceitfull
Oracles.

Euseb. l. 5.
de præp.
evang. c. 10.

The cir-
cumstances
of Prophe-
cies in the
Scriptures.

1. The Pro-
phcy to
Abraham

neralities; equivocations, and doubtfulnesse; as al-
ways they would leave themselves a corner wherein to
save their credit, when the event should prove false.
As for example, when *Cræsus*, that famous and rich
Monarch of Lidia, consulted with *Apollo*, whether he
should make war against the Persians, and thereby
obtain their Empire or no? *Apollo* desirous of bloud-
shed, (as all wicked spirits are) gave his Oracle in
these words for deceiving of *Cræsus*: *If Cræsus without
fear, shall passe over Halys*, (this was a river that lay be-
tween him and Persia) *he shall bring to confusion a great
rich Kingdom*. Upon which words, *Cræsus* passed over
his Army, in hope to get Persia, but soon after, he lost
Lidia, by evil understanding of this doubtfull pro-
phcy.

This then is the imbecility of both humane and
angelical power, in prognosticating things to come,
which are meer contingent. In which kind, notwith-
standing, seeing that the Scriptures have many and
almost infinite Prophecies, fore-told many years,
(and sometimes ages) before they came to passe; set
down in plain, particular, and resolute speech, at such
times as there was neither cause to conjecture them,
nor probability that ever they should be true; deli-
vered by simple and unlearned persons, that could
fore-see nothing by skill or art; and yet that all these
by their events have proved most true; and never any
one jot in the same have failed: this (I say) alone,
doth convince most apparently, (all proofs and rea-
sons, and other arguments laid aside) that these Scrip-
tures are of God, and of his eternal and infallible
Spirit. And therefore of these Prophecies will I al-
ledge in this place, some few examples.

37. *Abraham* the first father and special Patriarch
of the Jews, had many Prophecies and predictions
made

made unto him ; as of his issue, when he had yet none, nor ever like to have, of his inheriting the Land of Canaan, and the like. But this which followeth is wonderfull, of his posterities descent into Egypt ; of their time of servitude, and manner of deliverance thence ; (the same being fore-told more then four hundred years before it was fulfilled ;) and at that time when no likelihood thereof in the world appeared. The words are these ; *Know thou before-hand, that thy issue shall be a stranger in a forreign land, and they shall subject them to servitude, and shall afflict them for four hundred years ; But yet I will judge the Nation unto whom they have been slaves ; after that, they shall depart from thence with great riches.* This is the Prophecy, and how exactly it was afterward fulfilled, by the ruine of the Egyptians, and deliverance of the Israelites, even at that time which is here appointed, not onely the Book of *Exodus* doth declare, where the whole story is laid down at large ; but also the consent of * *Heathen Writers*, as before hath been touched. And it is specially to be noted, that this Prophecy was so common and well known among all *Jews*, from *Abrahams* time down unto *Moses*, and so delivered by tradition from *Fathers* to their *Children* : as it was the onely comfort and stay, not onely of all people the in their servitude of Egypt, but also of *Moses* and others, that governed the people afterwards, for forty years together in the *Desart* : and was the onely mean indeed whereby to pacifie them in their distresses and miseries ; and therefore *Moses*, in every exhortation almost, maketh mention of this Promise and Prophecy, as of a thing well known unto them all, and not devised or invented by himself or any other.

Exod. 12.
Gal. 3.
* Porph. 4.
cont.
Christ. Ap-
pion. l. 5.
cont. Iu-
dæos.

38. Long after this, *Iacob*, that was *Abrahams* nephew, being in Egypt, and making his Testament, said

2. The Pro-
phesy for
the govern-

ment of
Iuda.
Gen. 49.

of his fourth son *Iuda*: *Iuda*, thy Brothers shall praise thee, and the children of thy father shall bow unto thee, &c. The Scepter shall not be taken from *Iuda*, untill he come that is to be sent, and he shall be the expectation of Nations. Which later part of the Prophecy, all Hebrews do expound, that it was meant of the coming of *Messias*, which was fulfilled almost two thousand years after, at the coming of *Christ*, as shall be shewed in another special Chapter. For at that time, King *Herod* a stranger, put out quite the line of *Iuda*, from the government of *Jury*. But for the first part, touching *Iuda's* Scepter, it is wonderfull to consider the circumstances of his Prophecy.

Ioseph. de
ant. q. 1. 14.

For first, when it was spoken and uttered by *Iacob*, there was no probability of any Scepter at all to be among the Jews; for that the Israelites or sons of *Iacob* at that day, wer poor and few in number, and never like to be a distinct Nation of themselves, or to depart forth of *Egypt* again. And secondly, if any such thing should come to passe, as they might be a people, and have a Scepter or Government of their own; yet was it not likely that *Iuda* and his posterity should possesse the same, for that he had three elder brothers, to wit, *Ruben*, *Simeon*, and *Levi*; who in all likelihood wer to go before him. And thirdly, when *Moses* recorded and put in writing this Prophecy (which was divers hundred years after *Iacob* had spoken it,) it was much lesse likely that it ever should be true, for that *Moses*, then present in Government of the Tribe of *Levi*, and *Iosue* designed by God for his successor, was of the Tribe of *Ephraim*, and not of *Iuda*. Which maketh greatly for the certainty of this Record; For that it is most apparent that *Moses* would never have put such a Prophecy in writing, to the disgrace of his own Tribe, and to the prejudice and offence of *Ruben*, *Simeon*, *Ephraim*, and other Tribes: neither would they

Unlikeli-
hoods of
this Pro-
phesy.

Exod. 2.
Ios. 19.

they ever have suffered such a derogation, but that it was evident to them by Tradition, that their Grand-fire *Iacob* had spoken it, albeit then presently, there was no great likelihood that ever after it should come to be fulfilled.

And this was for the time of *Moses*, but yet consider further, that from *Moses* to *Samuel* (that was last of all the Judges) there passed four hundred years more, and yet was there no appearance of fulfilling this Prophecy to Israel; for that the Tribe of *Juda* was not established in government. At length they came to have Kings to rule, and then was there chosen one *Saul* to that place, not of the Tribe of *Juda*, but of *Benjamin*, and he indued with divers children to succeed him. And who could then have thought that this Prophecy could have been fulfilled? but yet for that it was Gods Word, it must needs take place; and therefore when no man thought thereof, there was a poor "Shepherd chosen out of the Tribe of *Juda*, to be King, and the Regiment and Scepter so established in his posterity, that albeit, many of his descendents offended God more grievously then ever *Saul* did, who was put out before: and albeit ten Tribes at once brake from *Juda*, and never returned to obedience again, but conspired with the Gentils, and other enemies of every side, to extinguish the said Kingdom and Regiment of *Juda*: yet for the fulfilling of this Prophecy, the Government of *Juda* held out still, for more then a thousand and two hundred years together, untill *Herods* time, as I have said. Which is more then any one family in the world besides can shew for his Nobility or continuance in government.

39. The same *Iacob* when he came to bless his little nephews, *Manasses* and *Ephraim*, that were *Josephs* children, though himself were now dim of sight, and

1 Reg. 1.
& 8.

David,

"David.

1 Reg. 16.

3 Reg. 12.
2 Para. 11.
The wonderfull providence of God towards the house of *Juda*.
Euseb. in Chron.

5. The Prophecy for the greatness of

Ephraim above Manasses.

Gen. 48.

Ios. 16. & 17.

Ecclef. 47. Esay 7. & 28.

Jerem. 31.

Ezek. 37.

Oze. 5.

Gen. 49.

Ios. 14.

Exod. 12.

Gal. 3.

Acts 13.

4. The fore-sight of Moses. Num. 34. 35, 36. Ios. 15, 16, 17.

Deut. 31. 21

could not well discern them, yet did he put his right hand upon the head of the younger, and his left hand upon the elder, and that of purpose, as it proved afterwards: For when *Ioseph* their father misliked the placing of their Grandfathers hands, and would have removed the right hand from *Ephraim*, and would have placed it upon the head of *Manasses* that was the elder; *Iacob* would not suffer him, but answered, *I know that Manasses is the elder, and he shall be multiplied into many people, but yet his younger brother shall be greater then he.* Which afterwards was fulfilled; for that *Ephraim* was always the greater and stronger Tribe, and in fine, became the Head of the Kingdom of Israel, or of the ten Tribes, whereof there was no suspicion or likelihood, when *Iacob* spake this, or when *Moses* recorded it. And how then came *Iacob* to fore-see this, so many hundred years before? as also to fore-see and fore-tell the particular places of his childrens habitations in the Land of Promise! as of *Zabulon*, at the Sea-side; of *Asser*, in the fertile pastures; and of other the like, that fell out by casting lots, after four hundred years and more. Whence had he this (I say) to foretell what lots so long after should appoint, but onely from God, who governed their lots?

40. The like might be asked concerning *Moses*, who, before his death in the Desert, divided out the Land of Canaan to every Tribe, even as though he had been in possession thereof, and as afterwards it fell out by casting of lots, as in the books of *Iosuae* it doth appear. And could any humane wit or science (think you) fore-see what each Tribe should attain (after his death) by drawing of lots? Again, the same *Moses* fore-saw and fore-told in publick hearing of all the people, how in times to come, long after his death, the Jews should forsake God, and for their sins be

fin^s be cast into many banishments, and finally be forsaken, and the Gentils received in their room, as indeed it came to passe. And whence (trow you) could he learn this, but from God alone.

41. In the book of *Iosue*, there is a curse laid upon the place where Jericho stood, and upon whatsoever person should go about to rebuild the same: to wit, *That in his eldest son, he should lay the foundations, and in his youngest son, should he build the gates thereof*: which is to say, that before the foundations wer laid, and gates builded, he should be punished with the death of all his children. Which thing was fulfilled almost five hundred years after in one *Hiel*, who presumed, under wicked King *Achab* to re-build Jericho again, and was terrified from the same by the sudden death of *Abiram* and *Segub*, his children, as the book of Kings reporteth, *According to the VVord of our Lord, which he had spoken in the hand of Iosue, the son of Nun*; And since that time to this, no man, either Jew or Gentil, hath taken upon him to raise again the said City, albeit the situation be most pleasant, as by relation of Stories and Geographers appeareth.

5. The Prophecy for the perpetual detolation of Iericho. Iosh. 6.

3. Reg. 16.

42. In the third book of Kings is recorded, that when *Ieroboam* had withdrawn ten Tribes from the obedience of *Roboam*, King of Juda; to the end they might never have occasion to re-unite themselves again to Juda, by their going to sacrifice in Jerusalem as by the Law they wer appointed:) he builded for them a goodly gorgeous high Altar in Bethel, and there commanded them to do their devotions. And when he was one day there present himself, and offering his incense upon the said Altar, and all the people looking on; there came a man of God (saith the Scripture) and stood before the Altar, and cryed out aloud, and spake these words: *O Altar, Altar! thus*

6. The Prophecy for the birth and a Qs of Iosias. 3 Reg. 12.

3 Reg. 13.

saith our Lord , Behold a child shall be born of the house of David, whose name shall be Iosias, and he shall sacrifice upon thee, these Idolatrous Priests that now burn frankincense upon thee, and he shall burn the bones of men upon thee.

Thus spake that man of God in the presence and hearing of all the people , more then three hundred years before *Iosias* was born ; and it was registred presently (according to the manner of that time, which I have noted before) and with the same wer registred also the miracles which hapned about that fact ; as that , the Altar cleft in two upon the mans words ; and *Ieroboam* extending forth his hand to apprehend him, lost presently the use and feeling thereof , untill it was restored again by the holy mans prayers ; who notwithstanding , for that he disobeyed Gods commandment in his return, and did eat with a Prophet of Samaria (which was forbidden him :) he was slain in his way homeward by a Lyon , and his body was brought back again , and buried in Bethel , nigh the said Altar, amongst the Sepulchers of those Idolatrous Priests of that place ; but yet with a superscription, upon his tomb , containing his name , and what had hapned.

Disobedience punished grievously in Gods dear-est.

4 Reg. 23. There passed three hundred years , and *Iosias* was born, and came to reign in Juda ; and one day coming to Bethel to overthrow the Altar , to destroy the Sepulchers of those idolatrous Priests that had been buried in that place ; when he began to break their Tombs ; he found by chance , the Sepulcher of the said man of God with the superscription upon it. By which superscription , and by relation of the citizens of Bethel , when he perceived that it was the Sepulcher of him that had fore-told his birth, his name, and his doings , so many hundred years before he was born : he let the same stand untouched, as the fourth book of Kings doth declare.

Now

Now consider, whether among any people in the world, but only among the Jews, there wer ever any such prophecy, so certain, so particular, so long foretold before the time, and so exactly fulfilled? But yet the Holy Scriptures are full of the like, and time permitteth me onely to touch some few of the principal.

43. *Esay* the Prophet is wonderfull in fore-telling the mysteries and acts of the Messias; his nativity, his life, and all the particulars that hapned in his passion. Insomuch that Saint *Ierome* saith, he may seem rather to write a story of deeds past, then a prophecy of events to come. But yet among other things, it is to be noted, that he living in a peaceable and prosperous time in *Juda*, when the Jews wer in amity and great security with the *Babylonians*; he fore-saw and foretold the destruction of *Jerusalem* by the said *Babylonians*, and the grievous captivity of Jews under them, as also the destruction of *Babylon* again by *Cyrus* King of *Persia*, whose expresse name and greatnesse, he published in writing, almost two hundred years before he was born; saying in the person of God; First, to *Ezechias* King of *Juda*, that rejoyced in the friendship he had with *Babylon*; *Behold the days shall come, when all that thou and thy fathers have laid up, shall be carryed away to Babylon, and thy children shall be Eunuchs in the King of Babylons Palace.* And next, to *Babylon* he said; *The destruction of Babylon, which Esay the son of Amos saw, &c. howl and cry, for that the day of our Lord is at hand, &c.* And thirdly, to *Cyrus* (not yet born) who was preordained to destroy the same, and to restore the people from banishment, and to rebuild the Temple in *Jerusalem*, he saith thus: *I say to Cyrus; thou art my shepherd, and thou shalt fulfill all my will. I say to Ierusalem, thou shalt be builded again. I say to the Temple, thou shalt be founded a-*
gain.

Hieron. in
Prolog. Gal.
7. The pro-
phesy for
the destru-
tion of
Jerusalem
and *Baby-*
lon.

4. Reg. 20.
16.

4. Reg. 29.
Esay 13.

3. The wonderfull prophecy of Cyrus king of Persians. Esay 25.
 * This he saith for that Cyrus was an infidel.

gain. This saith our Lord, to my anointed Cyrus, I will go before, and will humble the glorious people of the earth, in thy presence; I will break their brasen gates, and crush in pieces their iron bars; for my servant Iacobs sake have I called thee by thy name, and have armed thee, whereas thou * knowest not me.

Esay 13.

Esay 8. 2.
 Ier. 26. 20.

Zac. 1. 1.

Circumstances of certain truth.

44. Can any thing be more clearly or miraculously spoken in the world, then to name a heathen not yet born, that should conquer so strong a Monarchy as Babylon was at this time, and should build again the Temple of Jerusalem, which others of his own religion had destroyed before him? what cause, what reason, what likelihood, could be of this? yet Esay speaketh it so confidently, as he saith, *that he saw it*: and he nameth two witnesses thereof, that is, *Vrias* and *Zacharias*, that wer not born in many years after, saying; *and I took unto me two faithfull witnesses, Vrias the Priest, and Zacharias the son of Barachias*. Whereof the first was a Prophet in *Ieremys* time, an hundred years after *Esay*; and the second lived fourscore years after that again, in the days of *Darius*, as by the begining of his Prophecy appeareth; and yet both (as you see) wer distinctly named by *Esay* so long before.

And whereas this book of *Esay* was pronounced openly to the people (as other Prophecies also wer) and published into many thousand hands before the Captivity of Babylon fell out; and then carryed also with the people, and dispersed in Chaldea, and other parts of the world: there can be no possible suspicion of forgery in this matter, for that all the world both saw it, and read it, many years before the thing came to passe, yea, when there was no opinion of such possibility.

3. The prophecies and doings of

45. The same captivity and destruction of Jerusalem, by the Babylonians, was prophecyed by *Ieremy* an

an Hundred years after *Eſay*, and a little before the matter came to paſſe. Yea, while the Babylonians wer about the walls of *Jeruſalem*, and beſieged the ſame for two years together, *Ieremy* was within, and told every man that it was in vain to defend the City, for that God had now delivered it. And albeit he wer counted a *Traitour* for ſo ſpeaking (eſpecially when by an army of *Egypt* that came to the aid of *Jeruſalem* from *Pharao*, the ſiege of the Babylonians was raiſed for a certain time) yet *Ieremy* continued ſtill his aſſe-
veration, and ſaid to *Zedekias* the King, *thou ſhalt be delivered into the hands of the Babylonians*. And to the people; *hæc dicit Dominus, tradendo tradetur hæc civitas, &c.* this ſaith our Lord, this City moſt certainly ſhall be delivered into the hands of the Babylonians. And ſo he continued, notwithstanding he wer put in priſon, and whipt, and threatned dayly to be hanged; untill indeed the City was taken, and *Zedekias* eys puld out, his children ſlain before his face, and all other things performed, which *Ieremy* had prophecied and fore-
told them before.

Ieremy in
the ſiege of
Jeruſalem,

Ier. 37. 16.

Ier. 38. 3.

Ier. 39.
4 *Reg.* 24.
& 25.

And which is yet more marvellous, *Ieremy* did not onely fore-tell the particulars of this captivity, but alſo the determinate time, how long it ſhould indure, ſaying: *And all this land of Iury ſhall be into wilderneſſe, and aſtoniedneſſe; and all this people ſhall ſerve the King of Babylon, for threescore and ten years, and when threescore and ten years ſhall be compleat, I will viſit upon the King of Babylon, and upou that nation, ſaith our Lord, and I will lay the ſame into eternal deſolation. But upon Iuda will I caſt my pleaſant eys, and will bring them back to this land again, &c.* In which prophecy is contained, firſt the particular time, how long this captivity ſhould indure. Secondly, the deſtruction of *Babylon*, and of that Monarchy, by the *Perſians*: and thirdly, the returning home

Ier. 25. 8.
The years
foretold of
the captivi-
ty of *Baby-*
lon.

Ier. 24. 25.
& *c.* 29. v. 10

1 *Eld.* 1. &
2.

3. *Eld.* 2.

of

of the Jews again ; which three things to have been after fulfilled, not onely *Esdra*s , that lived at that time and was an actor in performance of the last ; but all other heathen Writers besides , do record and testifie.

And this prophecy of *Ieremy* was so famous and certainly believed amongst all the Jews, in the time of their Captivity : as when the day of expiration drew near , *Daniel* writeth thus of himself : *In the first year of Darius, I Daniel, understood in the Scriptures , the number of the seventy years, whereof God spake to Ieremy, that they should be fulfilled touching the desolation of Ierusalem , and I turned my face to my Lord God, and besought him in fasting and sackcloth, &c.* Neither onely the Jews understood and believed this prophecy ; but even *Cyrus* himself that was a Gentil , gave full credit thereunto, and thereby was induced to restore the Iews ; as appeareth both by his own words and proclamation , set down by *Esdra*s , that executed the same , and by his deeds also , in restoring home the Iews , and rebuilding their Temple at his own great charges , as all Historiographers of the Heathens do confesse.

Dan. 9. 1.

Gentils believed the Scripture.

1. Esd. 1.

3. Esd. 2.

The prophecies of Daniel.
Dan. 5.

I might here alledge infinite other examples , and make no end, if I would follow the multitude of prophecies which are dispersed throughout the whole Scripture. I might shew how *Daniel* foretold to *Baltazar* King of Babylon, in the midst of his triumph , and in the hearing of all his peers , the destruction which insued upon him the very same night after.

Dan. 11.

“ Behold three Kings shall yet stand in Persia, and the fourth shall be rich above all the rest.

I might alledg how the same *Daniel* in the first year of *Darius* the Median , in the begining of that second Monarchy of Medians and Persians , foretold “ how many Kings should reign after in Persia, and how the last (who was the fourth after him, and his name also *Darius*) should fight against the Grecians , and be overcome by a Grecian King (which was *Alexander* ;)
and

and how that Kingdom also of Greece, should be divided and torn in pieces after *Alexanders* death, and not passe to his posterity, as *Iustine* and other Heathen writers do testifie that it was, by *Antigonus*, *Perdiccas*, *Seleucus*, *Antiochus*, *Ptolomeus*, and other Captains of *Alexander*, that divided the same among themselves, above an hundred years after *Daniel* was dead.

Dan. 11. 2.

Iustin. hist.
l. 12. & 13.

I might declare how the same *Daniel* fore-saw, and fore-told the four great Monarchies of the world, and described the same as distinctly, as if he had lived in them all, and as by experience we find since to be true. I might alledg the particular description of the fight between *Darius* and *Alexander*, set down by *Daniel* under the names of the great Ram and the fierce Goat with one horn, which Goat himself interpreteth to be meant of a Grecian King that should conquer the Persians. And therefore *Alexander* (as *Iosephus* reporteth) coming to Jerusalem about an hundred years after, and reading this Prophecy of *Daniel*, interpreted unto him by *Iaddus* the High Priest; assured himself that he was the man therein signified, and so, after Sacrifice don to the God of Israel (of whom he affirmed, that he had appeared unto him in Macedonie, and had exhorted him to take this war in hand) and after he had bestowed much honour and many benefits upon the High Priest and inhabitants of Jerusalem; he went forward in his war against *Darius* with great alacrity, and had that famous victory which all the world knoweth.

The four
Monarchies
of Assyrians
Persians,
Grecians, &
Romans.
Dan. 2.
Dan. 8.
The fore-
telling of
great Alex-
ander.
Ioseph. l. 1.
de Antiq.
judaic c. 8.

An hundred such Prophecies more, which are as plain, as evident, and as distinct as this, I might alledg of *Elias*, *Elizaus*, *Samuel*, *David*, *Ezechiel*, the twelve lesser Prophets, and of others which I have not named. And in very truth the whole Scripture is nothing else but a divine kind of body replenished throughout

throughout with the vital spirit of prophecy, and every day some prophecy or other is fulfilled (though we marke it not) and shall be to the worlds end.

What manner of persons our prophets wer.

Prolo. in l. de fructu.

Moles. Narbon. in lib. Abubacher & Avempace.

Reget. Bac. l. de sex. scient. experimentalib. Amos 1.

Exod. 15.

Judic. 5.

1 Reg. 2. Luk. 1. & 3. Act. 21.

And the miracle of this matter is yet more increased, if we consider what manner of people they wer for the most part; by whom these prophecies of hidden things wer uttered: to wit, not such men as could gather their fore-sight of things by Astronomy, or Astrology, that is, by contemplation of the stars, as some fond Gentils did pretend (though *Ptolomy* deny that such things can be fore-told, but onely by inspiration from God) neither yet wer they so sharp witted, as to attain to prophecy by strong imagination, as most vainly *Averroes* and his followers hold that some men may, nor finally, wer they so delicately fed, as by exact diet and rules of Alchemy to come to prophecy, as Alchymists dream that a man may do, and that *Apollonius Thyaneus* did, who by Stellified meats (as they speak) came to be Stellified himself; and so by help of his glasse called Alchymusi, to fore-tell some matters and affairs to come. Our Prophets (I say) knew none of these phantastical devises, being for the most part poor, simple, and unlearned men, as in particular is recorded, that *David* was a shepheard, and *Amos* was a keeper of Oxen; yea, oftentimes they wer women, as *Mary* the sister of *Aaron*, called in Scripture by the name of Prophetesse; *Debora* the wife of *Lapidoth*; *Anna* the mother of *Samuel*; *Elizabeth* the mother of *Iohn Baptist*; *Anna* the daughter of *Phanuel*: and finally, the most holy and blessed Virgin *Mary*, with the daughter of *Philippe*, and many such other both in the Old and New Testament, who prophecied strangely, nor could possibly receive such fore-knowledge of things to come, but onely from the Spirit of God, and by inspiration of the

Holy

Holy Ghost, which is a manifest demonstration of the excellency of holy Writ, and of the certainty contained therein.

And now albeit, this might seem sufficient in the judgment and conscience of every reasonable man (as the Jew supposeth) to prove that the Scriptures be onely from God, and consequently by them, that there is a God: yet hath he one reason more to confirm their sincerity, which I will alledg in this place, and therewith make an end. His reason is, that although these holy Writings which proceed of Gods spirit, do not take their testimony or confirmation from man: yet for more evidence of the truth, God hath so provided, that all the principal & most strange and wonderfull things recounted in Scripture, should be reported also, and confirmed by Infidels, Pagans, Gentils, and heathen Writers themselves: albeit in some points they differ from the Scripture in the manner of their narration, for that they adjoyn superstitions thereunto. Which maketh the more for approbation of the things, for that hereby it appeareth, they took not their stories directly from the Bible, but by tradition and most ancient antiquities of their own.

The eighth proof of Scriptures. Approbation of heathen writers.

47. First then he sheweth, that the Creation of the world, which is the marvel of all marvels, with the infusion of mans soul from God, is both granted and agreed upon, by all those heathen Philosophers which I have cited before (albeit the particularities be not so set down by them, as they are in the Scriptures) and by all other, that do see in reason, that of necessity, there must be yielded some creator of these things. Next to this, the flood of Noe is mentioned by divers most ancient heathen Writers; as by *Berosus Chaldeus*, *Hieron. Egyptius*, *Nicolaus Damascenus*, *Abydenus*, and others, according as both *Iosephus* and *Eusebius* do prove.

1. The creation of the world.
Gen. 1. & 2

2. The flood of Noah.
Gen. 6, 7, 8.
Ioseph. l. 1.
Ant. q. Ind.
Euseb. l. 9. de prep.
Evang. c. 4.

And

And in Braside, and other Countries discovered in our age, where never teachers were known to be before, they talk of a certain drowning of the world, which in times past hapned; and do say, that this was left them by tradition from time out of mind, by the first inhabitants of those places.

3. The long
life of the
first fathers.
Gen. 5. &
10. 11.

48. Of the long life of the first Patriarchs according as the Scripture reporteth it, not onely the former authors, but also *Monethus*, that gathered the history of the Egyptians; *Molus Hestianus*, that wrote the acts of the Phœnicians; *Hesiodus*, *Heccatæus Abderita*, *Helanicus*, *Acusilaus*, and *Ephorus* do testifie, that these first inhabitants of the world lived commonly a thousand years a piece, and they alledg the reason thereof to be, both for the multiplication of the people, and bringing all Sciences to perfection, especially Astronomy and Astrology, which (as they write) could not be brought to sufficient perfection by any one man that had lived lesse then six hundred years, in which space the great year (as they call it) returneth about.

4. The tower
of Baby-
lon. Gen. 11

Euseb. l. 9.
de prepar.
cap 4.

Mark this
reason.

49. Of the Tower of Babylon, and of the Confusion of Tongues at the same, *Eusebins* citeth the testimonies at large, both of *Abydenus*, that lived about King *Alexanders* time, and of *Sibylla*; as also the words of *Hestianus*, concerning the Land of Sennaar where it was builded. And these Gentils do shew by reason, that if there had not been some such miracle in the division of Tongues, no doubt, but that all Tongues being derived of one (as all men are of one father) the same Tongues would have retained the self-same roots and principles, as in all Dialects or Derivations of Tongues we see that it cometh to passe. But now (say they) in many Tongues, at this day, we see that there is no likelihood or affinity among them, but all different

different the one from the other, and thereby it appeareth, that they wer made divers and distinct even from the begining.

50. Of *Abraham* and his affairs, I have alledged some Heathen Writers before; as *Berosus Hecataus*, and *Nicolaus Damascenus*. But of all other, *Alexander Polyhistor* alledgeth *Eupolemus* most at large of *Abrahams* being in Egypt, and of his teaching them Astronomy there; of his fight and victory in the behalf of *Lot*; of his entertainment by King *Melchisedech*; of his wife and sister *Sara*; and of other his doings, especially of the Sacrifice of his son *Isaac*. To whom agreeth *Melo*, in his books written against the Jews, and *Artabanus*. And of the strange lake whereinto Sodom and Gomorra wer turned by their destruction, called *mare mortuum*, the dead sea, wherein nothing can live; both *Galen*, *Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, do testifie, and shew the particular wonders thereof.

5. Of Abraham.
Gen. 11, 12, 13, 14, &c.
Alex. Poly.
lib. de Iudaica historia.

Melo lib. de fraudibus Iudæorum
Artaban. in Iudæor. hist.
Gal. de simplic. Pausan. in Eliz. So
Poli. hist.
Tacit. lib. ult. hist.

51. From *Abraham* down to *Moses*, writeth very particularly the fore-named *Alexander*, albeit he mingle sometimes certain fables, whereby appeareth, that he took his story not out of the Bible wholly. And he alledgeth one *Leodemus*, who (as he saith) lived with *Moses*, and wrote the self-same things that *Moses* did; so that these Writers agree almost in all things touching *Isaac*, *Iacob*, *Ioseph*, and all their affairs even unto *Moses*; and with these do concur also *Theodorus* a most ancient Poet, *Artabanus* and *Philon*, Gentils. *Aristaus* in like manner about *Aristotles* time wrote a book of *Iob*.

6. Of Isaac,
Iacob, Iob,
Ios. ph. &c.
Gen. 15, 16, 17, 18, &c.

Aristaus lib. de Iob.

52. Of *Moses* and his acts, not onely the fore-named (especially *Artabanus* in his book of the Jews) do make mention at large, but many other also; as namely *Eupolemus*, out of whom *Polyhistor* reciteth very long narrations of the wonderfull and stupendious

7. Of Moses.
Exod. 2, 3, 4, 5, &c.

dious things done by *Moses* in Egypt, for which he saith, that in his time, he was worshiped as a God in that Country, and called by many *Mercurius*. And that the Ethiopians learned Circumcision of him, which afterwards always they retained, and so do untill this day. And as for his miracles don in Egypt; his leading the people thence by the red sea: his living with them forty years in the Desart: the Hea-then Writers agree in all things with the Scriptures, saving onely that they recount divers things to the praise of *Moses*, which he hath not written of himself, adding also his description; to wit, that he was a long tall man with a yellow beard, and long hair. Where-with also accordeth *Numenius Pythagoricus*, touching the acts of *Moses*, whose life, he saith, that he had read in the ancientest Records that wer to be had.

The descri-
tion of
Moses per-
son out of
heathen
writers.

3. The story
of *Iosue*,
the Judges,
and the
Kings.
Ioseph. l. 8.
de antiq.
cap. 2.

The trea-
sures hid-
den in the
sepulchre
of *David*.
Ioseph lib.
13. de ant.
cap. 16.

"The same
thing at-

53. But the fore-named *Eupolemus*, goeth yet forward, and pursueth the story of *Iosue*, of the Judges, of *Saul*, *David*, and of *Salomon*, even unto the building of the Temple, which he describeth at large; with the particular Letters written about that matter to the King of Tyrus, which *Iosephus* saith, wer in his days kept in the Records of the Tyrians. And with *Eupolemus*, agree *Polyhistor* and *Hecateus Abderita*, that lived and served in the war with King *Alexander* the Great; and they make mention amongst other things, of the inestimable riches of *Salomon*, and of the treasures which he did hide and bury (according to the fashion of that time) in the sepulchre of his father *David*: which to be no fable (though not mentioned by the Scripture) *Iosephus* well proveth, for that *Hircanus* the high Priest and King of Jury, being besieged in Jerusalem by *Antiochus*, surnamed *Pius*, not many years before Christs nativity; to redeem himself and the city, and to pay for his peace, "opened the said sepulchre
of

of David, and fetcht out of the one part thereof, three thousand Talents in ready mony, which amount to six hundred thousand pounds English, if we account the Talents but at the least size, of *Talentum Hebraicum*.

§4. And as for the things which ensued after *Salomon*; as the division of the Tribes among themselves, and their divers wars, afflictions, and transmigrations into other Countries, many Heathen Writers do mention and record them; and among other, *Herodotus* and *Diodorus Siculus*. And the fore-named *Alexander Polyhistor*, talking of the captivity of Babylon, saith, that *Ieremy* a Prophet, told *Ioachim* his King what would befall him, and that *Nabuchodonosor* hearing thereof, was moved thereby to besiege Jerusalem.

Of the flight of *Senacherib* from the siege of Jerusalem, and how he was killed at his return home by his own children in the Temple, according to the Prophecy of *Esay*, and story of the Book of Kings, for that he had blasphemed the Lord God of Israel, *Herodotus* witnesseth; and that after his death he had a Statue or Image of metal erected in his memory, with this Inscription in Greek, *He that beholdeth me, let him learn to be godly*. Confer *Xenophon* also in his seventh book *De Cyropadia*, and you shall see him agree with *Daniel* in his narrations of Babylon.

And finally, I will conclude with *Iosephus* the learned Jew, that wrote immediatly after Christs Ascension, and protesteth, that the Publick Writings of the Syrians, Chaldeans, Phenicians, and innumerable histories of the Grecians, are sufficient to testify the antiquity, truth, authority, and certainty of holy Scriptures, if there wer no other proof in the world besides.

tempted
Herod in
his time, as
Iosephus
saith. l. 18.
antiq.

9. Things
that ensued
after Salo-
mons days.

Ier. 37.
4 Reg. 24.

Of Sena-
cherib.

Esay 31. &
33. & 36.

4 Reg. 9.

He-ro. l. 2.

Dan. 16.

*Ioseph. l. 1.
de antiq.
Iud.*

Sect. 4. *The conclusion of the Chapter, with the Application.*

55. **T**Hus far have I treated of the ways and means which have been left to the world from the begining, thereby to know and understand their Maker. In treating which point, I have staied my self the longer, for that it is the ground and foundation of all that is or may be said hereafter. It is the first, and final, and chiefest Principle of all our eternal salvation or damnation, and of the total weal or woe, that must befall us, and possesse us for ever.

No excuse
of the igno-
rance of
God.

Which ground and verity, if it be so certain and evident as before hath been shewed by all reason and proof, both Divine and Humane; and that the matter be so testified and proclaimed unto us, by all the creatures of heaven and earth, and by the mouth and writing of our Creator himself, as no ignorance or blindness can excuse the same; no slothfulness dissemble it; no wickedness deny it: what remaineth then, but to consider with our selves, what service this God requireth at our hands? what gratitude, what duty, what honour for our creation? To the end, that as we have proved him a most bountifull Creator, so we may find him a propitious judge, and munificent rewarder. For it is not probable, that his divine Majesty which hath appointed every other creature to some action for his own glory (as hath been declared at large before;) should leave mankind onely, which is the worthiest of all the rest, without obligation to his service.

The errors
of the old
Philoso-
phers.

In which one point notwithstanding, though never so clear (such is the fondness of our corrupt nature without Gods holy grace;) failed those ancient Wise-
men

men of the world, of whom S. Paul speaketh so much in the Epistle to the Romans, taking compassion of their case, and calling them fools, and all their great Learning and Philolophy meer fondnesse; For that *whereas* (by the means before mentioned) *they came to know God; they did not seek to glorifie him, as appertained unto God, nor yet did render him due thanks, but vanished away in their cogitations, &c.* That is, they took no profit by this knowledg of theirs, but applyed their cogitations upon the vanities of this world, more then upon the honour and service of this their God. For which cause Saint Paul adjoyneth presently in the same place, that for so much as they did thus, *and did not shew forth by their life and works, that they had the knowledge of God indeed: God delivered them over to a reprobate sense, and suffered them to fall into horrible sins:* which S. Paul doth name and detest in all that Chapter; and finally concludeth, that their everlasting perdition ensued principally upon this one Point; That *whereas, they knew the justice of God* (by all the ways and arguments that before have been declared:) *yet would they not understand* (saith he) *that death was due to all such which lived in wickednesse as they did.*

Rom. i. 29.

Rom. i.

Rom. i. 28.

Rom. i. 32.

And the same Apostle, upon consideration of these matters, wherein he standeth long for the importance thereof, pronounceth in fine this general sentence, with great asseveration and vehemency of spirit: *That the wrath of God is revealed from heaven upon all impiety and injustice of those men, who hold the knowledge of God in unrighteousnesse.* That is, who being endued with the knowledg of God, do live notwithstanding unrighteously: or (as he said before) do consume their days in vanity, not making account of the service, which they do owe to that God for their Creation and other benefits. Which thing, if S. Paul might

A general
sentence
pronounced by S.
Paul.
Rom. i. 18.

The Appli-
cation to
our selves.

truly say unto these Gentils before his time, who had onely natural knowledg and understanding of God; that is, so much as by his creatures was to be gathered: what may or shall be said unto us, who have not onely that light of nature which they had, but also the Writings and Law of God himself, communicated specially unto the Jews; and above that also, have heard the voice of his onely Son upon earth, and have received the Doctrin of his most holy Gospel, and yet do live as negligently (many of us) as did the very Heathens, touching good life and vertue?

Rom. I. 20.
Luc. 12.

Surely in this case, I must denounce against my self, that if it be true (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Philosophers, that by that little knowledg they had of God, *they wer made inexcusable*: then by the most just and certain rule of Christ, laid down in S. Luke, *Cui multum datum est, multum quaretur ab eo*: that of every man which hath received much, a greater account shall be taken for the same: we are forced to infer, that our account shall be greater, and our selves much more inexcusable before his divine Majesty, then the very Gentils and Heathens are, if after all our knowledg and manifest understanding of his God-head and Justice, *VVe vanish away in our cogitations*, as they did, and as most part of the world at this day are seen to do, that is, if we apply our cogitations and cares about the vain affairs of this temporal life and transitory commodities, which we should bestow upon the service and honour of this Lord and Creator.

OF THE FINAL END AND
Cause for which Man was Created by God,
and placed in this world.

*And of the obligation he hath thereby, to attend to the
affair for which he came hither.*

C H A P. III.

BY the Chapter precedent, I nothing doubt
(gentle Reader) but if thou have seen and
perused the same, thou remainest sufficient-
ly enformed of thy Creator. Now follow-
eth it by order of good consequence, that we consider
with some attention (for that it standeth us much up-
on) what intent and purpose God had in creating us,
and this world for our sakes, and in placing us therein,
as Lords of the same. By the former considerations
we have learned, that as among other creatures, no-
thing made it self, so nothing was made for it self, nor
to serve it self alone. The heavens (we see) do serve
the air, the air serveth the earth, the earth serveth
beasts, the beasts serve man; and then is the question,
whom was man made to serve? For in him also, hol-
deth the former reason, that for so much as he was not
made by himself, it is not likely that he was made to
serve himself onely.

A necessary
considera-
tion.

2. If we consult with the Scriptures herein; we
find a general sentence laid down without excep-
tion: *Vniversa propter semetipsum operatus est Dominus.* Prov. 16.
Our Lord hath made all things for himself. And if all,
then man likewise (no doubt) who is not the least
part of the rest which he hath made. And hereby it

Man made
to serve
God.

cometh to passe, that man cannot be said to be free, or at his own appointment or disposition in this world, but obliged to perform that thing, for which he was sent into this habitation. Which Point, holy *Iob* declareth plainly, in a certain invective that he maketh against such men as wer carelesse and negligent in consideration of this affair. *A vain man* (saith he) *is lifted up in pride, and thinketh himself to be born as free, as the colt of a wild asse.* That is, he thinketh himself bound to nothing, subject to nothing, accountable for nothing that he doth in this life; but onely born free, to passe his time in disport and pleasure, as a wild colt in a desert, that hath no master to tame him. Which in other words the Wise-man uttereth thus; *He esteemeth this life of ours, for a play-game,* and therefore careth not how he liveth, or wherein he spend and passe over the time. And this of the man, whom the Scripture calleth *Vain*.

3. But now for the sober, wise, and discreet, of whom it is written. *The way of life is upon the learned, to the end they may decline from the lowest hell:* they are far from so great folly, as to imagine no account shall be demanded of our being in this world, for that they have read: *That God shall bring into judgment whatsoever is don for every fault that is committed.* And the Christian man knoweth further by the mouth of his Saviour and Redeemer, that he shall be accountant for every idle word that he mis-uttereth; and finally, there is no man that is either of reason, or conversant in the Writings and Testament of his Creator, but remembreth well, that among all other irritations, whereby the wicked man is said to provoke Gods patience to indignation, none is more often repeated, or more grievously taken; then *That he said in his heart, God will ask no account.*

4. With these men then alone, shall be my speech in this present Chapter, who have a desire to discharge well this account. For attaining whereof (truly) I can give them no better counsell, instruction or advise, then to do in this case, as a good Marchants Factor is wont to do, when he arriveth in forreign Countrys, or as a Souldier or Captain sent by his Prince to some great exploit, is accustomed, when he cometh to the place appointed: that is, to weigh and consider deeply, for what cause he came thither? why he was sent; to what end? what to attempt? what to prosecute, what to perform? what shall be expected and required at his hands upon his return, by him that sent him thither? For these cogitations (no doubt) shall stir him up to attend to that, for which he came, and not to imploy his time in impertinent affairs. The like would I counsell a Christian to put in ure, concerning the case proposed, and to demand of himself, between God and his conscience, why and wherefore, and to what end, he was created and sent hither into this world? what to do? wherein to bestow his days? what to learn? what to execute? and the like. And then shall he find, that for no other cause, matter, or end was he created and placed here; but onely to serve God in this life, and by that service to gain heaven and salvation in the life to come. This was the condition of our creation upon earth, as *Moses* well expresseth; *That we should be a holy people to serve our God:* and this was the consideration of our Redeeming, fore-told by *Zacharie*, before we wer yet Redeemed: *That we being delivered forth of the hands of our enemies, should serve God in holinesse and righteousness all the days of our life.*

Profitable demands and considerations.

Gen. 15.
Deut. 4.

Luk. 1.

5. Of this Consideration do ensue two consequences to be observed. Whereof the first is, that

The first consequence up-

en due con-
sideration
of our end.

seeing our end and final cause of being in this world, is to serve God; and thereby to work our own salvation: whatsoever thing we do, or bestow our time in, which either is contrary or impertinent, or not profitable to this end (though it wer to gain Kingdoms) it is but vanity and lost labour, and such as will turn us in time to grief and repentance: (if we change not our course) for that it is not the matter for which we came into this life, nor whereof we shall be demanded an account, except it be to receive judgment and punishment for the same.

The second
confe-
quence.

Secondly it followeth of the same consideration, that seeing our onely business and affair in this world, is to serve our Maker, and save our own souls, and that all other earthly creatures are but here to serve our uses to that onely end; we should for our parts be indifferent to all these creatures, as to riches or poverty; to health or sicknesse; to honour or contempt; to little learning or much learning: and we should desire onely so much or little of either of them, as wer best for us to the attainment of our said end and but pretended, which is the service of God, and the weal of our souls. For whosoever desireth, seeketh, loveth, or useth these creatures, more then for this, be they what they will, either riches, honours, health, dignity, promotion, children, kindred, or the like, runneth from his end for which he came hither.

How each
man may
take a scant-
ling of his
estate.

7. By this then, may a carefull Christian take some scantling of his own estate with God, and make a conjecture whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hither; if his cares, cogitations, studies, endeavours, labours, talk, conversation, and other his actions, do run upon this matter, and that he careth no more for other commodities in this world, then they are

are necessary or profitable unto him for this end : If his days and life be spent in this study of the service of God, and procuring his own salvation in carefulnesse, fear, and trembling, as the Apostle adviseth him : then is he (doubtlesse) a most happy and blessed man, and runneth a right course, and shall at length attain to the blessed Kingdom of felicity which he expecteth.

A right course.

Philip. 2.

8. But if he find himself in a contrary current, that is, not to attend indeed to this matter for which onely he was sent hither, not to have in his heart and study this service of God and gaining heaven, but rather some other vanity of the world, as promotion, wealth, pleasure, sumptuous apparel, gorgeous buildings, beauty, favour of Princes, advancement of children or family, or any other thing els, that appertaineth not unto this end: if he spend his time about these trifles, having his cares and cogitations, his talk and delight, more in these things, then about the other great businessse of gaining Gods eternal Kingdom, for which he was created and placed in this world: then is he I assure him in a perilous way, leading directly to perdition, except he alter & change his course. For most certain it is, that whosoever shall not attend unto the service he came for; shall never attain the reward assigned & promised to that service.

A wrong and dangerous course.

9. And hence now is opened the reason of so universal a perdition of mankind, and of so huge a deluge of souls, as is insinuated by Christ our Saviour when he denounceth, that few are saved, and that the way to ruine and perdition is wide, and many walked that way, but that strait and narrow was the gate to salvation, and few did enter thereby : The reason (I say) hereof is evident by this our discourse; for that of thousands that live in the world abroad, scarce one is seen to make any account of that businessse, which of all other, is the chief and principall.

Mat. 7. 20.
& 22.
Luk. 13.

For

The wrong
course of
the world,

Mark this.

For proof whereof, consider I pray you, the multitude of all sort of people upon the earth, and see what their traffick is: see whether they treat this affair or no: see wherein their care, and study, and cogitation consisteth: How many thousands find you in Christendom, who spend not one houre of twenty, nor one half day of forty, in the service of God, or businesse of their soul? How infinite have you, that break their brains about worldly commodities, and how few that are troubled with this other cogitation? how many find time to eat, drink, sleep, disport, deck and trim themselves to the view of others; and yet have no time to bestow in this greatest businesse of all other businesse? How many passe over whole days, weeks, months, and years (and finally their whole lives) in hawking, hunting, and other pastimes, without regard of this important affair? how many miserable women have you in the world, that spend more days in one year in pricking up their apparel, & adorning their carcase, then they do hours in prayer for the space of all their life? And what (alas) shall become of this people in the end? what will they do or say at the day of account? what excuse will they alledg? what way will they turn them? how will they admire their own folly?

A comparison
expressing the
vanity of our
occupations.

10. If the Marchants Factor, which I mentioned before, after many years spent in forreign Countries upon his Masters expenses, should return at length, and give up his accounts of so much time and money spent in singing, so much in dancing, so much in courting; who would not laugh at so fond a reckoning? but being further demanded of his Master, what time he had bestowed upon his Marchandise and affairs for which he was sent: if the man should answer, that he had not leasure to think upon that thing,

for

Lib. 1. part. 1. *The end whereunto man was created.*

For the great occupation which he had in the other: who would not esteem him worthy of all punishment and confusion? And much more shame and confusion (no doubt) shall they sustain at the last dreadful day, in the face and presence of God and all his Angels, who being sent into this world, to traffick so rich a Marchandise, as is the Kingdom of Heaven; have neglected the same, and have bestowed their studies, upon the most vain trifles and follies of this world, without cogitation or care of the other.

Mar. 14.

11. O ye children of *Adam* (saith the Spirit of God) why love you so vanity, and seek after lyes? Why leave you the fountain, and seek after cisterns? If a golden game of inestimable value, should be proposed to such as would run and could win the same; and when the course or race wer begun, if some should step aside and follow flies or feathers that passed in the air, without regard of the prise and golt proposed: who would not marvel and take pittie of their folly? Even so is it with men of this world, if we believe *S. Paul*, who affirmeth: that we are all placed together in a course or race, and that heaven is propounded unto us for the game or prise: But every man (saith he) arriveth not thither; and why? for that most men do step aside and leave the mark. Most men do run awry, and do follow feathers up and down in the air; most men do pursue vanities, and do weary themselves out in the pursuit thereof, untill they can neither run, nor go, nor move their limbs any further; and then for the most part, it is too late to amend their folly. Will you hear the lamentations of such unfortunate men? These are their own words recorded by Scripture. *We are wearied out in the way of iniquity and perdition; and the way of God we have not known. What profit have we received of all our pomp and pride, and*

Psal. 4.
Hier. 22.

A comparison.

2 Cor. 9.

Sap. 5.
The complaint of worldlings, in the end of their life.

vaunting

vaunting riches? VVhat good have they don us? They are now past away as a shadow, and as a Messenger that rideth in post, and we are consumed in our own iniquity.

The fond
judgment
of the
world.

12. This is the lamentable complaint at length of such as ran awry and followed a wrong course in their actions of this life. These are they, who pursued riches, honour, pomp, and like vanities, and forgot the businesse for which they wer sent. These are they, who wer esteemed happy men in this world, and thought to run a most fortunate course, in that they heaped much riches together, advanced themselves and their families to great dignities, became gorgeous and glorious, and dreadfull to others, and finally obtained whatsoever their lust and concupiscence desired. This made them seem blessed to earthly cogitations, and the way wherein they ran, to be most prosperous and happy. And I make no doubt (by experience of these our times) but they had admirers and enviers in great abundance, who burned in desire to obtain the same course. And yet when I hear their complaint in this place, and their own confession, wherein they say expressly: *VVe senselesse men did err from the way of truth*: when I consider also the addition of Scripture: *Talia dixerunt in inferno*, they spake those things, when they wer in Hell: I cannot but esteem their course for most miserable, and condemn wholly the judgment of flesh in this affair.

Sap. 5.

Psal. 10.

Gal. 6.

13. Wherefore (my brother) if thou be wise, yield not to this deceit of worldly lips and tongues, that use to blest and sanctifie such as are in most danger and nearest to perdition. Lean rather to the sincere counsel of S. Paul, who willeth thee to examine uprightly thy own works and ways, and so to judge of thy self without deceit. If thou walk the way of Babylon, most certain it is, that thou shalt never arrive

at the gates of Ierusalem, except thou change thy course.

Oh (my brother) what a grief will it be unto thee, when after long labour and much toyl, thou shalt find thy self to have gone awry? If a man had travelled but one whole day, and thereby made weary, should understand at night, that all his labour wer lost, and that his whole journey was out of the way; it would be a marvellous affliction unto him (no doubt) albeit no other inconvenience wer therein, but onely the losse of that days travel, which yet might be recovered and recompensed in the next. But if besides this, his businesse wer great; if it lay upon his life to be at the place whether he goeth, at a certain hour; if the losse of his way wer irrecoverable; if the punishment of his error must be death and confusion, and himself wer weary, that he could stir no one foot further: imagin then, what a grievous message this would be unto him, to hear one say, Sir, you have run amisse, and have ridden wholly besides your way?

A comparison expressing our grief in the end for our running a wrong course,

14. So then will it be unto thee (my soul) at the day of death and separation from my body, if in this life thou attend not to thy salvation, for which thou wert created, but shalt passe over thy days in following of vanities. Thou shalt find thy self astray at the end of thy journey; thou shalt find thy self weary, and inforced to say with those miserable damned spirits: *I have walked hard and craggy ways* to no purpose, for that indeed the way of wickedness is full of thorns and stones; though in shew it be covered with fair grasse and many flowers. Thou shalt find at that day, that thou hast lost thy labour, lost thy time, lost all opportunity of thy own commodity. Thou shalt find thy error to be irrecoverable, thy danger unavoidable, thy punishment insupportable, and thy grief and sorrow, and calamity inconsolable.

The misery of a soul that hath gone awry at the last day.
Sap. 5.

Sect. 2. Concerning the same Argument by some examples.

15. **H**E that could behold and feel the inward cogitations of a worldly mans heart at that last instant, after all his honours and pleasures past; no doubt, but he should find him of another judgment and opinion in things, then he was in the ruffe and heat of his jollity. He doth well perceive then, the fondnesse of those trifles which he followed in this life, albeit it wer to make himself a Monarch. If a man did know the cogitations that *Alexander* the Great had, when of poyson he came to dy, after all his victories and incredible prosperity; if we knew the thoughts of *Iulius Caesar* at the day of his murther in the Senate-house, after the conquest of all his enemies, and subjection of the whole world to his own onely obedience: we should well perceive, that they took little pleasure (though Pagans) in the ways they had walked, notwithstanding they wer esteemed most prosperous and happy, by men of this world, whilst they flourished and followed their vain courses of ambition and oppression of others.

Alexanders
death.
Iulius Cæ-
sars death.

16. *Iosephus* the Jew recounteth two very rare examples of humane felicity, in two of his Country-men, to wit, *Herod* the first, and *Agrippa* his nephew: whereof the one by *Anthony* the *Trium-vir*, and the other by *Caligula* the Emperor (both of them being otherwise but privat Gentlemen, and in great poverty and misery when they fled to *Rome*) wer exalted upon the sudden to unexpected great fortune, and made rich Monarchs and glorious Potentars. They wer indued (at several times) with the Kingdom and Crown of *Ju-ry*, and that in such ample sort, as never any of that Nation

Two rare
examples.
Ioseph. l.
14. 15. &
18. de an-
riq. Iud. &
de Bel. Iud.
l. 2.

Nation after them had the like: for which cause, they are called in the Hebrew story, for distinctions sake, *Herod the Great*, and *Agrippa the Great*. They ruled and commanded all in their days; they wanted neither silver nor gold, nor pleasures, nor pastimes, nor friends, nor flatterers. And besides all these gifts of Fortune, they abounded also in ornaments and excellency of body and wit. And all this was increased and made the more admirable by reason of their "base and low estate before, in respect whereof their present fortune was esteemed for a perfect pattern of most absolute felicity.

17. This they enjoyed for a certain space, and to assure themselves of the continuance, they bent all their cares, cogitations, and studies, to please the humours of the Roman Emperors, as their Gods, and authors of all their prosperity and felicity upon earth. In respect of whose favours (as *Iosephus* noteth) they cared little to violate their own Religion of the Jews, or any thing else that was most Sacred. And this (forsooth) was esteemed of many, a most wise, politick, prosperous, and happy course. But what was the end and consummation of this their race.

18. First, *Herod* fell sick of such an incurable and loathsome disease, and was tormented in the same with so many terrors, and horrible "accusations of his conscience, as he pronounced himself to be the most miserable afflicted creature that ever lived; and so calling one day for a knife to pare an apple, would needs have murdered himself with the same, if his arm had not been stayed by them that stood by. And for *Agrippa*, *Iosephus* reporteth, how that upon a certain day which he kept Festival in *Cæsarea*, for the honour of *Claudius* the Roman Emperor; when he was in his most extreme pomp and jollity, in the midst of all his

"For envy
only of
Agrippa his
fortune,
Herodias
did ruine
her hus-
band, as
Ioseph
saith. l. 18.
antiq. c. 8.
9. Her hus-
band was
*Herod An-
tippas* that
slew Saint
*Iohn Bap-
tist*, and
was son to
Herod the
first. Luc. 3.
Mat. 14.

Herods
death, *Iose.*
l. 18. antiq.
"This *He-
rod* was cal-
led *Atalo-
nita*, and
slew the In-
fants in
Bethleem.
Mat. 2.
The death
of *Agrippa*.
Iosep. l. 19.
cap. 7.

Peers and Damofels, coming forth at an hour appointed (all glittering in gold and silver) to make an Oration unto the people; his voice, gesture, countenance and apparel so pleased, as the people began to cry (being solicited thereunto by some flatterers) *That it was the voice of God, and not of man*: wherein Agrippa taking pleasure and delectation, was * stricken presently from heaven, with a most horrible putrefaction of all his body, whereof he died; repeating onely to his friends these words in the midst of his torments: *Behold ye me, that do seem to you a God, how miserably I am enforced to depart from you all.*

* S. Luke said he was stricken by Gods Angel, Acts 12. And consider how Iosephus agreeth with that narration. Euseb. l. 2. hist. c. 9.

19. Now then would I demand of these two so fortunate men, who laying aside all care of God and Religion, did follow the preferments of this world so freshly, and obtained the same so luckely, how they liked of this their course and race in the end? Truly, I doubt not, but if they were here to answer for themselves, they would assure us, that one hour rightly bestowed in the service of God, and of their salvation, would more have comforted them at that last instant, then all their labours and toils which they took in their lives, for pleasing of Emperors, and gathering the grace and good liking of mortal men. I would ask of that famous *Antiochus*, surnamed *Illustrius*, after all his wars, toils, turmoils, and vastation both of Egypt, Syria, and Jerusalem, what feeling he was of concerning his former courses, who calling all his friends a little before his death, he used that exclamation which the Scripture recounteth: *In quantam tribulationem deveni, & in quos fluctus tristitia.* Into how great tribulation am I come, into what floods of sorrow am I fallen.

Macha. l. 2. cap. 6.

20. I would ask also *Herod the Great*, of a mean man made King, what feeling he had, when for grief and

and desperation, he cursed the time that ever he was born, and would willingly have slain himself, if he might have been permitted. But what need we look so long upon the examples of externs or infidels in this behalf; seeing that even among Christian men also, that have far better directions for their course of life then these other, either Jew or Gentil have, are seen dayly so great errors committed and acknowledged also by themselves at their last up-shot, as may deeply move the hearers to compassion and to providence, in like manner, for the time to come, if they be not on their own behalf. And in this Point, some of us that have often occasion to deal in like affairs, and to whose lot it falleth to be present with many at their last passage, can well testifie of the repentance and sorrow, the grief and gripes of heart which many suffer at that hour, especially great men, for the wrong courses held by them in their lives past, they being even now ready to give a most strict and severe account before their Maker and just Judge, and thereby to receive the sentence of damnation or salvation.

Examples
amongst
Christians,

21. Oh my good ghostly father (saith one) if God give me longer life, you shall see, that I will take another course: Oh beaſt that I am, saith another, what race have I run? what paths have I trodden? what have I don in this life worthy a Christian man? now do I see plainly the vanity of my ways, the errors of my actions, the folly of my labours, the fury of my passions, the lewdnesse of my lusts; and that I have run quite awry; If it may please God to let me escape but this time, you shall see what a wonderfull change I will make. And oftentimes it falleth out, that he is no sooner recovered, but all is forgotten, as though he never had been sick at all, or ever purposed to amend his life or manners, and he falleth to as vain

The complaint of
some at
their death,

courses as ever before, untill he be taken by the leg again, and then he returneth to his former good purposes. And this is our infirmity and misery, as also the fatherly mercy of Almighty God with us, to bring us to these good purposes of rectifying our courses before we passe out of this world. For that this very acknowledging of the errors thereof, with hearty sorrow, though we never come to perform our promises, is of singular importance: but woe be to him that never seeth his wrong course before he be in the next world, where good purposes can neither be made nor accepted, nor changes be thought upon, for then it is too late. The reason hereof is, because (according to the Wise-mans saying: *In quocumque loco ceciderit lignum, ibi erit*: to what side soever the tree falleth, there shall it lye) that after the passage of this life, there followeth no place or time, to merit or satisfaction.

Ecc. 1.

Examples
of wrong
courses re-
pented at
the hour of
death.

William
the Con-
queror.
Stow and
Holin in
eius vita.

22. I could alledg many examples, even out of our own Country, and of those that wer held most happy in their days for humane felicity, who after a long race run therein, took little comfort thereof in the end; although otherwise we cannot condemn them for very evil Princes, according to the measure of such States in mens eyes: onely we know, that seeing themselves near to death, they would have been right glad to have held other courses in their health. And in none was this seen more, then in the head and fountain of all our Princes since the Conquest, to wit, the Conqueror himself, who after a long and laboursome toyl of fortunes, still tending to worldly greatnesse and prosperity; at length seeing himself near death, and exceedingly terrified with the cogitation thereof, exclaimed pittifully against the vanity of his former courses, and laboursome vanities, uttering amongst other,

other, these words, as in our Chronicles they are registred. Being loaden with many and grievous sins, I do tremble, and being ready to be taken by and by to the terrible examination of Almighty God, I know not what to do, for I have been brought up in wars even from my child-hood, and have born arms from eight years old, whereby I remain greatly polluted with the effusion of much bloud, and I can by no means number the evils I have committed for these threescore and four years, wherein I have lived in this troublesome life, for the which I am constrained now without stay, to render account to my just Iudge, &c.

The Conquerors
repentance.
Stow, Holinshed, and
others,

23. Thus this noble and victorious Prince spake, and thought in that hour of his nearnesse to death: and by this and many other like speeches which he uttered with tears and grief of heart, of his mislike at that hour of the former course of his life past (notwithstanding it was esteemed by other men for happy) and by his most earnest request to the Clergy-men there present, to be intercessors to God for him, we may easily guesse, how glad he would have been at that instant to have directed many of his former actions after another manner. But few Princes ever find men in their prosperity that dare give them the best directions for their souls, and fewer are they which will accept thereof when it is given.

24. I might alledg to like effect the pitifull plight wherein the noble King Henry the second found himself at his death. And the lamentable complaints of wrong courses acknowledged by King Richard the second, and King Edward the second, not long before their disastrous ends. The words also of King Henry the fourth on his death-bed, reported by our Chronicles and known, when he said unto his son, That he sore repented him, that ever he charged himself with the Crown of England. As also the like words of King Ed-

K. Henry 2.

K. Rich. 2.

K. Edw. 2.

K. Henry 4.

Sir Thomas
More in the
life of
Rich. 3.

Edward the fourth, standing in like case and nearnesse to death, when he told his friends, That if he could as well have fore-seen things, as now to his more pain then pleasure, he had proved them, he would never have won the courtesie of mens knees with the losse of so many heads. All which words and speeches at the last day even of those that wer accounted happy, and to follow most fortunate courses, do well declare the great difference of judgment and understanding at that last day, from that which is in the heat and prosperity of our lives.

Sincere and
profitable
counsel.

25. Use then (O Christian) use this experience to thy commodity; use it to thy instruction; use it to thy fore-warning. That which they are now, thou shalt be shortly: and of all follies it is the greatest, not to profit or flee dangers by the example of others. The difference between a wise man and a fool is, that the one provideth for a mischief while time serveth, and the other would do, when it is too late. If thou mightest feel now the state and case wherein thy poor heart shall be at the last day, for neglecting the thing that of all other it should have studied and thought upon most, thou wouldst take from thy meat and sleep, and other necessities to repair that is past. Hitherto thou hast time to reform thy course, if thou please, which is no small benefit, if all wer known. For in this sense (no doubt) is it most true, which the Wise-man saith, *That better it is to be a living dog, then a dead lyon.* For that, while the day time of this life endureth, all things amisse may easily be amended. But the dreadfull night of death will over-take thee shortly, and then shall there be no more space of Reformation.

Ecc. 19.

Job 9.

Deut. 32.

26. *Oh, that men would be wise, and fore-see things to come,* saith one Prophet. The greatest wisdom in the world (dear brother) is to look and attend to our own salvation. For as the Scripture saith most truly;

He



Lib. 1. part. 1. The end whereunto man was created.

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He is a wise man indeed, that is wise to his own soul. And of his own wisdom it is written in the very same book, as spoken by her self. *In me is the grace of all life and truth, and in me is the hope of all life and vertue.* In moral actions and humane wisdom, we see that the first and chiefest circumstance is to regard well, and consider the end. And how then do we omit the same, in this great affair of the kingdom of Heaven? If our end be heaven, what mean we so much to affect our selves to earth? If our end be God, why seek we so greedily the worldly favour of men? If our end be the salvation and eternity of our soul, why do we follow vanities and temporalities of this life? *Why spend ye your money, and not in bread?* saith God by *Esay*: *why bestow ye your labour in things that will not yield you saturity?* If our inheritance be that we should reign as Kings, why put we our selves in such slavery of creatures? If our birth allow us to feed of bread in our fathers house, why delight we in husks provided for the swine?

Eccle 37.

Eccle. 24.

Great folly and error.

Esa. 55.

Ephes' 1.

1 Thesl 2.

2 Pet. 2.

Luc. 15.

27. But (alas) we may say with the Wise-man in Scripture. *Fascinatio nugacitatis obscurat bona.* The bewitching of worldly trifles doth obscure and hide from us the things that are good and behovefull for our souls: O most dangerous enchantment. But what? Shall this excuse us? no truly; for the same Spirit of God hath left recorded, *Populus non intelligens vapulabit.* The people that understandeth not shall be beaten for it. And another Prophet to the same effect pronounceth; *This people is not wise, and therefore he that made them shall not pardon them, neither shall he that created them take mercy upon them.* It is written of fools; *Ventum seminabunt, & turbinem metent.* They shall sow and cast their seed upon the winds, and shall receive for their harvest nothing else but a storm or tempest. Whereby is signified, that they shall

Sap. 4.

Error in our course of life is not pardoned. Ose 4.

Ose 8.

not onely cast away and lose their labours, but also be punished and chastened for the same.

A profitable forewarning.

28. Consider then I beseech thee (my dear brother) attentively, what thou wilt do or say, when thy Lord shall come at the last day and ask thee an account of all thy labours, actions, and time spent in this life? when he shall require reckoning of his talents lent unto thee? when he shall say, as he said to the Farmer or Steward in the Gospel, *Redde rationem villicationis tue*: Give account of thy stewardship and charge committed unto thee? what wilt thou say when he shall examine, and weigh, and try thy doings, as gold is examined and tryed in the furnace; that is, what end they had? whereto they wer applied? to what glory of God? to what profit of thy soul? what measure and weight, and substance they bear? *Baltazar* King of Babylon sitting at his banquet merry upon a time espied suddenly certain fingers without a hand, that wrote in the wall over-right against his table, these three Hebrew words, *Mane, Thekel, Phares*. Which three words *Daniel* interpreted in three sentences to *Baltazar* in this manner: *Mane*, God hath numbred thee (*Baltazar*) and thy kingdom: *Thekel*, he hath weighed thee in the gold-smiths balance, and thou art found too light: *Phares*, for this cause he hath divided thee from thy kingdom, and hath given the same to the Medes and Persians.

A rare chance that hapned to *Baltazar* King of Babylon, Dan. 5.

29. O that these three golden and most significant words engraven by the Angel upon *Baltazars* wall, wer registred upon every door and post in Christendom, or rather imprinted in the heart of each Christian; especially the two first, that import the numbering and weighing of all our actions, and that in the weights and balance of the gold-smith, where every grain is espied that wanteth. And if *Baltazars* actions, that was

If God examine straitly the actions of Infidels much more of Christians if they be carelesse.

a Gen-

a Gentil, wer to be examined in so nice and delicat a pair of Ballance for their tryal; and if he had so severe a sentence pronounced upon him, that he should be divided from life and Kingdom (as he was the same night following) *Quia inventus est minus habens*: for

Dan. 5.

that he was found to have lesse weight in him, then he should have; what shall we think of our selves that are Christians, of whom it is written above all others; *I will search the sins of Ierusalem with a candle*; What shall we expect, that have not onely lesse weight then we should have, but no weight at all, in the most of our actions? what may such men (I say) expect, but onely that most terrible threat of division and cutting

Sopho. 14.

off, denounced to *Baltazar* (or rather worse, if worse may be) that is, to be divided from God and his Angels, from participation with our Saviour, from communion of Saints; from hope of our inheritance; from our portion celestial, and life everlasting, according to the expresse declaration made hereof by Christ himself in theeswords to the negligent servant:

A dreadfull
division.

The Lord of such a servant shall come at a day when he hopeth not, and at an hour, that he knoweth not; and shall divide him out, and assign his part with hypocrites, where shall be weeping and gnashing of teeth.

Mat. 14.

30. Wherefore (dear brother) to conclude this Chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onely exhort thee (as the Apostle doth) not to conform thy self to the common error of worldly men, that leadeth to perdition. Fall at length to some reckoning and account with thy life, and see where thou standest, and whither thou goest. If hitherto thou have wandred and gon astray, be sorry for the time lost, but passe no further. If hitherto thou have not considered the weightinesse of this affair, serve thy self of this admo-

The con-
clusion.

Rom. 12.

Prov. 9.

nitition, and remember that it is written, that *a wise man profiteth by every occasion*. Esteem thy resolution in this one point, the chiefeſt menage that ever ſhall paſſe through thy hands in this world, albeit thou wert a Monarch and Ruler of ten thousand worlds together. And finally, I will end with the very ſame words, wherewith the Wiſe-man concludeth his whole book.

Ecc. 12.

Deum time, & mandata ejus obſerva; hoc eſt enim omnis homo. Fear God, and obſerve his commandments, for this is every man. As if he had ſaid, in this doth all and every man conſiſt: his end, his begining, his life, and cauſe of being, that he fear God, and direct his actions to the obſervance of his Commandments; for that without this, he is no man in effect, ſeeing that he loſeth all benefit, both of his name, nature, redemption and creation.

THAT THE SERVICE WHICH
God requireth of Man in this preſent
life, is Religion.

*VVith the particular confirmation of Chriſtian Religion,
above all other in the world.*

C H A P. I V.



Aving proved in the former Chapters that there is a God, which created man; and that man in reſpect hereof, and of other benefits received, is bound to honour and ſerve the ſame God: The queſtion may be made in this place, what Service this is that God requireth, and wherein it doth conſiſt? Whereunto the Answer is brief and eaſie, that it is Religion; which is a vertue, that containeth

Of Religion, ſee S.
Thom. 2. 2.
queſt. 81,
82, 83.

pro-

properly, the worship and service that we owe unto God: even as Piety is a vertue, containing the duty that children do owe unto their parents: and and Observance another vertue, that comprehendeth the regard, that Schollers and servants bear unto their Masters. In respect of which comparison and likenesse between these vertues, God saith by a certain Prophet. *The son honoureth his father, and the servant his master: If then I be a father, where is my honour? if I be a master where is my fear.*

Piety.

Observance.

Mal. I.

The acts of Religion are divers and different; some internal, as devotion and prayer; some other external, as adoration, worship, sacrifice, oblations, vows, and such like, that are declarations and protestations of the internal. It extendeth it self also, to stir up and put in ure the acts and operations of other vertues for the service of God: in which sense Saint James nameth it *Pure and unspotted religion, to visit Orphans and Widows in their tribulation, and to keep our selves undefiled from the wickednesse of this world.* Finally, howsoever some Heathens did use this word Religion to some other significations: yet (as Saint Augustine well noteth) the use thereof among the faithfull, hath always been, to signifie thereby the worship, honour and service that is due unto God: so that if in one word you will have it declared, what God requireth of man in this life: it may be rightly said, that all standeth in that he be Religious.

The acts and operations of Religion.

Iac. I.

Aug. I. 10. de civ. c. I. How much it importeth to be religious.

Hereof it proceeded, that whatsoever sort or sect of people in the world, professed reverence, honour, or worship to God, or to Gods, or to any Divine power, Essence, or Nature whatsoever; (whether they Jews, Heathens, Gentils, Christians, Turks, Moors, Hereticks, or other:) they did always call their said profession, by the name of their

Reli-

The necessity of Christian religion.

Act. 4.

How men were saved in old time without Christian religion.

Gal. 3. & 4.
Eph. 3.
Col. 1.
See S. Aug.
l. 19. contr.
Faust. c. 14.

Religion. In which sense also and signification of the word, I am to treat at this time of Christian Religion, that is, of the substance, form, manner, and way, revealed by Christ and his Apostles unto us, of performing our duty and true service towards God. Which service, is the first point necessary to be resolved upon, by him that seeketh his salvation, as in the Chapter that goeth before hath been declared. And for obtaining this service and true knowledg thereof, no mean upon earth is left unto man, but onely by the light and instruction of Christian Religion, according to the protestation of S. Peter to the governors of the Jews, when he said, *There is no other name under heaven given unto men whereby to be saved, but onely this of Christ, and of his Religion.*

If you object against me, that in former times before Christs nativity, as under the law of Moses for two thousand years together, there wer many Saints that without Christian Religion served God uprightly, as the Prophets and other holy people; and before them again in the law of nature, when neither Christian nor Jewish religion was yet heard of; for more then other 2000. years, there wanted not divers that pleased God and served him truly, as Enoch, Noe, Iob, Abraham, Isaac and others; I answer, that albeit these men (especially the former, that lived under the law of nature) had not so particular and expresse knowledg of Christ and his mysteries as we have now; for this was reserved to the time of grace, as Saint Paul in divers places at large declareth:) that is, albeit they knew not expressly, how and in what manner Christ should be born; whither of a Virgin; or no; or in what particular sort he should live and die; what Sacraments he should leave; what way of publishing his Gospel he should appoint, and the like: whereof notwithstanding

standing very many particulars wer revealed to the Jews from time to time, and the nearer they drew to the time of Christs appearance, the more plain revelation was made of these mysteries: yet (I say) all and every one of these holy Saints, that lived from Adam untill the coming of Christ, had knowledg in general of Christian Religion, and did believe the same: that is, they believed expressly, that there should come a Saviour and Redeemer of mankind, to deliver them from the bondage contracted by the sin of Adam.

All old Saints believed in Christ and wer saved by him.

This was revealed streight after their fall, to our first Parents, and Progenitors in Paradise; to wit, that by the *womans seed*, our Redemption should be made. In respect whereof it is said in the *Revelations*, that Christ is the Lamb that hath been slain from the beginning of the World. And Saint Peter in the first general Council holden by the Apostles, affirmeth, that the old ancient Fathers before Christs Nativity, wer saved by the grace of Christ, as we are now; which S. Paul confirmeth in divers places. And finally, the matter is so clear in this behalf, that the whole School of Divines accordeth that the Faith and Religion of the old Fathers, before Christs appearance, was the very same in substance that ours is now, saving onely, that it was more general, obscure, and confuse then ours is, for that it was of things to come, as ours is now past and present.

Gen. 5. 15.
Apoc. 13.
Act. 15. 11.
Rom. 5.
Eph. 8.
Read S.
Thom. in r.
2. quest.
103. art. 4.
& Aug. 1.
18. de civ.
c. 37. & ep.
49. & 157.
& tr. & 45.
in Ioh.
Clem. Ale.
1. 6. Strom.
& Hieron.
in c. 3. ad Gal.

For example, they believed a Redeemer to come; and we believe that he is already come. They said, *Virgo concipiet*, a Virgin shall conceive; and we say, *Virgo concepit*, a Virgin hath conceived. They had Sacrifices and Ceremonies that prefigured his coming for the time ensuing; we have Sacrifice and Sacraments that represent his being for the time present.

The differences between our belief and the old Fathers.

They

* Eusebius
handleth
this matter
at large, l. 4.
demon. &
viam. c. 5.

They called their Redeemer, *The Expectation of Nations*. And finally there was no other difference between the old faith of good men from the beginning, and ours; but onely in the circumstances of time, cleareness, particularity, and of the manner of protesting the same, by outward signs and ceremonies. For that in substance they believed the same Redeemer that we do, and wer saved by the same belief in his merits, as we are. For which cause * *Eusebius* well noteth, that as we are called now Christians; so they wer called then *Christi*, Ps. 104. that is anointed, in prefiguration of the true Christ, in whom they believed, as the first and Head of all other anointed, and who was the cause and Author of their anointing.

The causes
of this cha-
pter.

By this then it is most manifest, that not only now to us that be Christians, but at all other times from the beginning of the world, and to all other persons and people whatsoever, that desired to save their souls, it was necessary to believe and love Christ, and to profess in heart his religion. For which consideration, I thought it not amisse in this place, after the former grounds laid, that there is a God; and that man was created and placed here for his service: to demonstrate and prove also this other principle, that the only service of this God, is by Christian Religion. Wherein, albeit I do not doubt, but that I shall seem to many, to take upon me a superfluous labour, in proving a verity, which all men in Christendom do confesse: yet for the causes before alledged in the second Chapter, which moved me in that place to prove, there is a God: that is to say, first, for the comfort, strength, and confirmation of such, as either from the enemy may receive temptations, or of themselves may desire to see a reason of their belief; and secondly, for awakning, stirring, or stinging of others, who
either

either of malice, carelesse, or sensuality, are fallen into a slumber, and have lost the feeling and sense of their belief (for many such want not in these our miserable days) it shall not be (perhaps) but to very good purpose, to lay together in this place, with the greatest brevity that possible may be, the most sure grounds and invincible evidences, which we have for declaration and confirmation of this matter.

For albeit, as the Apostle *S. Paul* declareth, the things which we believe, be not such in themselves, as may be made apparent by reason or humane argument, for that our faith, that is the assent of our judgment to the things propounded by God unto us, must be voluntary, to the end it may be meritorious: yet, such is the goodnesse and most sweet proceeding of our mercifull God towards us; as he will not leave himself without sufficient testimony both inward and outward, as the same Apostle in another place doth testifie. For that inwardly he testifieth the truth of such things as we believe, by giving us light and understanding, with internal joy and consolation in believing them. And outwardly, he giveth testimony to the same, with so many conveniences, probabilities, and *Arguments of Credulity*, (as Divines do call them:) that albeit the very point of that which is believed, remain still with some obscurity, (to the end there may be place for our will and merit:) yet are there so many circumstances of likelihoods, to induce a man to the belief thereof; as in all reason it may seem against reason to deny or mistrust them.

Hkb. 11;

A2. 14.

The divers
testimo-
nies from
God of the
things that
we believe.

This shall easily appear by the treatise following of Christ and Christianity, and of the foundation of our religion, which shall be confirmed by so many pregnant reasons, and most manifest circumstances
of

of evident probability : as I doubt not but the zealous Christian shall take exceeding comfort therein, and esteem himself happy, to have a lot in that faith and religion, where he shall see and feel so much reason, proof, and conveniency to concur and shew it self, for his satisfaction.

And to this effect, it shall be of no mean moment, that I have proved before ; the certainty, divinity, and infallible truth of the Jews Scriptures, or old Testament; which writings we have received from that Nation, that doth (as it wer) professe enmity against us; and the same being written so many ages before the name of Christianity was known in the world, it cannot be but of singular authority, whatsoever shall be alledged out of those records for our purpose. And therefore, as before, in proving our first Principle, *That there is a God*, we used onely the testimony of such witnesses, as could not be partial: so much more in this Confirmation of Christian Religion, shall we stand onely, either upon the confessions of such as are our enemies; or upon the Records of others, who must needs be indifferent in the cause, for that they lived before either cause or controversie in Christianity was known or called in question.

The undoubted witnesses to be alledged in this chapter.

The drift of this chapter.

My whole purpose shall be then to make manifest in this Chapter, that Jesus Christ was the Saviour and Redeemer of mankind, fore-promised and expected from the begining of the world; that he was the Son of God, and God himself; and consequently, that whatsoever he hath left us in his doctrine and religion, is true and sincere, and the onely way of salvation upon earth. For clearer proof and declaration whereof, I will reduce whatsoever I have to say herein, unto three principal heads or branches, according to the order of three distinct times wherein they fell out:

The principal heads.

that

that is to say, in the first place shall be considered, the things that passed before the Nativity or Incarnation of Christ. In the second, the things don and verified from that time unto his Ascension; which is the space of his abode upon earth. And in the third place, such events shall be considered, as ensued for confirmation of his Deity after his departure.

In declaration of which three general Points, I hope by the assistance of him whose cause we handle, that so many clear demonstrations shal be discovered, as shall greatly confirm thy faith (gentle Reader) and remove all occasions of temptations to infidelity.

Sect. 1. *How Christ was fore-told to Jew and Gentil.*

First then, for such things as passed before Christ appeared in flesh, and do make for proof of our Christian Religion, is to be noted, that they are of two sorts, or at least-wise, they are to be taken from two kinds of people; that is, partly from the Jews, and partly from the Gentils. For seeing that Christ was appointed from the begining, yea, before the world was created (as S. Paul affirmeth) to work the redemption both of Jew and Gentil, and to make them both one people in the service of his faather: hence it is, that he was fore-told and presignified to both these Nations, and divers fore-warnings wer left among them both, for stirring them up to expect his coming, as by the considerations following shall most evidently appear.

And to begin with Jews, no man can deny, but that throughout the whole body and course of their Scriptures, that is, from the very begining to the last ending

The Jew
and Gentil.

Ephes. 1.
1 Tim. 2.
Tit. 1.
1 Pét. 1.
Esa. 2. 16.
Jer. 9. 12.
12. 16.

The 1. con-
sideration.

The Messias
promised.

ending of their Old Testament, they had promised to them a MESSIAS, which is the same thing that we call CHRIST; that is to say, a person anointed and sent from God to be a Saviour, a Redeemer, a Pacifier of Gods wrath, a Mediator between God and man, a Satisfier for the sins and offences of the world, a Restorer of our innocency lost in Paradise, a Master, an Instructor, a Law-giver, and finally, a spiritual and eternal King, that should sit and rule, and reign in our hearts, to conquer the power and tyranny of Satan, that over-came our first Parents, and assaileth us daily.

1. The first
covenant to
Adam.
Gen. 2.

This is evident by the first Covenant of all, that ever God did make with man, when he said to Adam our first father in Paradise; *In what day soever thou shalt eat of the tree that is forbidden, thou shalt dye.* Which Covenant being after broken on the part of our said Progenitor, he received his judgment, but yet with a most benign Promise of Redemption for the time to come: for thus God said to the Devil or Serpent that had

Gen. 3.

deceived him: *The seed of the woman shall crush thy head, and thou shalt lie in wait to hurt his heel.* That is, one shall proceed in time, of the seed of the woman, who shall conquer death and sin (that are thy weapons) and shall not care for thy temptations, but shall tread them under his feet; and this shall be Christ the Messias of the world. Thus did not onely the * eldest Jews and Rabbins understand this place (whatsoever the later have dreamed, that their Messias should be onely a temporal King) but also the old Chaldee Paraphrase (named *Thargum Hierosolymitanum*) expoundeth it plainly in these words, applied unto the

* Rabbi
Mose Ben-
saimon in
hunc lo-
cum.

Thar. Hier.
Gen. 3.

Devil that had deceived Adam. *They have a certain and present remedy against thee (O Devil) for that the time shall come, when they shall tread thee down with their heels, by the help*

help of Meſſias which ſhall be their King.

The ſame thing is confirmed by the very ſame Promise ſeven times repeated and eſtabliſhed unto *Abraham*, that lived very near two thouſand years after *Adam*; and again to *Iſaac* his ſon after him: *In ſemine tuo benedicentur omnes gentes terra.* All nations of the earth ſhall be bleſſed in thy ſeed. Which had been indeed but a very ſmall benediction to *Abraham*, or to other Jews after him (that never ſaw this Meſſias actually) if he had been onely to be a temporal King: And much leſſe bleſſing had it been to Gentils and other Nations, if this Meſſias of the Jews, muſt have been a temporal and worldly Monarch, to deſtroy and ſubdue them to the ſervitude of *Jury*, as fondly theſe later Teachers of that Nation do contend.

This yet maketh the Patriarch *Iacob* more plain, who prophecying at his death of the coming of Chriſt, hath theſe words: *The Scepter (or Government) ſhall not be taken from the houſe of Iuda, untill he come that is to be ſent, and he ſhall be the expectation of Nations.* Which later words, the fore-named Chaldee Paraphraſe, as alſo great *Onkelos* (both of ſingular authority amongſt the Jews) do interpret thus: *Donec Chriſtus ſeu Meſſias veniat, &c.* Untill Chriſt or the Meſſias come: (which is the hope and expectation of all Nations, as well Gentils, as of us that are Jews) the government ſhall not ceaſe in the houſe or Tribe of *Iuda*. By which ſentence of Scripture, and interpretation of the Jews themſelves, we come to learn (beſides the Promise for the Meſſias) two conſequences in this matter, againſt the Jews of later time. Firſt, that if their Meſſias muſt be the hope and expectation as well of Gentils as of Jews: then can he not be a temporal King to deſtroy the Gentils (as the later Jews would have it) but a ſpiritual King to reign over them, and

2. To *Abraham* and *Iſaac*. Gen. 12. & 18. & 22.

3. *Jacob's* prophecy of Chriſt. Gen. 49. This *Hier.* & *Onkelos* in hunc locum.

The Meſſias muſt be a ſpiritual and not a temporal King.

to bring in subjection their spiritual enemies for them (I mean the flesh, world, and devil) as we Christians do believe. Secondly, if the temporal Kingdom of the house of *Juda*, (whereof Christ must come) shall cease and be destroyed at the coming of *Messias* (as the Scripture avoucheth) how then can the Jews expect a temporal King for their *Messias*, as most fondly they do?

But to leave this controversie with the later Rabbins, and to go forward in declaration of that which we took in hand, that is, to shew how Christ was foretold and fore-promised to the Jews: it is to be noted, that after the death of *Jacob* last mentioned, there is little recorded in Scripture of the doings of his people, during the four hundred years of their bondage in Egypt. But yet the Tradition of that Nation teacheth, that as soon as they wer delivered out of Egypt, and wer in the Desert towards the Land of Promise, the three sons of *Chore*, called *Aser*, *Aleana*, and *Abiasaph* (of whom there is mention in the sixth Chapter of *Exodus*, and other where) made divers Songs and Psalms in the praise and expectation of the *Messias* to come: and that the holy men of that time did solace themselves with singing the same; and that King *David* afterwards in the second part of his Psalms, begining from the 41. unto the 87. gathered the most part of those old Songs together, as yet they may be seen in his Psalter.

The Tradition of the Jews in *Mitdrach* *Thehil m.*

See the title of these Psalms. 41, 44, 45, 46, 47, 48, 82, 84, 86, 87.

5. Moles prophesy of Christ. Deut. 18.

But *Moses* who lived with that people, and governed them in the wildernesse, had a clear revelation from God of this *Messias*, in these words. *I will raise up a Prophet to this people from amongst their brethren, even as thy self; and I will put my words in his mouth, and he shall speak unto them all things which I shall ordain unto him: and he that shall refuse to hear the words which he shall speak*

unto

unto them in my name, I will be revenged upon that man.

Which words, that they cannot be understood of any other Prophet that ever lived after Moses among the Jews; but onely of Christ, it appeareth plainly by this testimony of the holy Ghost; *And there arose not any other Prophet in Israel, like unto Moses, &c.* Deut. 34

After Moses, about four hundred years, ensued David; who for that he was a holy man, and the first King of the house of Iuda, out of whose lineage the Messias was to come: the particulars of this mystery, wer more abundantly and manifestly revealed unto him then unto any other. And first, for assurance that Christ should be born of his stock and lineage, these are the words of God unto him: *I have sworn to David my servant; I will prepare thy seed for eternity, and will build up thy seat to all generacions.* Which words, albeit the later Jews will apply to King Salomon, that was Davids son (and in some sense they may so be, for that Salomon was a figure of Christ to come:) yet properly these words, *And his kingdom shall stand for ever, and for all eternity;* which are so often repeated in this and other places of Scripture; can not be verified in Salomon, whose earthly kingdom was rent and torn in pieces streight after his death by Ieroborn, and not long after, as it wer extinguished; but they must needs be understood of an eternal King, which should come of Davids seed, as must also these other words of God in the Psalms; *Thou art my Son, this day have I begotten thee: I will give unto thee the Gentils for thine inheritance.* Which was never fulfilled in Salomon, nor in any temporal King of Jury after him. And much less these words that follow: *He shall endure with the sun and before the moon, from generation to generation. There shall rise up in his days, peace, untill the moon be taken away: he shall reign from sea to sea, unto the ends of the world:* 6. Davids prophecies of Christ, Psal. 88. 2 Reg. 7. 1. Para. 22. 3 Reg. 5. 1. Para. 12. 3 Reg. 12. Psal. 2. 45. 47. 67. 72. Psal. 71.

All Kings shall adore him, and all Nations shall serve him: for that he shall deliver the poor man that had no helper, he shall save their souls, and deliver them from usury, and from iniquity: all Tribes of the earth shall be blessed in him, and all Nations shall magnifie him.

These words of Christs eternal Kingdom; of his enduring to the worlds end; of his universal reign over Jew and Gentil; of his adoration by all Nations; of his delivery of their souls from bondage of iniquity; and finally of his making blessed all Tribes of the earth: cannot possible be applyed to any temporal King that ever was among the Jews, or ever shall be, but onely to Christ.

7. Jeremies
prophecy
touching
Christ.
Jer. 23. 33.

This Promise made unto David for Christ to come of his seed, is repeated after his death by many Prophets, and confirmed by God, as in *Jeremy*, where God useth these words: *Behold the days come on, and I will raise up to David a just seed, and he shall reign a King, and shall be wise, and shall do judgment and justice upon earth. And in his days shall Iuda be saved, and Israel shall dwell confidently, and this is the name that men shall call him: OUR JUST GOD.* All this was spoken of Davids seed, above four hundred years after David was dead. Which proveth manifestly, that the former promises and speeches, wer not made to David for Salomon, or for any other temporal King of Davids line, but for Christ, who was called so peculiarly, *The son and seed of David*, for that David was the first King of the Tribe of Iuda, and not onely was Christs Progenitor in flesh, but also did bear his Type and Figure in many other things.

8. Ezekiel's
prophecy
of Christ
Ezek. 34.

For which cause likewise in the Prophet *Ezekiel*, (who lived about the same time that *Jeremy* did) the Messias is called by the name of David himself. For thus God spake at that time unto *Ezekiel*: *I will save my*

my flock, nor shall they be any longer left to the spoil, &c. I will raise over them ONE PASTOR, which shall feed them; my servant DAVID, he shall feed them; and he shall be their Shepherd, and Prince, and I will be their God, and will make with them a covenant of peace, &c. In which words, not onely we that are Christians, but the later Jews also themselves do confesse in their *Thalmud*, that *Messias* is called by the name of *David*, for that he shall descend of the seed of *David*: as by reason also it must needs be so, for that King *David* being dead four hundred years before these words wer spoken (as hath been noted) could not now come again to feed Gods people or govern them himself.

Chr'ft is
called Di-
vid.
Thalm.
tract Sanh.
cabelec.

Eſay the Prophet, who lived about a hundred years before *Ieremy* and *Ezekiel*, had marvellous fore-knowledge of the *Messias* and his affairs, and describeth him very particularly, begining in this manner. *In the later days, the HILL of Gods house shall be prepared upon the top of mountains, and all Nations (or Gentils) shall flow unto him; And many people shall say, Come and let us ascend to the HILL of our Lord, and he shall teach us his ways, and we shall walk in his paths; he shall judge Nations, &c.* Which very words are also repeated in *Micheas* the Prophet, and are applyed there (as also here) unto the *Messias*, and can have no other meaning, by the judgment of the Jews and Hebrews themselves. And *Eſay* doth prosecute the same matter afterwards in divers Chapters: as for example, in the fourth, talking of the same *Messias*, which before he calleth, *The HILL of Gods house*. he addeth these words: *In that day, shall the issue of our Lord be in magnificence and glory; and the fruit of the earth, in sublimity and exultation to all such as shall be saved of Iſrael.* In which words, he calleth the *Messias*, both the *issue of God*, and the *fruit of the earth*,

9. The prop-
hecies of
Eſay touch-
ing Chr't.
Dan. 5.

Mich. 4.

Eſay. 96.

Eſay 96.

for that he should be both God and man. And in the ninth Chapter he calleth him by these terms: *Admirable, Councillor, God, Strong, Father of the future world, and Prince of Peace.*

Esa. 11. 1.
Psal. 71.
Ecd. 45.

In the eleventh Chapter, he describeth him most wonderfully in these words; *There shall go forth a branch of the stock of Iesse (which Iesse was Davids father) and out of the root of that branch there shall mount up a flower, and the Spirit of our Lord shall rest upon him; the spirit of wisdom and of understanding; the spirit of counsel and fortitude; the spirit of knowledg and piety; he shall not judge according to the sight of (fleshy) eyes, nor yet condemn according to the hearing of (fleshy) ears; but shall judge poor men in justice, and shall dispute in equity for the mild men of the earth. He shall strike the earth with the rod of his mauth, and with the spirit of his lips shall he slay the wicked man, Justice shall be the girdle of his loins, and faith shall be the band of his reins, &c.* Hitherto are the words of the Prophet, wherein nothing truly can be more plain and evident, then that by the *rod or branch of Iesse*, is meant the *Virgin Mary*, who directly descended of the lineage of *Iesse*; and by the *flower ascending from this branch*, must needs be understood *Christ*, that was born of her, & had all those excellencies & priviledges above other men, which *Esay* in this place assigneth unto him.

Wonderful
properties
of Christ.

Mat. 1.
Luc. 3.
Acts 13.
Rom. 15.

Other pro-
properties of
Christ
Iha 25. 8
Iha 35. 5
Iha 43. 2.

Whose further graces yet, and special divine Properties, the same Prophet expresth more particularly in the Chapters following, where he saith, *He shall for ever overthrow and destroy death; he shall open the eyes of the blind, and the ears of the deaf; he shall not cry nor contend, nor shall he accept the person of any man; but in truth shall he bring forth judgment. He shall not be sorrowfull nor turbulent, &c.* And finally, in the 49. Chapter, he alledgeth the words of God the Father unto Christ touching his Commission in this sort: *It is too little*

that thou be to me a servant, to raise up the Tribes of Jacob, and to convert unto me the dregs of Israel. Behold I have appointed thee also for a light unto the Gentils, that thou be my salvation unto the uttermost parts of all the earth.

Isa. 49. 6.
Acts 13. 47
The Com-
mission of
Christ.

And to conclude this matter, without alledging more Prophecies for the same (which in truth are infinite throughout the Bible;) *Daniel* that lived in the end of the Captivity of Babylon, a little before *Aggeus*, *Zacharias*, and *Malachias*, (who wer the last Prophets that ever flourished amongst the Jews, almost five hundred years before the Nativity of Christ:) this *Daniel* (I say) reporteth of himself, that being in Babylon, and having fasted, worn hair-cloath, and prayed long unto God: there came the Angel *Gabriel* unto him at the time of evening Sacrifice, and fore-told him, not onely of the deliverance of the people of Israel, from the Captivity of Babylon out of hand (for that the seventy years of their punishment fore-told by *Ieremy*, wer now expired: but also he told him further, that the time of the universal deliverance of mankind, from the bondage and captivity of sin, was now shortned, and that after seventy hebdomades, (which, as shall be shewed after, make up just the time that passed from the rebuilding of the Temple of Jerusalem after their deliverance from Babylon, unto the birth of Christ:) there should be born the Saviour of the world, and be put to death for Redemption of mankind.

The pro-
phecy of
Daniel
touching
Christ.

The Angels words are these, *I am come to shew unto thee, O Daniel, for that thou art a man of good desires. And therefore do thou mark my speech, and understand this vision. The seventy hebdomades are shortned upon thy people, and upon thy holy City; to the end prevarication may be consumed, and sin receive an end: to the end iniquity may*

Dan. 9. 23.

be blotted out, and eternal justice brought in her place: and to the end visions and prophecies may be fulfilled, and the Saint of Saints anointed. Know thou therefore and mark, that from the end of the speech, for rebuilding of Ierusalem, unto Christ the Captain; there shall be hebdomades seven, and hebdomades sixty two: and after sixty two hebdomades, Christ shall be put to death, and the people which shall deny him shall not be his people.

The But of
all Scrip-
ture.

I might passe on further to other Prophets, and prophecies, and make no end, if I would alledg what might be said in this behalf; for that the whole Scripture runneth all to this one point; to fore-tell and manifest Christ, by signs, figures, parables, and prophecies; and for this cause was it principally written. But that which is already spoken, shall be sufficient for our first Consideration, whereby is seen, that among the Jews from age to age, Christ was prophcyed and fore-told, together with the eternity of his kingdom that should be spiritual.

The second
Considera-
tion.
That Christ
should be
God and
man.

Now followeth there a second consideration of the quality of Christs person, no lesse of importance then the former, and wherein the later Jews do more dissent from us; and that is of the God-hood of the Messias promised. I say the later Jews or Rabbins are different herein from us; as also they are in many other points and articles, wherein their Ancestors (that wer no Christians) did fully agree. Even as all Hereticks are wont to do, that first break in one point, and then in another from the Catholick faith; and so do run on from one to one, making themselves in all things as dislike as they can, for hatred of that unity, whereunto their pride will not suffer them to return. So is it in the generation of this reprobate people, who first agreed with us in all, or most points, touching Christ to come, and denied onely the fulfilling

The custom
of Here-
ticks.

filling or application thereof, in Jesus our Saviour: But afterwards their ungracious off-spring, being not able to stand in that issue against us, devised a new plea, and betook themselves to a far higher degree of impiety, affirming, that we attributed many things unto Jesus, that were not fore-told of the Messias to come; and among other, that he should be God, and the son of God, and the second person in Trinity, &c.

But herein (no doubt) these obstinate and gracelesse men, do shew themselves both ignorant of their own Scriptures, and disagreeing from the writings of their own fore-fathers. For as for Scriptures, it is evident by all or most of the prophecies alledged before, that Christ (or the Messias) must be God, and the son of God, indued with mans nature; that is, both man and God. So in *Genesis*, where he is called, *The seed of the woman*; it is apparent he shall be man; and in the same place, when he is promised, *to crush the devil and break his head*; who can do this but onely God? Likewise, when he is called *Germen Iehova*, the seed of our Lord God; his God-hood is signified: as is his Man-hood also, when in the same place he is named; *the fruit of the earth*. Who can interpret these speeches; *That his kingdom shall be everlasting*; That, *he shall endure untill the Moon be taken away and after*; That, *God begat him before Lucifer was created*; That, *no man can tell or recount his Generation*; That, *all Nations and Angels must adore him*; That, *he must sit at the right hand of God*; and many other such like speeches pronounced directly and expressly of the Messias, who (I say) can understand or interpret them, but of God, seeing that in man they cannot be verified?

And as for the last of these testimonies, concerning Christ sitting at his fathers right hand: three of our

That Christ
must be
both God
and man.
Gen. 3. 15
The first
proof.
Esa. 9.

Psal. 71.
Psal. 109.

Esa. 53.
Psal. 96.
Heb. 1.
Psal. 110.

Mat. 2.
Mar. 12.
Luc. 20.

Evange-

Iehova in
Hebr.
Psal. 110.

Evangelists do report, that Jesus did blanck divers of the learnedst Pharisees, with alledging only these words of David: *The Lord said to my Lord sit at my right hand, untill I put thy enemys as thy foot-stool.* For (said Jesus) if Christ be Davids son, how did David call him his Lord? signifying hereby, that albeit the Messias was to be Davids son, according to his man-hood: yet was he to be Davids Lord, according to his God-head. And so doth both Rabbi Ionathan, and the publick Commentasies of the Hebrews, interpret the place.

Rab. Iona.
I. collect. &
Mishdrach.
Tehetim in
Psal. 2. 7.

The second
proof.
Mich. 19.

Micheas is plain: *And thou Bethleem: out of thee shall proceed a Ruler in Israel: and his going forth, is from the begining, and from the days of eternity.* This cannot be understood of any mortal man, that ever was or shall be. But yet *Esay* goeth further when he saith, *A little child is born unto us, and a young son is given unto us, and his principality is upon his own shoulder, and his name shall be*

Esay 9.

* So is it in
the Hebrew

God: the father of the future world (or of eternity:) The Prince of peace, &c.* In which words, we see that Christ is called God. But if the Jew do cavil here, and say that *El* or *Elohim*, the Hebrew words, which we interpret God in this place, may sometime be applyed to a creature, as in *Exodus* once *El* signifieth an Angel; and *Elohim* at other times, is applyed to Judges:) then mark and consider this discourse of David touching the Messias, to whom he saith, *Thou art beautifull in form above the children of men, grace is spread in thy lips; and therefore hath God blessed thee for ever, &c. Thy seat O God is for ever and ever, the rod, or scepter of thy kingdom, is the rod of direction: thou hast loved justice and hated iniquity, therefore O God, thy God hath anointed thee with oyl of joy above thy partners.* Here the Messias is called God twice, by the same word *Elohim*, as God his father is, and therefore as the word signifieth true God in the one, so must it also in the other.

An objecti-
on answer-
ed.
Exod. 15. 11

Psal. 44.

The third
proof.
Christ is
called Ie-
hova,

But to remove all ground of this refuge touching *El*, and *Elohim*, that are names of God, which may be communicated sometimes, and upon some occasions to creatures: most apparent it is, that the name *Iehova*, which is called, *Tetragrammalon*, and which is so peculiar unto God alone, as never it may be communicated to other: this name (I say) which is of such reverence among the Jews, as they dare not pronounce it, but in place thereof, do read *Adonai*, that signified Lord: is every where almost in Scripture attributed to Christ, namely where the Latin Interpreter hath translated *Lord*, as for example, in two divers places of *Ieremy*, after the long description of the *Messias*, which before I have recited; he concludeth thus: *Hoc est nomen quod vocabunt eum, Iehova justus noster*, this is the name which they shall call him *Our just Iehova*, or as the Hebrew hath word for word, *Iehova our justice*. And so do the ancient Hebrew Expositors confesse upon these places of *Ieremy*, namely Rabbi *Abba*, who asketh the question what *Messias* shall be called? and then he answereth out of this last place, *he shall be called the eternal Iehova*. The like dorch *Misdrasch* gather upon the twentieth *Psal*m, and Rabbi *Moses Hadarsan* expounding a place of the Prophet *Sophonie* cap. 3. vers. 9. concludeth thus: *In this place Iehova signifieth nothing else but the Messias*.

See *Esay* 18
7. & 28. 5.

Ier. 23. 7. &
33. 16.
Rab. *Abba*
comment. in
Thren. v.
16. *Misdr.*
Thehilim
in *Psal.* 20,
v. 1.

Rab. *Mos.*
Hadarsan in
Gen. c. 41.

Whereby appeareth, that as well in Scripture, as also in the opinion of old Hebrew Expositors, the *Messias* was to be true God and man. And I might alledge many other testimonies of ancient Rabbins, if it wer not too long: especially, if I would enter among that kind of Expositors, whom they call *Cabalists*, who (are more ancient and lesse brutish then are the other sort, which are tearmed *Thalmudists*) I should find many clear and manifest declarations
against

Two sorts
of Hebrew
Expositors

Ier. 23. 7.

Ier. 23. 7.

Rab. Haca-
dosch. in c.
9. Esa.
The Caba-
listical dis-
course.

Esa 3.

The fourth
proof.

against the Jews doctrine and error of later times. And among other (for example onely of Cabalistical Expositions) I refer the Reader to the discourse of Rabbi *Hacadosh* (which in Hebrew signifieth the holy Rabbine, and lived not long after Christ) upon the words of *Jeremy* before recited; in which, for that he findeth the Messias to be called *Iehova*, which word in Hebrew is compounded of the three letters, *Iod*, *Vau*, and *He* twice repeated: this Doctor maketh his discourse by art Cabalist in this manner.

“ Even as (saith he) the letter *He* in *Iehova*, is compounded of two other letters named *Daleth* and *Vau*, (as appeareth by their form:) so shall the Messias (that is signified by this word *Iehova*) be made of two natures; the one Divine, and the other Humane. And as in *Iehova*, there is twice *He*, and consequently two *Daleths* and two *Vaus* contained therein: so are there two births, filiations, or childhoods in Messias; the one, whereby he shall be the son of God, and the other, whereby he shall be the son of a Virgin, which *Esay* calleth the *Prophe- tess*. And as in *Iehova* the letter *He* is twice put, and yet both *Hes* do make in effect but one letter; so in Messias there shall be two distinct natures, and yet shall they make but one Christ. Thus playeth the Cabalist upon the letters of *Iehova* (according to the manner of their Divinity) and draweth great mysteries (as ye see) from letters ends. In which kind of reasoning, albeit we put no ground nor strength at all: yet it is sufficient to shew, that among the elder Jews it was a known and confessed doctrine, that Christ should be both God and man, and have two natures conjoynd distinctly in one person, which is the same that we Christians do affirm.

Nay, I will add further (and this is greatly to be observed

observed : that the self-same ancient Jews (as some also of the later) do hold, and prove by Scripture ; that Christ shall be (for always they speak of the Messias to come) the very son of God, & *verbum Dei Incarnatum*, and the word of God incarnate, or made flesh. And for the first, that he shall be the son of God ; they prove it out of divers places alledged by me before : as for example ; out of *Genesis*, where the Latin text hath ; *The scepter of Iuda shall not be taken away ; untill he come , that is to be sent* : the Hebrew hath, untill *Silo* come ; which *Silo*, Rabbi *Kimhi* proveth by a long discourse, to signifie so much, as *filius ejus*, his son, that is, the son of God. The same they prove by the place of *Esay*, where the Messias is called *Germen Iehova*, the seed or son of *Jehova*. Which the Chaldee Paraphrase turneth, *the Messias of Iehova*. They prove the same also out of divers *Psalms*, where Christ is called plainly the son of God ; as where it is said : *he shall say unto me , thou art my father, &c. I will put him my eldest son , more higher then all the Kings of the earth, &c. Iehova said unto me , thou art my son , this day have I begotten thee, &c. Kisse the son ye Kings and Iudges of the earth , and happy are all they that place their hope in him.* Which last words, can no way be understood of the son of any man, for that it is written, *Cursed is the man that putteth his trust in man*. Wherefore Rabbi *Jonathan*, Rabbi *Nathan*, Rabbi *Selomoth*, *Aben Ezra*, and others, do conclude by these and other places which they alledg, that the Messias must be the very son of God.

And for the second point, they go yet further, affirming this son to be *verbum patris*, the word of God the father. Which the foresaid *Jonathan* in his Chaldee Paraphrase doth expresse in many translations : as for example ; where *Esay* saith, *Israel shall be saved*

Christ called the son of God.

Gen. 49. 10
Rab David Kimhi in 1. radicum.
Esay 4. 2.
Tharg. in hunc locum,

Plal. 49.

Psal. 2.
This is according to the Hebrew text.
Ier. 7.

The fifth proof.
Christ the word incarnate.
Ela. 45. 17.

* In the
Chaldee
paraphrase.

Osee 11.
Psal 110.
Rab. Isaac.
com. in c.
47. Gen.
Psal 106.
20 R. Si-
meon Ben.
Johai. com.
in c. 10.
Gen.
Job 19. 26.

in Iehova with eternal salvation, (which Iehova signifieth Christ, as all men confesse;) * Jonathan turneth it thus: *Israel shall be saved by Gods word.* So again, where God saith by Osee; *I will save the house of Iuda by Iehova their God* (which is by Christ:) Jonathan translateth it thus; *I will save Iuda by the word of their God.* In like manner; where David writeth, *Iehova said to my Lord, sit at my right hand, &c.* Jonathan expresseth it thus: *Iehova said unto his word, sit at my right hand.* So Rabbi Isaac Arama writing upon Genesis, expoundeth this verse of the Psalm, *He sent his word and healed them, &c.* to be meant of Messias, that shall be Gods word. And Rabbi Simeon the chief of all the Cabalists, upon those words of Job, *I shall see God in my Flesh*, gathereth, that the word of God shall take flesh in a womans belly. So that this Doctrin was nothing strange among the ancient Rabbins.

R. Simeon
in Zoar.

Deut. 6. 4

The blessed
Trinity
proved by
an ancient
Rabbin.

For further confirmation whereof also (seeing the matter is of so great importance) consider what is recorded in a treatise called *Zoar*, of high authority among the Jews, where R. Simeon that was last before alledged, citeth a place out of old R. *Ilba*, upon these words in *Deuteronomy*, *Iehova our Lord, is one Iehova.* Which words the said ancient R. *Ilba* interpreteth thus: by the first *Iehova* in this sentence (being the incommunicable name of God) is signified, saith he, God the father Prince of all things. By the next words (*our Lord*) is signified God the son, that is fountain of all sciences. And by the second *Iehova* in the same sentence is signified, God the Holy Ghost, proceeding of them both. To all which is there added the word *one*, to signify, that these three are indivisible. But this secret shall not be revealed untill the coming of Messias. Hitherto are the words of R. *Ilba*, reported in *Zoar* by R. Simeon, " where also the said R. Simeon interpreteth these

“these words of *Esay*, *Holy, Holy, Holy, Lord God of Sab-
 baoth*, in this manner. *Esay* by repeating three times
 “holy, saith he, doth as much as if he had said, *Holy*
 “Father, *Holy Son*, and *Holy Spirit*, which three ho-
 “lies, do make but one only Lord God of *Sabbaoth*.

Finally, I will conclude this controversie between
 the later Jews and us with the authority of learned
Philo, who lived in the very same time with Christ,
 and was sent Embassador twice to Rome in the behalf
 of his Nation in Alexandria: that is, first in the fif-
 teenth year of *Tyberius* the Emperor (which was
 three years before Christs Passion, and the very same
 year where in he was baptized by *S. Iohn*) and the se-
 cond time about eight years after, to wit, in the first
 of the reign of *Caligula*. This man, that was the learn-
 edst that ever wrote among the Jews, after the writers
 of holy Scripture deceased; made a special book of
 the banishment of his Country-men, where he hath
 this discourse ensuing.

“What time may be appointed (saith he) for the
 “return home of us banished Jews, it is hard to de-
 “termine. For by Tradition we have, that we must
 “expect the death of a high Priest: but of those,
 “some die quickly, and some live longer. But I am
 “of opinion, that this high Priest shall be the very
 “Word of God: which shall be void of all sin,
 “both voluntary and involuntary; whose Father shall
 “be God, & this Word shall be that Fathers wisdom,
 “by which all things in this world wer created. His
 “head shall be anointed with oyl, and his kingdom
 “shall shine and flourish for ever. This wrote *Philo*
 at that time, when he little imagined, that the same
 high Priest, whom he so much expected, and the same
 Word of God, whose kingdom he describeth, was now
 already come into the world. And this shall suf-
 fice

The sixth
 proof
Philo l. 2.
 legat. Ruff.
 l. 1. hist. c. 6.
Euseb in
Chron.

Philo l. De
Exilibus.

fice for our second consideration, what manner of Messias the Jews did expect.

The 3 con-
sideration
whether
Christ
should
change the
Law of
Moses.

Gal. 3. &

4. Heb. 7.

1 Cor. 10.

The Law of
Moses im-
perfect.
Heb. 7.
Acts 15.
Gal. 3.

Deut. 15.

Deut. 13. &

14.

Lev. 5. & 23

Exod. 23.

Deut. 27.

Now in the third place cometh it to be considered, what Authority and Power the Messias should have at his appearance upon earth, and whether he should change or abrogate the Law of *Moses* or no; wherein there is no lesse controversie between us and the later Jews, then in the former point of his Divinity. For we hold with *S. Paul*, that the Law of *Moses* was given unto the Jews but for a time, to entertain that people withall, and by the outward signs and ceremonies which it had (whereof the most part, or all, prefigured Christ to come;) to be their school-master and leader to the times of faith, wherein it should be abrogated, and a far more perfect Law set down by Christ in place thereof.

This we prove first, for that the Law of *Moses* was an imperfect Law, bringing nothing to perfection, as *S. Paul* well noteth. It was (as *S. Peter* saith) a burdensome Law, which the Jews themselves were not able to bear, for the multitude of Ceremonies therein contained. It was a carnal and servile Law, consisting most in the external. It was a Law of terror and fear, more then of love and liberty of spirit.

It was a Law (as I said before) of signs and figures for things to come, and consequently to cease, when those things which it prefigured should come to be present.

It was a Law peculiar and proper for the Jews alone, without respect of all the rest of the world; and the exercise thereof was allowed onely in the Country of *Jury*; and that which is more, it was not permitted but in one place onely of that Country, that is, in *Ierusalem*, whither every man was bound to repair three times a year; to wit, at the Pasque, at the Pentecost, and at the Feast of Tabernacles; and in that place

place alone to make their Sacrifices, and in no other Country or place besides.

Now then reasoneth the learned Divine, if this Law of *Moses* wer for the Jews and Jury onely; how could it serve for the time of the *Messias*, who was to be King, as well of the Gentils, as of the Jews; and to rule all people in the world, that should believe in him, under one Law? If the exercise of this Law wer allowable onely, and lawfull in *Jerusalem*, how could it possibly be fulfilled by Christians that are dispersed over all the world? As for example, how could they repair to *Ierusalem* thrice every year? how could every woman that should dwell in *England* or *India*, repair to *Ierusalem* for her Purification after every child-birth, as by the Law she was commanded? Most evident it is then, which we said before, that this Law was given but to endure for a time. And to use *S. Pauls* own words, it was but *Introductio melioris spei*, an introduction to a better hope. It was but an entertainment of that people (which by their being among the *Egyptians* wer prone to Idolatry) untill *Christ* should come and ordain a perfect Law, that is, a Law of spirit and internal affection; a Law of love and liberty; a Law that should be common to all men; serve for all Countrys, times, places, and persons; a Law that should be written in the bowels of our hearts; a Law that should be tolerable, easie, sweet, plain, light, brief and factible, as well to the poor as to the rich; a Law (to conclude) that should consist in charity.

This signified *Moses*, when he said to his people, after he had delivered the former Law unto them: *Your Lord shall raise unto you a Prophet of your own Nation, and from among your own brethren, as my self; him shall you hear.* As though he said, You shall hear me but

Good reasons.

Pf 2. 21. 26
Esa. 2. 11.
19.

Lev. 12.
Exod 13.
Numb. 3,

Heb. 7,

The new
Law of
Christ, and
the perfections
thereof,

Deut. 13.

Deut. 34.

untill he come that must be a Law-giver as my self, but yet of a more perfect Law; and therefore more to be heard and obeyed. And then he addeth; *VVho-soever shall refuse to hear the words of this Prophet, I my self will revenge it, saith our Lord God.* Which words cannot be verified in any other Prophet after *Moses* untill Christ; for that of those Prophets the Scripture saith, *There arose no Prophet like unto Moses in Israel.* Which is to be understood, that they had no authority to be Law-makers as *Moses* had, but wer all bound to the obfervation of that Law onely which *Moses* left untill Christ came, whom *Moses* here calleth a Prophet as him self; that is a Law-maker, and exhorteth all men to hear and obey him.

Ifa. 2.

A new Law
prophecied.

This yet is made more plain by the Prophecy of *Esay*, who saith; *Out of Sion shall come a Law, and the word of God out of Ierusalem.* Which cannot be understood of *Moses* Law, that had been published eight hundred years before this was spoken, and that from the mount Sinai, and not from Sion: but Christs Law began from Sion and Ierusalem, and from thence was spread into all the world. Which the same *Esay* fore-saw, when talking of the Messias he saith, *In that day there shall be an Altar to God in the midst of the Land of Egypt: and the title of our Lord at the end thereof, &c.* And God shall be known to the Egyptians at that day, and they shall honour him with sacrifices and oblations. Which words could not be verified in the old Law of *Moses*; for that by that Law, the Egyptians could have neither Altar nor Sacrifice: but at Christs coming it was fulfilled, when the Egyptians wer made Christians, and enjoyed both the Altars and Sacrifices that Christians do use.

Ifa. 19.

The same thing was fore-told by God in *Malachy*, where he saith to the Iews, and of the Iewish Sacrifices,

fices, I have no pleasure in you, neither will I receive oblations at your hands: for that from the uprising of the sun, unto the going down thereof, my name is great among the Gentils, and they do sacrifice unto me every where, and do offer unto my name a pure oblation, saith the Lord God of Hosts.

Mal. 1.

In which words, we see first a reprobation of the Jewish Sacrifice, and consequently of the Law of Moses, which depended principally of that Sacrifice. Secondly we see, that among the Gentils, there should be a pure manner of Sacrifice, more gratefull unto God then the other was, and such as might be performed in every place of the world, and not be tyed to one place onely, as the Mosaical Law and Sacrifice was.

The reprobation of the old Law with a promise of a new,

And finally, I will conclude this whole matter with the expresse Words of God himself, concerning the Ceremonies and Precepts of the old Law, *Dedieis precepta non bona, & judicia in quibus non vivent*. I gave unto them precepts that wer not good, and judgments wherein they shall not live. That is, they wer not good to continue perpetually, nor shall they live in them for ever, but untill the time by me appointed: of which time, he determineth more particularly by *Jeremy* the Prophet, in these words: Behold the days shall come, and I will make a new Covenant or Testament with the house of Israel and Iuda: not according to that Covenant which I made with your fathers, when I brought them forth of the Land of Egypt. Where you see, that at the coming of Christ into this world (for of him and his birth, he talketh at large in all this Chapter) there shall be a new Testament, containing a different Law from that of the old Testament, which was given to the Jews, at their going forth of Egypt.

Ezek. 20.

Ier. 3.

A new Testament promised.

Thus much then hitherto hath been shewed, that Christ in all Ages was fore-told and promised, that he

The sum of that which hath been said.

should be God, and that his authority should be to change the Law of *Moses* (that was given but for a time) and to establish a new Law and Covenant, and a new Testament of his own, that should endure and continue for ever.

The 4. consideration.
All particulars foretold of Christ.

And albeit these things be very wonderfull and sufficient to establish any mans belief in the world, when he shall see them fulfilled (which shall be the argument of my second Section;) yet resteth not the Scripture here, but passeth further, and fore-telleth every particular act, accident and circumstance, that shall fall out of importance about the *Messias* in his coming, Incarnation, Birth, Life, Death, and Resurrection.

As for example; at what particular time and season he should appear, *Gen.* 49. 10. *Dan.* 9. 26. That he should be born of a Virgin, *Esay* 7. 14. That the place of his birth should be the town of Bethlehem, *Mic.* 5. 1. That at his birth all the Infants round about Bethlehem should be slain for his sake, *Ier.* 31. 15. That the Kings of the East should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented by his mother in the Temple of Jerusalem, *Mal.* 3. 1. That he should flee into Egypt, and be re-called thence again, *Hos.* 11. 2. *Esay* 19. 1. That *Iohn Baptist* should go before him and cry in the desert, *Esay.* 40. 3. *Mal.* 3. 1.

After this, that he should begin his own preaching with all humility, quietnesse, and clemency of spirit, *Esay* 42. 2. That he should do strange miracles, and heal all diseases, *Esay* 29. 8. & 35. 5. & 61. 1. That he should die for the sins of all the world, *Esay* 53. *Dan.* 26. That he should be betrayed by his own Disciple, *Psal.* 40. 10. & 54. 14. & 108. 8. That he should be sold for thirty pieces of silver. *Zach.* 11. 12.

That

That with those thirty pieces there should be bought afterwards a field of Potshards, *Ier.* 30. That he should ride into Jerusalem upon an Ass before his Passion, *Zach.* 9. 9. That the Jews should beat and buffet his face, and defile the same with spitting upon him, *Esay* 50. 6. That they should whip, and tear, and rent his body, before they put him to death, *Esay* 53. 2. *Psal.* 37. 18. That they should put him to death among thieves and malefactors, *Esay.* 52. 12. That they should give him vinegar to drink, divide his apparel, and cast lots for his upper garment, *Psal.* 68. 22. & 21. 19. That he should rise again from death the third day, *Psal.* 115. 19. *Hos.* 6. 3. That he should ascend to heaven, and sit at the right hand of God his Father for ever, *Psal.* 67. 19. & 190. 1.

Mat. 27.

Mat. 21. 7.

Mat. 26. 67.

Luc. 22.

Mat. 27.

Mat. 28.

Luc. 24.

Acts 7.

All these particulars, and a number more, were revealed in Scripture touching the Messias, some four thousand years, some two thousand, some one thousand: and the last of all, above four hundred years before Christ was born. Which if we lay together, and consider withall, how exactly they were fulfilled afterwards in the person of Jesus, as in the next Section shall be declared: if we add also to this, that we have received these Prophecies and predictions from a Nation that most of all other doth hate us, and that the same are to be seen and read in their Bibles, even word for word as they are in ours: if you hold in memory also, what invincible proofs were alledged before in the second Chapter for the infallible truth and certainty of those Hebrew Scriptures: you shall find, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which God hath not observed in fore-shewing the Messias.

And all these considerations are touching the Jews. There remaineth somewhat to be said of the Gentils:

The 5. consideration.

who albeit they wer to receive their principal know-
ledg in this affair from the Jewish Nation, to whom
the Messias was first and principally promised, and
from whom the Gentils had to expect both their Sa-
viour and his Apostles, as also the Scriptures for testi-
mony and witness of them both; and finally all their
certain knowledg and sound understanding in the
mysteries of Christ; yet had they also among them-
selves some kind of notice and fore-warning in this
matter, which being joyned with that which I have
set down before of the Jews, and examined at the
light of Gods divine Prophecies before alledged: it
will make very much for confirmation of our Chri-
stian verity. And therefore this last consideration
shall be of the fore-knowledg of Gentils in this be-
half.

Chap. 2.

Three pe-
culiar ways
whereby
Gentils
might hear
of Christ.

For better understanding whereof it is to be noted,
that besides all knowledg of the Messias, that divers
Gentils might have by the Hebrew Scriptures, which
(as I have shewed before) wer in the Greek Lan-
guage, divers ages before Christ was born; or by the
instruction or conversation of Jews, with whom ma-
ny Pagans did live familiarly: there remained three
ways peculiar to Gentils, whereby they received some
understanding and fore-warning of this great myste-
ry. The first was, by tradition and writings of their
Ancestors. The second, by Prophecies of their own.
The third, by admonishment of their Idols and Ora-
cles, especially when the time of Christs appearance
drew near.

The first
way.

And for the first way, it is evident, that as the Jews
received divers things by succession from their fore-
fathers; and they again from Moses; and Moses from
the Patriarchs, Jacob, Isaac, and Abraham (who was the
first man from whom that whole Nation proceeded,
and

and in whom they wer distinguished from all other people in the world :) so had the Gentils and other Nations their succession also of Doctrin and Monuments, even from the begining ; albeit, the lower they went, the more corrupt they wer , and more obscured in Divine knowledg, by their exercise in Idolatry. So we know that the Romans had their learning from the Grecians ; and the Grecians from the Egyptians ; the Egyptians from the Chaldeans , who wer the first people that received instruction in Divine matters from *Adam*, *Methusalem* , *Noe*, and others of those first and ancient Fathers.

Tradition
of learning
among Iews
and Gen-
tils.

Now then it is to be considered , that by consent of Writers, there wer three famous men that lived together in those ancient times ; to wit , *Abraham* (who descending from *Heber*, was the father and beginner of the Jews or Hebrews :) And with him , *Iob*, and one *Zoroastres* , that wer not of that lineage of *Heber* , but as we call them for distinctions sake, either Heathens or Gentils , albeit that difference was not then in ure. And of *Iob* , we know by the testimony of his book, that he was a most holy and vertuous man. Of *Zoroastres*, we know onely, that he was greatly learned, and left monuments thereof unto his posterity.

Euseb. in
Chror.

Abraham.
Iob.
Zoroastr. s.

This *Zoroastres* , living in *Abraham*s time , might by account of Scripture , see or speak with *Noe*. For that *Abraham* was born above threescore years before *Noe* deceased. And *Noe* was born above five hundred years before *Methusalem* died , which *Methusalem* had lived two hundred and forty years with our first father *Adam* , that had enjoyed conversation both with God and Angels. And thereby (no doubt) could tell many high and secret mysteries , especially touching Christ , in whom all his hope for redemption of his posterity did consist. Which mysteries and hid-

den knowledg, it is not unlike but that *Abraham*, *Iob*, *Zoroastres*, and others, who lived at that time with them, might receive at the third hand, by *Noe* and his children, I mean, * *Sem*, *Cham*, and *Iaphet*, who had lived before the Flood, and had seen *Methusalem*; which *Methusalem* lived (as is said) so many years with *Adam*.

* The Jews have a tradition that *Abraham* served *Sem* 15. years in *Chaldea*.

* See *Clem. Alex. lib. 2. Strom. & Orig. l. 6. con. Celtu. & P.ocl. l. 2. & 3. in Parm. Platonis. Trismegist.*

Hence it is, that in the writings of *Zoroastres* which are yet extant, * or recorded by other Authors in his name, there are found very many plain speeches of the Son of God, whom he calleth, *Secundam mentem*, the second mind. And much more is it to be seen in the writings of *Hermes Trismegistus* (who lived after in Egypt, and received his learning from this *Zoroastres*;) that these first Heathen Philosophers had manifest understanding of this second person in Trinity, whom *Hermes* calleth, *The first begotten Son of God*; *his onely Son*; *his dear, eternal, immutable, and incorruptible Son, whose sacred name is ineffable*: those are his words. And after him again among the Grecians, wer *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Son of God: as also did the Platonists, whose words and sentences wer too long to repeat in this place. But he that will see them gathered together at large, let him read either *Origen* against *Celsus* the Heathen, or else *S. Cyril* in his first book against *Iulian* the Apostat. And this shall suffice for the first way, whereby the Gentils had understanding of Christ.

Meren. Her. in Præman. c. 1. & deinceps.

Grecians.

The prophes touching Christ among the Gentils. *Lact. lib. 1. div. inst. c. 6*

For the second thing which I mentioned, it is to be understood, that among the Gentils there wer certain Prophetesses, or women Prophets, called *Sybilla*: which in the Greek tongue (as *Lactantius* gathereth) may signifie so much, as either *Councillor to God*, or *Revealers of Gods Councils*. And these women being en-

duced

dued (as it seemeth) with a certain spirit of prophecy, did utter from time to time (though in such terms as most Gentils understood them not) most wonderful particularities of Christ to come, agreeing (as it wer) wholly with the Prophets of Israel, or rather setting down many things in much more plain & evident speech then did the other: the one of them begining her Greek meetre in these very words; *Know thy God, which is the Son of God, &c.* Another of them maketh a whole discourse of Christ in Greek verses called *Acrostichi*, for that the begining of every verse, is by some letter appointed in order, forth of some one sentence that runneth through the whole. As for example: the sentence that passed through the begining of those verses which now we talk of, was this, * *Iesus, Christ, Son of God, Saviour, Crosse.* And there wer so many verses in the whole discourse, as there are letters in this sentence. The total argument being of the Incarnation, Life, Death, Glory, and Judgment of the Son of God. And the last two verses of all the meetre are these; *He that hath been described by our Acrostick verses, is an immortal Saviour, and a King, that must suffer for our sins.*

Of the Six
sibyls,Last. lib. 4.
instr. c. 6,* S. Augu-
stine trans-
lateth all
the verses.
l 18. de civ.
Dei. c. 23,

And for that these Prophecies of the Sibyls are of marvellous importance to confirm the verity of our Christian Religion, and are alledged often for that purpose by the most grave, and learnedst Fathers of our Primitive Church: as for example, by *Iustinus* the Martyr, in his Apology for Christians: by *Origen* against *Celsus*: by *Arnobius*, and his scholar *Lactantius*, against Gentils: by *S. Cyril*, against *Iulian* the Apostat: by *S. Augustine*, in his City of God: by *Eusebius*, and *Constantine* the Emperor, and others: I will say somewhat in this place, for the authority and credit of these verses, lest any man perhaps might imagine

The Greek
verses of
the Sibyls
of what im-
portance &
authority,

imagine (as some Gentils in old time would seem to do) that they wer devised or invented by Christians. And the most of my proofs shall be out of a learned

" See this
Oration in
Euseb. l. 4.
c. 32. de vi-
ta Con-
stant. at the
end.

" Oration, written in Latin by the foresaid Emperor, to a Council of Prelats in his days, wherein he endeavoured to shew the undoubted authority of these *Sibyls* Prophecies, which he esteemed so much (after diligent search made for their credit and sincerity) as they seem to have been a great cause of his constant zeal and fervour in Christianity.

The 1 proof
for credit
of the Sibyl
verses. Var.
lib. de reb.
div. ad Cz-
sarempont.
nam.

First then he sheweth, that these predictions of the *Sibyls*, could not be devised or feigned by Christians, or made after the time of Christs Nativity, for that *Marcus Varro*, a most learned Roman, who lived almost a hundred years before Christ, maketh mention at large of these *Sibyls* (who in number he saith wer ten) and of their writings, Countrys, and ages: as also of the Writers or Authors, that before his time, had left memory of them. And both he and *Fenestella* and other Heathens do affirm, that the writings of these *Sibyls*, wer gathered by the Romans from all parts of the world (where they might be heard of) and laid up with diligence, and great reverence in the Capitol, under the charge and custody of the high Priests and other Officers, in such sort, as no man might see or read them, but onely certain Magistrates called the *Fifstine*, and much lesse might any man come to falsifie or corrupt them.

Fenest. ca.
de 15. viris.

The second
proof.

Secondly he sheweth, that *Sybilla Erythraea*, who made the former Acrostick verses of Christ, testifieth of her self, that she lived about six hundred years after the flood of *Noe*, and her Country-man *Apollodorus Erythraeus*, and *Varro* do report, that she lived before the war of Troy, and prophecied to the Grecians that went to that war, that Troy should be taken.

Which

Which was more then a thousand years before Christ was born. *Cicero* also, that was slain more then forty years before Christs Nativity, translated into Latin, the former "Acrostick verses, as *Constantine* saith, which translation was to be seen in his works, when *Constantine* wrote this Oration, so that by no means they could be devised or brought in by Christians.

Thirdly he sheweth, that the same *Cicero* in divers places of his works, besides the mention of these Acrostick verses, insinuateth also another prophecy of *Sybilla*, touching a King that should rise over all the world, wherewith himself and the Romans wer greatly troubled: and therefore in one place, after a long invective against his enemy *Anthony*, that would seem to give credit to that Prophecy; or rather as *Cicero* doth urge against him, would have had the same fulfilled in *Julius Cæsar*, he concludeth thus: let us deal with the Prelats of our religion, to alledge any one thing rather out of the books of *Sybilla*, then a King, whom neither the Gods, nor yet men, can suffer to be in Rome.

The like prophecy of *Sybilla* touching a King, is insinuated by the same *Cicero* in his first book of Epistles to *Lentulus*; to wit, that "when the Romans should restore a King in Egypt by force; then should ensue an universal King that should be Lord over Romans and all other. Which prophecy, being much urged by * *Cato* the Tribune, against the restoring of *Ptolomæus Auletes* late King of Egypt, that for his evil government was expelled by his subjects: the matter was judg'd to be of such weight by all the Roman Senat (I mean the sequel of this Prophecy:) that whereas otherwise for many respects, they wer greatly inclined to have restored the said *Ptolomy*: yet in regard of this religion (as they called it) they changed their minds. But what? could they alter by this, the determination

Laet. l. r.
init. c. 2.
Cicero:
" see Cicero of these Acrostick verses of Sybilla, l. 2, de divinatione.

The third proof.

Cicero. l. 2.
de divin.
paulo post medium.

Cic. l. i. ep.
fam. ep. 1, 2
3, 4, 5, 6.
" See lib. 2.
oraculorum Sybil.

Epist. 5.
* He was father to Cleopatra.

The fear which the Romans had of the universal King prophesied by Sybilla.

Dion 1. 39.
Hist.

mination of God? No truly; for soon after, King *Ptolomy* perceiving the Senators minds to be altered; fled secretly from Rome, to one *Gabinus* that was Governor of Syria; and for five millions of gold, that he promised him, he was by the forces of *Gabinus* restored; and so not long after, was Christ born, according to the meaning of the Sibyls prophecy.

The fourth
proof,

Suet. tranq.
c. 3. de vita
Augusti.

The prop-
hecies of
Sibylla al-
leged by
Virgil.

Fourthly, the said Emperor *Constantine* proveth the authority of the Sibyls verses, for that *Augustus Cesar* before Christ was born, had such regard of them, that he laid them up, in more strait order then before, (according as *Suetonius* a Heathen, in his life reporteth) under the Altar of *Apollo*, in the hill Palatine: where no man might have the sight of them, but by special licence: which licence, *Constantine* proveth, that *Virgil* the Poet had, for that he was in high favour with *Augustus*. And therefore in a certain Eclog, or composition of verses, that he made in praise of a young child named *Salonius* newly born to *Asinius Pollio*, *Augustus's* great friend, or (as other take it) of *Marcellus*, a little boy, that was nephew to *Augustus* by his sister *Octavia*, or rather of them both, for adulation of *Augustus*: he applyeth (I say) to one, or both of these young infants, the whole Prophecy which he had read in these verses of *Sibylla*, touching the birth of Christ, and of the peace, grace, and golden world that should come with him: upon which subject he beginneth thus:

Virg Eclog.
4. Christs
preordina-
tion.

*Vltima Cumai venit jam temporis atas,
Magnus ab integro sacrorum nascitur ordo,
Iam redit & virgo; redeunt Saturnia regna.*

That is, now is come the last age prophesied by *Sibylla* called *Cumaa*: now cometh to be fulfilled the great

great ordinance and providence of God, appointed from the begining of the world; (these wer *Sibyls* words) now cometh the Virgin, and the first golden days of *Saturnus*, shall return again.

Thus much translated *Virgil* out of *Sibylla*, touching the eternal determination of God, for Christs coming into this world, as also of his mother the Virgin, and of the infinite blessings that should appear with him. Now ensueth in the same Poet, what *Sibyl* had said for Christs actual nativity.

Iam nova progenies cælo dimittitur alto:
Chara Deum soboles, &c.

Christs
birth.

Now a new progeny or off-spring is sent down from heaven, the dearly beloved issue or child of the Gods. And note here, that *Sibylla* said plainly, *Chara Dei soboles*, the dearly beloved Son of God, and not of Gods, but that *Virgil* would follow the style of his time. And thirdly, he setteth down out of *Sibylla*, the effect and cause of the Son of Gods Nativity, in these words:

Te duce, si qua manent, sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.

Christs
cause of
coming.

“That is, thou being our Leader, or Captain, the
“remnant of our sins shall be made void, or taken
“away, and shall deliver the world for ever from fear
“for the same: these are *Virgils* words translated (as I
said) out of *Sibylla*. And now consider you in reason,
whether these Prophecies might be applied (as *Virgil*
applied them) to those poor children in Rome or no,
who died soon after this flattery of *Virgil*, without do-
ing good either to themselves or others? Albeit per-
haps

haps in this point, the Poet is to be excused, in that he being not able to imagine what the *Sibyl* should mean, made his advantage thereof, in applying the same to the best pleasing of *Augustus*.

Constantine's opinion of the Spirit of *Sibylla Erythraea*. orat. ad coetum San&c. c. 13.

These then are the proofs which *Constantine* useth for the credit and authority of the *Sibyl* verses. And of *Sibylla Erythraea* in particular, that made the Acrostick verses before mentioned of Christs death and passion, he concluded in these words: *These are the things which fell from heaven into the mind of this Virgin to fore-tell. For which cause, I am induced to account her for blessed, whom our Saviour did vouchsafe to chose for a Prophet, to denounce unto the world his holy providence towards us.*

1. And we may consider in this whole discourse of *Constantine*, for authority of these verses. First, that he useth onely the testimony of such Writers as lived before Christ was born, or Christians thought upon.
2. Secondly, that he useth these proofs to no meaner audience, then to a Council and congregation of learned men.
3. Thirdly, that he was an Emperor which useth them; that is, one that had means to see and examine the original copies in the Roman treasury.

Fourthly, that he had great learned men about him, who wer skilfull, and would be diligent in the search of such an antiquity of importance; especially *La-
stantius*, that was Master to his son *Crispus*, and who most of any other Author, reciteth and confirmeth the said Sibyls verses: and *Eusebius Casariensis*, that wrote the Ecclesiastical History, and recordeth this Oration of *Constantine* therein. And finally, we may consider that *Constantine* was the first publick Christian Emperor, and lived within three hundred years after Christ; when the Records of the Romans wer yet whole to be seen; He was a Religious, wise, and grave Emperor, and therefore never would have be-
stowed

See Enseb. l. 4. c. 32 de vita Constantini. How this Oration was first written in Latin, and translated into Greek.

stowed so much labour to confirm such a thing, at such a time, to such an audience; had not the matter been of singular importance. And thus much of the second point touching Prophets among Gentils.

There remaineth onely a word or two to be spoken of the third; which is of the confession of Devils and Oracles, concerning Christs coming, especially, when the time of his appearance drew near, and that they began to fore-feel his power and vertue. Wherein, as I might alledg divers examples recorded by the Gentils themselves, so for that I have been somewhat long in the former points, and shall have occasion to say more of this matter, in another place hereafter: I will touch onely here two Oracles of *Apollo* concerning this matter. The one whereof; was to a Priest of his own, that demanded him of true Religion, and of God; to whom he answered thus in Greek: *O thou unhappy Priest, why dost thou ask me of God that is the father of all things; and of this most renowned Kings dear and onely son; and of the spirit that containeth all, Alas, that spirit will inforce me shortly, to leave this habitation and place of Oracles.*

Of the confession of Oracles, concerning Christs coming.

The first Oracle. Suidas in Thulis. & Porphy. & Plutarch. de oracul.

The other Oracle was to *Augustus Cesar*, even about the very time that Christ was ready to appear in flesh. For whereas the said Emperor now drawing into age, would needs go to Delphos, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead: *Apollo* would not answer for a great space; notwithstanding, *Augustus* had been very liberal in making the great sacrifice called *Hecatombe*. But in the end, when the Emperor began to iterate his sacrifice again, and to be instant for an answer: *Apollo* (as it wer) inforced, uttered these strange words unto him. *An Hebrew child, that ruleth over the blessed Gods, commandeth me to leave this habitation, and out*

The second Oracle. Suidas in vita August. Niceph. l. i. hist. c. 17.

of

of hand to get me to hell. But yet do you depart in silence from our Altars. Thus much was Apollo inforced to utter of his own misery, and of the coming of the Hebrew Boy that should put him to banishment. But yet the deceitfull spirit, to hold still his credit, would not have the matter revealed to many : whereupon, *Augustus* falling into a great musing with himself what this answer might import : returned to Rome, and builded there an Altar in the Capitol, with this Latin Inscription (as *Nicephorus* affirmeth) *Ara Primogeniti Dei*. The Altar of Gods first begotten Son.

Niceph. l. 1.
hist. c. 17.

The conclusion
of this first
Section.

Thus then have I declared, how that the coming of Gods Son into the world, was fore-told both to Jew and Gentil, by all means that possible in reason might be devised : that is, by Prophecies, Signs, Figures, Ceremonies, Tradition, and by the confession of Devils themselves. Not onely, that his coming was fore-told, but also why, and for what cause he was to come : that is, to be a Saviour of the world; to die for sin; to ordain a new Law, and more perfect Commonwealth. How also he was to come : to wit, in mans flesh; in likenesse of sin; in poverty and humility. The time likewise of his appearance was fore-signified, together with the manner of his birth, life, actions, death, resurrection and ascension. And finally, nothing can be more desired for the fore-knowledge of any one thing to come, then was delivered and uttered concerning the Messias, before Christ or Christians wer talked of in the world. Now then remaineth it to consider and examine, whether these particulars, fore-told so long ago of the Messias to come, do agree in Jesus, whom we acknowledg for the true Messias. And this shall be the subject and argument of all the rest of our speech in this Chapter.

The argument of the
two Sections following.

Sect.

Sect. 2. *How the former Predictions wer fulfilled in
Jesus at his being upon earth.*

ALthough in the Points before recited, which are to be fulfilled in the Messias at his coming; we have some controversie and disagreement with the Jew, as hath been shewed: yet our principal contention in them all, is with the Gentil and Heathen that believe no Scriptures. For that in divers of the fore-named Articles, the Jew standeth with us, and for us; and offereth his life in defence thereof, as far forth as if he wer a Christian: insomuch, that the Gentil oftentimes is inforced to marvel, when he seeth a people so extremely bent against another, as the Jews are against Christians, and yet to stand so peremptorily in defence of those very Principles, which are the proper causes of their disagreement.

Our con-
troversie
with Gen-
tils.

But hereunto the Jew maketh answer, that his disagreement from us, is in the Application of those Principles. For that in no wise he will allow, that they wer, or may be verified in Jesus. And herein he standeth against us much more obstinately then doth the Gentil. For that the Gentil, as soon as he cometh once to understand and believe the Prophecies of Scripture, he maketh no doubt or difficulty in the Application thereof; for that he seeth the same most evidently fulfilled in our Saviour. Which is the cause that few or no Gentils since Christs appearance have come to be Jews, but that presently also they passed over to be Christians.

Our con-
troversie
with the
Iews.

But the Jew by no means wil be moved to yield, albeit he have neither Scripture, nor reason, nor probability for his defence: which among other things is a very great argument to prove, that Jesus was the true

The obsti-
nacy of the
Iews.

L

Messias

Psal. 118.

Esa. 28.

"The builders are the Jews who take upon them to build Gods house. Mat. 21. Esa. 6. Deut. 28.

The Jews obstinacy against us, a great argument for us.

The division of this Section into four considerations.

Messias indeed, seeing that among the marks of the true Messias set down by Gods Prophets, this was one, That he should be refused by the Jewish Nation. Hence are those words of the holy Ghost so long before uttered: *The Stone which the " Builders refused, is made the head Stone of the corner: this is done by God, and is marvellous in our eyes.* Hence is that great complaint of *Esay*, touching the incredulity and obstinacy of this people against their Messias at his coming; which *Moses* also long before *Esay*, expressed most effectually.

It maketh then not a little for our cause (gentle Reader) that the Jewish Nation is so wilfully bent against us; and that they refused Christ peremptorily at his being among them. For whomsoever that Nation shall receive and acknowledge, it wer a great argument by Scripture that he wer not indeed the true Messias. But yet to demonstrate to the world, how little shew of reason they have in standing thus against their own salvation, and in refusing Jesus as they do: I will in as great brevity as I may, run over the chief Points that passed at his being upon earth, and thereby examine by the testimonies of his greatest enemies, whether the foresaid Prophecies, and all other signs which have been from the beginning, to fore-tell unto us the true Messias, wer fulfilled in him and his actions or no.

And for that the matters are many and divers, that will come herein to be handled, I will for order sake, reduce all to four considerations; whereof the first shall be touching the time fore-prophecied of the coming of Messias, and whether the same agreed with Christs Nativity or no. The second shall be of divers particulars that passed in Christs Incarnation, Birth, Circumcision, and other accidents, untill the time that

that he began to Preach. The third shall be of his Life, Conversation, Miracles, and Doctrine. The fourth and last of his Passion, Death, Resurrection, and Ascension. In all which (as I said before) I will use no one Author or Testimony of our side, for proving any thing that is in controversie between us; but all shall passe by trial, either of their own Scriptures, or of manifest force and consequence of reason, or else by expresse record of our professed enemies.

The testimonies here used,

For the first then, concerning the Time, which is the principal and head of all the rest, it is to be noted, that by consent of all Writers, both Pagan, Jewish, and Christian, Jesus (whom we believe and confesse to be true Christ) was born the 25. day of December, in the end of the one and fortieth year of the Emperor *Augustus's* reign, which was fifteen years before his reign ended. Also in the beginning of the three and thirtieth year of *Herods* reign in *Jury*, which was four years and more before his death. And from the beginning of the world, as "some account, 5199. And as others, 4089. For that in this point between the Hebrews and Grecians, there is a difference of some little more then a hundred years, concerning their reckoning.

The 1. consideration. The time appointed,

" See *Ku. feb. in Chron.*

The state of the world at Jesus Nativity was this; The three Monarchies of the Assyrians, Persians, and Grecians, wer past over and ended: and the Romans wer entred into the fourth, that was greater then any of the rest, according to the Prophecy of *Daniel*, five hundred years before *Octavius Cesar*, surnamed *Augustus*, after five civil wars by himself waged, and after infinite broils and blood-shed in the world, reigned peaceably alone for many years together: and in token of an universal peace over all the earth, he caused the Temple gates of *JANUS* to be shut, according

The general state of the world at Christs coming.

Sueton. Tranq. & Aurel. vict. & al. in vita August.

* Orol 1. 7.
hifl. c. 22.

ding to the custom of the Romans in such cases? albeit, this had hapned but twice before, from the building of Rome unto that time. And the very same day that Christ was born in Iury, *Augustus* commanded in Rome (* as afterwards was observed) that no man should call him LORD, thereby to signifie the free liberty, rest, joy, and security, wherein all men wer after so long miseries, which by continual wars the world had suffered.

The 1. proof
The Ro-
man Mo-
narchy,
Dan 2. 31,
34, 44.

By this we gather first, that this time of Iesus's birth agreed exactly with the Prophecy so long before set down in *Daniel* (who lived in the first Monarchy) that after his time, there should be three Monarchies more, and the last bigest of all; at whose appearing, the Messias should come, and build up Gods Kingdom throughout all the world.

The second
proof.
The peace
of all the
world. Esa.
9. 6, 7, and
ch. 32. 18.
Psal. 71.

Secondly, we see that fulfilled which *Esay*, above a hundred years before *Daniel*, fore-told: That at the coming of Christ, *people should sit in the beauty of peace.* And again, *There shall be no end of peace.* And yet further, *He shall be Prince of Peace.* And King *David* long before him again, *In his days there shall rise justice, and abundance of Peace.* Which thing though especially it be to be understood of the internal peace and tranquillity of our minds and souls; yet, considering that external peace also was necessary for a time, for the quiet planting and publishing of Christs Gospel; and seeing that the same brought to passe most miraculously upon the sudden, when, in reason, men least might expect the same, for the infinit wars wherein the world a little before had been; and by reason of the Roman Monarchy so freshly established; which in their beginings are wont to be troublesome) this peace (I say) cannot be but a great argument, that this was the proper time of the Messias his coming.

And

And this for the state of the world in general.

But now for the particular state of Iury, at Jesus's Nativity: thus it was, according as *Iosephus* the Jew, (who was born within five years after Christ his Passion) describeth the same. One *Herod*, a stranger, whose father called * *Antipater*, came out of *Idumæa*, was risen to acquaintance and favour with the Romans, partly by his said fathers means, who was (as *Iosephus* words are) *a well monied man, industrious and factious*; and partly also by his own diligence and ambition, being of himself both witty, beautifull, and of excellent rare qualities. By which commendations, he came at length to marry the daughter of *Hyrcanus* King of Jury, that was descended lineally of the house of *David*, and Tribe of *Juda*. And by this marriage, obtained of his father-in-law to be Governor of the Province of *Galilee*, under him. But *Hyrcanus* afterwards falling into the hands of the *Parthians*, that carried him into *Parthia*, *Herod* ran away to *Rome*, and there, by the help and special favour of *Anthony*, that ruled in company together with *Octavius*, he obtained to be created King of Iury, without all title or interest in the world. For that not onely his said father-in-law *Hyrcanus* was yet alive in *Parthia*, but also his younger brother *Aristobulus*, and three of his sons, named *Antigonus*, *Alexander*, and *Aristobulus*, and divers others of the blood Royal in Iury.

Herod then having procured by these means to be King of Iury, procured first to have into his hands the foresaid King *Hyrcanus*, and so put him to death; as also he brought to the same end his younger brother *Aristobulus*, together with all his three sons. He put to death also his own wife *Mariamnes*, that was King *Hyrcanus*'s daughter, as also *Alexandra* her mother; and soon after, two of his own sons by the said *Mariamnes*,

The third proof.
The Scepter of Iuda.

His grandfather was a Sexton in Apollos Temple, & his father war brought up among thieves in Idumæa. E. feb. 1. 1. cap. 6. ex Africano. Iosep. l. 14. antiq. c. 2.

The first rising of Herod Ascalonita.

Iosep. l. 15. ant. c. 9. 11.

The most horrible murders, committed by Herod. L. 17. c. 10. lib. 15. c. 1. Phil. lib. de tempore.

riannes, for that they wer of the bloud Royal of *Juda*. And a little after that again, he put to death his third son named *Antipater*. He caused to be slain at one time forty of the chiefeft noble men of the Tribe of *Juda*. And as *Philo* the Jew writeth (that lived at the same time with him) he put to death all the *Sanhedrin*, that is, the seventy two Senators of the Tribe of *Juda*, that ruled the people. He killed the chief of the sect of Pharisees. He burned the genealogies of all the Kings and Princes of the house of *Juda*; and caused one *Nicolaus Damascenus* an Historiographer that was his servant, to draw out a pedegree for him and his line, as though he had descended from the ancient Kings of *Juda*. He translated the high Priest-hood and sold it to strangers. And finally, he so rased, dispersed, and mangled the house of *Juda*, as no one jot of government, dignity, or principality remained therein. And when he had done all this, then was *Jesus* of the same house and line born in *Bethleem*, the proper City of *David*, which *David*, was the first founder and first author of Regality in *Juda*.

Joseph. l. 14
cap. 2.

A pattern
of an ambi-
tious ty-
rant.

The pro-
phcy of
Jacob
touching
the Scepter
of *Juda*.
Gen. 49.

That the
Scepter ne-
ver failed in
Juda, un-

Now then, consider the prophecy of *Jacob* concern-
ing the particular time of Christs appearance, almost
two thousand years before these things fell out. *Come
hither my children* (saith he) *that I may tell you the things
which are to happen in the later days, &c.* The Scepter shall
not be taken from *Juda*, untill he come, who is to be sent, and
he shall be the expectation of Nations. Which Prophecy,
that it was fulfilled now at Christs Nativity, when *He-
rod* had extinguished all government in *Juda*, no man
can deny that will acknowledg the things set down
before, which are recorded by Writers both of that
time, and of the Jewish Nation and Religion. And
that it never was fulfilled from *David*s days (who be-
gan the government to the house of *Juda*) untill this
time;

time; appeareth plainly by all histories and records both Divine and Profane. For that from *David* (who was the first King) unto *Zedechias*, that was the last, and died in the captivity of *Babylon*; the Scripture sheweth how all Kings descended of the house of *Juda*. And during the time of the captivity in *Babylon* (which was 70. years) the Jews wer always permitted to chose to themselves a Governor of the house of *Juda*, whom they called *RESCHGALUTA*. And after their delivery from *Babylon*, *Zorobabel* was their Captain of the same Tribe; and so others after him untill ye come to the *Macchabees*, who wer both Captains and Priests, for that they wer by the mothers side of the Tribe of *Juda*, and by the fathers side of the Tribe of *Levi*, as *Rabbi Kimhi* holdeth. And from these men down to *Hyrcauus* and *Aristobulus*, whom *Herod* slew, there continued still the same Line as *Iosephus* declareth. So that by this Prophecy it is evident, that *Jesus* was born at the proper time appointed for the *Messias*, when there was neither King nor Councillor, nor any one Governor of the house and tribe of *Juda* left in *Jury*.

Another Prophecy there is, no lesse evident then the former, wherein it is affirmed, that the *Messias* shall come before the second Temple of *Jerusalem* (that was builded by *Zorobabel* after the Jews return from their Captivity in *Babylon*) should be destroyed by the *Romans*. For better understanding whereof, it is to be noted, that the Temple of *Jerusalem* was builded twice: first by *Salomon*, which lasted about 442. years, and then it was burned and destroyed by *Nebuchodonosor*, King of *Babylon*. Wherefore about seventy years after, it was builded again by *Zorobabel*, who reduced the Jews from *Babylon*, and so it continued, untill it was destroyed the second time

till *Herod* came.
1 Reg. 16.
4 Reg. 29.
Ier. 37.

Thalm. in tra&. *Sanh.*
cap. *Dinel*
Mammo-
noth. *Rab.*
Moses *Egy.*
prafar. *Mai-*
monim.
Efd. 1. 1.
c. 1. 2. 3.

Mac 1. 1.
cap. 2. 2.
Rab Kimhi
com. in *Ag.*
Ioseph. 1. 3
& 14. ant.

The 4.
proof.
The destru-
tion of
the second
Temple.
3 Reg. c. 8.
& 7.

2. Para. 3.
Eutub. in
Chron.
Clem. 1. 1.
strom.
4 Reg. 25.
1. El. 5. 3. ♣

by *Titus* son to *Vespasian* the Roman Emperor, about forty years after Christs Ascension. At what time, it had lasted from *Zorobabel*, almost six hundred years: And from *Salomon*, above a thousand.

1. Eld. 5. 6.
The building of the second Temple, lesse glorious then the first.
1 Eld. 5.

And as in time of the second building, the people of Israel wer poor, and much afflicted in respect of their late long banishment (though much assisted to this work by the liberality and munificency of *Darius* King of Babylon) so was the building and workmanship of this second Temple, nothing comparable for excellency, to the first building of *Salomon*, when the Jews wer in the flower of their riches. This testifieth *Aggeus* the Prophet, who was one of the builders, and he testifieth the same to *Zorobabel*, and the rest of those that wer with him, by Gods own appointment, in these words. *The word of God was made to Aggeus the Prophet. Tell Zorobabel the Son of Salathiel Captain of Iuda, and Iesus the son of Iosedec high Priest, and the rest of the people. VVho is there left of you, that saw this Temple in his first glory (before our transmigration) and what say you to this, which now we see? is it not in our eyes, as though it wer not all? that is, is it not as though it wer nothing, in comparison of the former Temple, which Salomon builded?*

Agg. 2. 4.

Thus said *Aggeus* by Gods commission, of the material building of the second Temple. And yet, to comfort the Jews withall, he was commanded presently in the same Chapter to say thus. *Comfort thy self Zorobabel, and comfort thy self Iesu son of Iosedech high Priest, and comfort your selves all ye people of the earth, saith the Lord of Hosts: do ye the things which I covenanted with you, when ye came forth of the Land of Egypt, and fear not, for that my spirit shall be among you: thus saith the Lord of Hosts; * a little time yet remaineth, when I will move both heaven and earth, both sea and land, with all Countries in the*

Agg. 2.

* This he saith for that the

the world. And then shall come the Desired of all Nations; and I will fill this house (or temple) with glory, saith the Lord of Hosts. Silver is mine, and gold is mine, saith the Lord of Hosts: great shall be the glory of this last house or temple, more then of the first, saith the Lord God of Hosts. Hitherto are the words of God by *Aggeus*, and the often repetition, of *the Lord God of Hosts*, is to signifie the certainty and great weight of the matter promised.

Now consider then, that whereas God had said immediately before, that this second Temple was nothing in respect of the first, for pomp and riches of the material building (which the old men in the book of *Esdras* did testifie, by their weeping, when then they saw this second, and remembred the first:) yet now God saith that, *Gold and silver is his own*, (as though he made no account of the abundance thereof in the former temple, or of the want of the same, in this;) and that notwithstanding the poverty of this second building; yet *shall it be filled and replenished with glory*, and that in such sort, *as it shall far passe in glory the former*, and that shall be (as both here is expressed, and otherwise most plainly) by the coming of Christ into the second Temple, which shall be a greater dignity, then any dignity whatsoever was found in the first building of *Salomons* Temple.

Concerning which point, it is to be considered, that the learned Jews, besides the material difference of building before mentioned, do note five things of great importance to have been wanting in the second Temple, which wer in the first. To wit, the fire sent from Heaven to burn the Holocausts; the glory of God (or Angels) appearing among the Cherubins, that stood in the Temple: The manifest inspiration of Gods spirit upon Prophets (for that the prophe-

three Monarchies issued, where in there was continuall war and bloodshed.

i Eld. 3.

This was fulfilled when Christ was personally, and taught in the Temple. Luc. 1. 2. 19. Mat. 21. 26, &c.

Privileges of the first Temple. Rab. Samuel tract. Sanhedrin. Thalm. Hierosol. Rab. Abr. in l. dicrum.

cy failed in the second Temple :) The presence of the Ark : And last of all, the *Vrim* and *Thummim*. All which great wants and differences notwithstanding, God saith, as you see, that the glory of this second Temple shall be much greater then the first, by the coming of Christ into the same. Which thing, *Malachy* the Prophet that lived at the same time when the second Temple was in building, confirmeth yet more expressly in these words. *Behold I send my Angel, and he shall prepare the way before my face. And straight after, shall come to his Temple, the Lord or Ruler whom you seek, and the Messenger of the Testament, whom you desire. Behold he cometh saith the Lord of Hosts, and who can imagine the day of his coming? or who can stand or abide to see him? for he shall be as a purging fire.*

By all which is made evident, that Christ must come and appear in the second Temple, before it be destroyed: (as Jesus did) and therefore he cannot be now to come, seeing the said Temple was destroyed above 1500 years past by the Romans, as hath been said. Which destruction and final desolation, was prophecyed by *Daniel* to ensue soon after the birth and death of Christ, in these words. *After sixty two hebdomades, Christ shall be slain; And a people with their Captain to come, shall destroy the City, and the Sanctuary, and the end thereof shall be vastity or spoil. And after the war ended, there shall ensue the appointed desolation.* Which prophecy to have fallen out literally, about forty years after Jesus was put to death, when Jerusalem was destroyed, and the Temple overthrown by *Titus*: the story of *Iosephus* the learned Jew, who was a Captain against *Titus* in that war, doth manifestly, and at large declare.

And for that we have made mention here, of *Daniels* prophecy, concerning the particular time of Christs coming

Mal. 3.
This Christ
interpreted
of S. Iohn
Baptist.
Mat. 11.

Dan. 9.
The second
Temple to
be destroy-
ed present-
ly after
Christs pas-
sion.

Ioseph. de
bello Iuda-
eo. l. 6.

The fifth
proof.

coming, and his death, which confirmeth the purpose we treat so perspicuously, as nothing can be said more evident: it shall not be amisse, to examine the same before we passe any further. For better conceiving whereof, it is to be understood, that this Greek word *Hebdomada*, signifying seven, doth sometime import a week of seven days, according to our common use; and then it is called in Scripture *Hebdomada dierum*, a week of days; as *Dan. 10. 2.* where *Daniel* saith, that he did mourn three weeks of days. But at other times, it signifieth the space of seven years, and is called in Scripture *Hebdomada annorum*, a week of years. As in *Leviticus* where is said: *Thou shalt number to thee seven weeks of years, that is seven times seven, which make forty nine years.*

Two kinds
of weeks,Lev. 25.
Vid etiam
c. 23. & a-
libi passim.

Now then it is certain, that *Daniel* in the prophecy before alledged, where he assigneth 62 weeks to the time of Christs death, could not mean *weeks of days*; for that he appointeth onely seven weeks, to the rebuilding of the City of Jerusalem, of the Temple, and of the walls about, which wer not ended but in forty nine years after, as may be gathered by the books of *Esdras*; which forty nine years, do make just seven weeks of years. And therefore it is certain, that such *Hebdomades of years* are meant here by *Daniel*, in all the prophecy.

Lib. 1. &c. 2.

First then, when the Angel came to comfort him, and to open unto him secrets for the time to come; he said these words. *Mark my speech and understand the vision. The 70. hebdomades (or weeks) are shortned or hastened upon thy people, and upon the holy City; to the end all prevarication and sin may take an end, and iniquity be blotted out, and everlasting justice be brought in place thereof; to the end that vision, and prophecies may be fulfilled, and the Holy of Holies may be anointed.* In which words it seemeth

Dan 9. 23.

Ier. 25. 29.
Vvhy the
Angel-na-

that

that the Angel did allude by naming 70, unto the 70 years of captivity, prophesied by *Jeremy*; after which ended, the people should be delivered from their temporal bondage in Babylon. And therefore *Daniel* now being in that place, and perceiving the same time to be expired; prayed to God with great instance, to fulfill his promise made by *Jeremy*. Whereto the Angel answered, that it should be don. And as after the expiration of 70 years, God was now to deliver them, from the bodily captivity of Babylon: so was he also after seventy hebdomades more, to deliver them from bondage of sin and prevarication, and that by the anointed *Messias*, which is indeed *the Holy of all Holies*.

This (I say) may be the reason of naming seventy Hebdomades, thereby to allude to the number of the seventy years of that Babylonical servitude. For that immediatly after the Angel appointeth the whole exact number to be threescore and nine Hebdomades; that is, seven to the building of the City and Temple, and threescore and two, from that to the death of Christ, in these words. *Know thou and mark, that from the end of this speech, to the time that Ierusalem shall be builded, and unto Christ the Captain, there shall be Hebdomades seven, and Hebdomades sixty two; and the streets and walls (of Ierusalem) shall be builded again through with much difficulty of the times: and after sixty and two Hebdomades, Christ shall be slain. And the people that shall deny him, shall not be his, &c. And then unto consummation and end, shall persevere desolation.*

Dan. 9. 25
The exact
number of
weeks, from
the building
of the
second
temple to
the death
of Christ.
62.

Now then, if we put these years together, which are here mentioned by *Daniel*: that is, first the seven Hebdomades, which make forty nine years; and then the threescore and two from the restauration of Jerusalem, which make four hundred thirty four more; we shall find the whole number to be four hundred eighty

eighty three years. Which being begun from the first year of *Cyrus*, as some will (for that he first determined the Jews reduction :) or from the second year of *Darius*, as others will (for that he confirmed and put the same in execution:) or from the twentieth year of the said *Darius*, for that then, he made a new edict in the favour of *Nehemias*, and sent him into Iury: every way they will end in the raign of *Herod* and of *Augustus*, under whom Christ was born; or in the reign of *Tiberius Cesar*, under whom he suffered. And by no interpretation in the world, can it be avoided, but that this time appointed by *Daniel*, is now out, above a thousand and five hundred years past, while yet the Temple stood, and was not put to desolation. And therefore of necessity Christ must be come about that time, and never more hereafter to be looked for.

The account of Daniels weeks,

The traditions and observations of the old Jews themselves, do marvellously confirm this belief of ours, for that they all did run to this one point, that about the time of *Augustus* his reign (wherein Iesus was born) the Messias should appear. It is often repeated in the Thalmud; that one *Elias* left this Tradition, that the world should endure six thousand years; two thousand before the Law of *Moses*; 2000 under the same Law, and two thousand after that, under the Messias. Which last two thousand years, by all computation, could not begin much from the birth of Iesus. And the Rabbins a great while gon, complained in their Thalmud, that there seemed to them in those days, 714 years past, since Christ by the Scriptures, should have appeared; and therefore they do marvel why God so long deferreth the same.

The sixth proof.
The traditions of Rabbins.

Thalm. tra.
Sanhe. cap.
helec. &
alibi.

Thalm. in
tract. Avo-
dazara.

Another observation they have upon the words of *Esay*; *parvulus natus est nobis*, a little child is born unto

Esay 9. 6.
An observation of the Cabbalists.

US.

Thal. in l.
Sab. & in
tract. San-
heerin.
Esay 7.
Mat. 2.

us. In which words, for that they find the Hebrew letter *Mem*, to be shut in the midst of a word; (which is strange in that tongue, for that *Mem* is wont to be open the midst of words, and shut onely in the ends) they gather many secrets. And among other, that since *Mem* signifieth six hundred years; so long it should be after *Esay*, untill the time of Christ. Which account of theirs, falleth out so just, that if you reckon the years from *Achaz* King of Iuda, in whose time *Esay* spake these words, untill the time of King *Herod*, under whom Christ was born: you shall perceive the number to fail little or nothing.

The obser-
vation of
R. Moses.
R. Mos. Ben
Maimon.
ep. ad Iu-
dæos Afri-
can.

A much like observation hath R. *Moses* the son of *Maimon* (whom the Jews do hold in extreme great reverence, calling him *the doctor of justice*) in his Epistle to his Country-men of Africa, concerning the time of Christs appearance. Which he thinketh to be past, according to the Scriptures, above 1000 years, in his days: (he lived about the year of Christ 1140.) but that God deferreth his manifestation for their sins. To which purpose also appertaineth the tradition of one *Elias* (as R. *Iosue* reporteth it in the Thalmud) that the Messias was to be born indeed (according to the Scriptures) before the destruction of the second Temple; for that *Esay* saith of the Synagogue *before she was with child, she brought forth, and before the grief of travel came, she was delivered of a man child*. That is (saith he) before the Synagogue was afflicted and put to desolation by the Romans; she brought forth the Messias. But yet (saith he) this Messias for our sins, doth hide himself for a time in the sea and other desert places, untill we be worthy of his coming.

Rab. Iosua.
Ben. Levi.
in Thal.
tract. San-
hed. c. he-
lec.
Esay 66. 7.

Christ hi-
deth him-
self in the
sea.

The obser-
vation of
the Thal-
mud.

To the like effect, is the observation of the Thalmud it self, and of divers Rabbins therein, concerning the wicked manners of men that should be at
Christ

Christs appearance upon earth, of whom they do pronounce these words. *The wise men in Israel, shall be extinguished: the learning of our Scribes and Pharisees shall be putrified; the schools of Divinity shall be stems at that time.* Which thing *Iosephus*, that lived in the same age with Christ, affirmeth to be fulfilled in the time of *Herod*; insomuch, that if the Romans had not destroyed them, without doubt (saith he) either the earth would have opened and swallowed them down, or else fire from heaven would have consumed them.

All then runneth to this end, both by Scripture, tradition, observation, and instinct of God himself: that about *Herods* time; the true Messias should be born. And hereof came that common and publick fame, that is recorded by *Tacitus*, *Suetonius*, and *Iosephus* (which was also written in open sight, upon the chiefest Tower of the City of Jerusalem:) that out of Iury should rise, *A general Lord of the universal world.* Which Prophecy as the Romans either contemned, or turned another way, applying the same afterward to *Vespasian*: so the Jews understood it of their Messias, and *Herod* feared the matter greatly, and for that, was so watchful to extinguish the line of *David* as hath been shewed.

Hereof also it did proceed, that the Magi, or wise men of the East, attended so diligently about that time; to expect the Star that *Balaam* had promised at the coming of this King. Hence also it was, that the whole people of Iury, remained so attent at this time, more then ever before or since, in expecting the Messias. Whereupon as soon as ever they heard of *Iohn Baptist* in the desert, they ran unto him, asking if he wer Christ? As afterwards also they flocked to *Jesus*, demanding, *Art thou he which is to come, or do we expect another?* Which words import, the great expectation wherein

Thalm. tra.
Sanh. c. hel.
Rab. Ioha.
R. Iuda. R.
Nehor. &c.
Ioseph. l. 20.
ant. cap. 6.
& 8 & l. 6.
de bello.
Iud. 15. & l.
7. c. 9.

The seventh
proof.
Forebo-
ding.
Tacit. l. 2.
Sueton. in
vita Vesp.
Ioseph. de
bello Iuda
l. 7. c. 12.

The eighth
proof.
The gene-
ral expecta-
tion of the
people.

Ioh. 1.

John 10.

wherein that people remained in those days. Neither wanted that expectation in the chief Governors themselves, as may appear by that speech of theirs to Iesus, *How long wilt thou kill us* (with this expectation?) *if thou be Christ, tell us plainly.*

Divers false
Christs did
rise in Iury

A&S 5.

Iosep. l. 17.

c. 8. & l. 18.

c. 1. & 2. &

1. 20. c. 2. 6.

Thal. tract.

Sanh cap.

helec. Rab.

Mos. Ben.

Maim. in

Sententiis.

Nicol. Da-

mascenus,

Ioseph. l. 14.

antiq. c. 2.

Mat. 22.

Mar. 3. 12.

The con-
clusion of
this first
considera-
tion of the
time.

Of which same, expectation, and greedy desire of the people, divers deceivers took occasion to call themselves the Messias in those days, and the people followed them presently; which thing had not happened in any Age before. And among other, there is named one *Iudas Gaulonites*, or *Galilaus* (as *S. Luke* calleth him) and another *Iudas*, the son of *Ezechias*, both of them very wicked and licentious fellows. One also called *Atonges*, a shepheard: and two others, named *Theudus* and *Egyptius*, most notable deceivers. And above all, there was one *Barcozban*, who (as the *Thalmud* saith) for thirty years together, was received for the Messias, by the Rabbins themselves, untill at last they slew him, for that he was not able to deliver them from the Romans. Which facility in the people when *Herod* saw, he caused *Nicolaus Damascenus* (as I noted before) to devise a pedigree for him from the ancient Kings of Iuda, and so he, as well as others, took upon him to be the Messias, whom divers carnal Iews, that expected the Messias to be a magnificent King (as *Herod* was) would seem to believe, and divulgate abroad, and thereof in the Gospel, they are thought to have been called *Herodiani*; that is, Herodians or followers of *Herod*, who came to tempt Christ with the Scribes and Pharisees.

Wherefore, to conclude at length this weighty Point, of the time of Christs appearing; seeing that about the birth of Iesus under *Herods* reign, there concurred so many signs and arguments together, as the general peace of the Roman Empire; the de-
fection

fection of the Line and Regiment of *Iuda*; the open decay of the second Temple; the just calculation of *Daniels* Hebdomades; the attestation of Oracles; the observation of Rabbins; the publick fame and expectation of all the Jews, together with the palpable experience of more then fifteen hundred years past, since *Jesus* appeared, wherein we see the Iewish people, in vain to expect another *Messias*, they being dispersed over all the world, without Temple, Law, Sacrifice, Prophet, or Promise for their Redemption (which never hapned to them, untill after *Jesus's* death, for that in all other their banishments, captivities, and afflictions, they had some prophecy, consolation, or promise, for their delivery:) these things all, I say, considered, and put together: we may most undoubtedly and assuredly conclude, that *Jesus* was born at the just time appointed and fore-told by Gods holy Spirit, and consequently, that he onely was the holy true *Messias*, and Saviour of the world, which yet shall better appear by examination of other things that are to follow.

In the second consideration, there come to be weighed these points following; the Line and stock of *Jesus*, his manner of Conception, the place of his Birth, his Circumcision, and Name, his adoration by the Magi, his Presentation in the Temple, and his flight to Egypt.

For his Line and Stock, there was never man denied or doubted, but that *Jesus* was directly of the Tribe of *Iuda*, and descended lineally by his Mother of the peculiar house of *David* (* according as it was fore-told that the *Messias* should do) which is proved most clearly by the two genealogies and pedegrees, set down by *S. Matthew* and *S. Luke*, of the blessed Virgins, whose descent from *David* to *Ioseph*, that was

The second
Consideration,
Christ his
Birth,

I.
Jesus Line,

* 3 Reg. 7.
Psaln 80.
Esa 11.
Matth. 1.
Luke 3,

* Of this
matter, writ-
teth Ioseph
I. 18. c. 1. an.

1 Reg. 17.
2 Reg. 2.

Mat. 13.
Luke 6.

Thal. tract.
Sanh Nig
mar. had.

2.
The man-
ner of his
conception
Luk. 1.

Mat. 1.

of the same Tribe and kindred with her. And it is confirmed by their repairing to Beth'leem (when proclamation was made by * *Cyrinius* in *Augustus's* name, that every person should repair to the head City of their Tribe and Family, to be cessed for their Tribute, seeing that Beth'leem was the proper City onely of them that wer of the house and line of *David*, for that King *David* was born therein. And finally, it is evident by that the Scribes and Pharisees, who objected matters of much lesse importance against *Iesus* then this (as that he was a Carpenters son, thereby to depose him for his poverty) yet never objected they against him, that he was not of the house of *David*. Which they would never have omitted, if they might have don it with any colour, for that it would have weighed more against him then all the rest; and would have in one word dispatched the whole controversie. Nay, I add further, that it remaineth registred in the Jews Thalmud it self, That *Iesus of Nazareth Crucified, was of the Bloud Royal from Zorobabel, of the house of David.*

For the manner of his Conception, and of the Mess- sage or Annunciation made unto his Mother by the Angel, albeit it depend principally upon the relation and credit of the Virgin her self, who onely was privy thereunto; and upon the testimony of *Ioseph*, to whom it was revealed by the same Angel afterwards: yet he that shall consider the circumstances of the thing it self: as first, the simplicity of both the reporters. Then, how that it is not likely, that *Ioseph* being just (as he is described) would have concealed a thing so much against himself, and against the Law, if he had not some way been assured of the truth. Thirdly, the innocent age of the blessed Virgin, who was not past fourteen years old at that time, as *S. Augustine* and other

other ancient Fathers do prove by manifest arguments: All these things, I say, do make it improbable, that she would invent such a matter of her self. And finally, the strange Prophecy, which she uttered in her Canticle of **MAGNIFICAT**, and which we see now fulfilled, albeit at that time very unlikely; to wit, *That all generations should call her BLESSED*. These circumstances, he that shall consider, cannot but see that the matter must needs be true.

And as for the kind and manner of his Nativity, most manifest it is by Scripture, that the Messias was appointed to be born of a Virgin; for so saith *Esay* plainly, *Behold, a Virgin shall conceive, and bring forth a son*. And *Esay* appointeth this to King *Achaz*, for a wonderfull and strange sign from God. Which he could not have don in reason, if the Hebrew word in that place might have signified a young woman only, as some later Rabbins will affirm; for that it is no sign nor strange thing, but very common and ordinary for young women to conceive and bring forth children. Wherefore the Septuagint do very well translate it in the Greek, by the proper name of *Virgin*; and so also did the elder Jews understand it, as Rabbi *Simeon* well noteth. And Rabbi *Moses Hadasan* of singular credit with the Jews, upon these words of the Psalm, *Truth shall bud forth of the earth, &c.* saith thus. Here Rab. *Ioden* noteth, that it is not said, *Truth shall be ingendred of the earth*, but *truth shall bud forth*; to signify thereby, that the Messias, who is meant by the word *Truth*, shall not be begotten, as other men are, in carnal copulation. Thus far Rabbi *Moses*, who in another place, that is, upon the 25. Chapter of *Genesis*, alledgeth Rabbi *Berachias* to be of the same opinion, and to prove it out of the 109. Psalm ver. 4.

August. l. 4.
de Trin. c. 5.
& l. cont.
Iudæos, c. 5.
Chrysost. in
c. 1. Luke,

3.
The man-
ner of Iesus
his Nativi-
ty. l. 7.

Harthenos
Rabbi Si-
meon, Ben.
Iohai, n c.
2. Gen. R.
Mos Hada-
in Psal. 84.
12.

Ier. 31. 22.

The same is proved also by the plain words of *Ieremy*: *God hath created a new thing upon earth, A woman shall inviron (or inclose) a man.* That is, she shall inclose him in her womb, and bring him forth, after a new and strange manner, without generation of man. And finally, Rabbi *Hacadosch* proveth by *Cabala*, out of many places of Scripture, not onely that the Mother of *Messias* shall be a *Virgin*, but also that her name shall be *Mary*. All the ten *Sibyls* in like manner, according as *Beteleius* setteth out their prophecies, do make special mention of the Mother of *Messias*, that she shall be a most pure and holy *Virgin*: so that this matter was revealed very clearly both to *Iew* and *Gentil* before it came to passe. And *Clem. Alexandrinus* writeth, that *Simon Magus*, to the end he might not seem inferior to *Iesus* in this point, feigned that he was also born of a virgin, as *Iesus* was.

Rab. Hacad.
quast 3, in
Ea. cap. 9.

Beteleius
in l de car.
Sibyl.

Clem. in
te. cognit

4.
The place
appointed
for the
birth of the
Messias
Mich. 5.

That *Bethleem* where *Christ* was born, was the peculiar place preordained by *God* for the birth of the *Messias*, the Prophet *Micheas* fore-told plainly, when he uttered divers ages before *Christ* was Incarnate, these words. *And thou Bethleem Ephrata, art but a little one in respect of thousands in Iuda: and yet, shall there come forth of thee, one that shall be the RULER of Israel: and his coming firth is from the begining, and FROM THE DAYS OF ETERNITY.* By which words is plainly expressed, that albeit *Bethleem* wer but a little poor Town, as indeed it was, in comparison of many other in *Iuda*: yet therein should be born temporally that Governor of *Israel*, whose divine birth was before the worlds foundation, and from all eternity. And so do interpret this place, both *Ionathan Ben Vziel*, the great Author of the *Chaldee Paraphrase*, who died 28. years before *Christ* was born, and also *R. Selomoh*, and *Hacadosch* in their Commentaries upon this place of *Micheas*.

The

The same thing fore-told *David*, of *Ephrata*, or *Bethleem*, for both names do signifie one thing, as appeareth by the former place of *Micheas*, and others, * when talking of the *Messias*, and being desirous to know where he should be born, he saith: *I will not go into the tabernacle of my house, nor into my bed; nor will I give mine eyes sleep, or rest to the temples of my head; untill I find out the place that is appointed for my Lord; the tabernacle, or house, for the God of Iacob.* And then the mystery being revealed unto him, he saith presently: *Behold, we have heard of it now in Ephrata, or Bethleem; we have found it out in the fields* “ of wood. And to shew how he revered the place for that cause, he addeth immediately: *VVe will adore in the place where his feet have stood.* Whereby he fore-prophecieth, not only the adoration used after in that place unto *Iesus* by the *Magi*, or three *Kings* of the *East*; but also of all other adoration used in the same place in the memory of *Iesus*, by other devout *Christians* untill this day. For which respect *Origen* saith, that the place of *Bethleem* was most famous and renowned in his days.

* Gen. 35.
& 48.
† Psal. 2.
Psal. 131.

“ This he saith for that in *David*’s time, *Bethleem* stood nigh unto woods
Mat. 2.
Orig. cont. Cell.

For the *Angels* appearing to the *shepherds* in the night of the *Nativity*, there can be no more said, but the credit, honesty, and simplicity of them that reported it; and likely it is, they would never feign a thing that might have been refuted by testimony of the *shepherds* themselves, if it had been false.

5.
The *Angels* singing.

Of the name of *Iesus*, given to him in his *Circumcision*; it was to be seen set down in a book, that howsoever it were not *Scripture*, yet was it extant in the world before *Christ* was born. I mean the fourth book of *Esdra*s, which hath these words in the Person of *God the Father*, *Behold the time shall come, when the signs shall appear that I have told, &c. And my son Iesus, shall be revealed with these who are with him, &c.*

6.
The name *Iesus*.

4 Esd. 7.

Rab Hac. in
Esa. 9. Gen.
49. & Psal.
71. & 95.
Note this
reason.

And after those years my son CHRIST shall die, and the earth shall render those that sleep therein. Rabbi Hacadosch also proveth by art Cabalist, out of many places and Texts of Scriptures, that the Messias name at his coming shall be JESVS. And among other, he addeth this reason: That as the name of him who first brought the Jews out of bondage into the Land of Promise, was *Iesus* or *Iosue* (which is all one:) so must his name be *Jesus*, that shall the second time deliver them from the bondage wherein they are, and restore them to their old and ancient possession of *Jury*, which is the chief benefit they expect by the Messias.

Finally, it is not probable that the Virgin *Mary* should feign this Name of her self, for that among the Jews there wer many other names of more honour and estimation at that time: as, *Abraham*, *Isaac*, *Jacob*, *Moses* and *David*. And therefore if she would have feigned any, it is like she would have taken one of them, as soon as this, which had not been the name of any great Patriarch.

7.
The coming of the
three Kings
Mat. 2.
" Cypri fer
de Bap. &
idem Tert l.
3. con Mar-
cion Hillar.
l. 4 de Trin
lof. 12.

There followeth the coming of the three Magi, or Wise-men from the East; of whom S. Cyprians words are, *It is an old Tradition of the Church, that the Magi of the East, wer Kings, or rather little Lords of particular places.* Which is to be understood, such little Kings, as *Iosue* slew thirty in one battel. And it is to be noted, that S. *Matthew* maketh mention of the coming of these Kings to *Jerusalem*, as of a known and publick matter, whereof all *Jerusalem* and *Jury* was able to bear him witnesse. For he talketh of their open coming to *Jerusalem*; and of their inquiry for the new born King; of their speech and conference had with *Herod*; as also of *Herods* consultation with the Scribes and Pharisees, about the place of the Messias's birth. And finally, he sheweth the most pittifull murder that

murder that ensued of almost " infinit Infants, in all the circuit of Bethleem for this matter. Which could not be a thing unknown to all Jury, and much lesse feigned by *S. Matthew*, for that he should have given his adversaries the greatest advantage in the world; if he had begun his Gospel with so notorious and open an untruth, which might have been refuted by infinit persons that wer yet alive.

Epiphanius is of opinion, that these Kings arrived in Ierusalem two years after Christs Nativity, for that *Herod* slew all Infants of that age. But others hold more probably, that the star appeared unto them two years before Christs Nativity, so that they came to Bethleem, the thirteenth day after Christs birth, according as the Church doth celebrate the Epiphany. *S. Basil* thinketh, that they wer learned men, and might by their learning and art-magick (wherein those Country-men at that time wer very skilfully) understand and feel, that the power of their Heathen Gods was greatly diminished and broken. They might also be stirred up with that common brute and general prophecy, spread over all the East in those days, as both *Suetonius* and *Iosephus* do record: *That out of Iury should come an universal King over all the world.* By these means (I say) and by the Prophecy of *Balaam*, left among them from *Moses* time (for he was a Gentil) whereby was signified, that a Star should rise and declare a great and mighty King in Israel; they might be induced at the sight of this Star, to take so long a journey as they did towards Iury.

This Star (as I have said) was fore-told by *Balaam*, a Heathen Prophet, above 1500. years before it appeared. And after *Balaam* again, it was prophecied by *David*, that Kings of *Arabia*, *Saba*, and other Countrys should come and adore Christ, and offer both gold

" Fourteen thousand, as saith the Lyurgy of the Ethiopians, and Calend Græcorum.

Eph. hæret. 51.

Ammon. Alex. in Harm. Niceph I 1. c. 13.

Basil. ser. in nat. dom.

Suet. in Vesp. paf c 4. Ioseph. l. 7. de bel c. 12. Num. 24.

Prophecies of things that should fall out in Bethleem. Num. 24. Pl. 71. 10.

Ier. 31. 15.
Gen. 35. 18.

Philo. l. de
temp.

Macrobi. l.
Saturnal. c.
4. Augustus
speech of
Herod.

Plin. l. 2. c.
25.
Heathen te-
stimonies
for the Star
which gui-
ded the
wise men.

Origen.
cont. Cel-
lum.

Chalcid.
apud Marf.
Ficin tract.
de stella.
Mag. Sibyl.
Samia apud
Tetul.

and other gifts unto him. The murther also of the Infants of Bethleem was presignified by *Jeremy*, in the weeping of *Kachel*, for the slaughter of her children: which *Rachel* was buried in Bethleem, and for that cause, those infants were called her children, albeit she were dead above two thousand years before they were slain, and above fifteen hundred before *Jeremy* wrote the Prophecy. Amongst which infants, *Herod* also for more assurance, slew an infant of his own. For that (as *Philo* noteth) he was descended by his mother of of the line of Iuda. Which cruelty coming to *Augustus* ears, he said (as *Macrobius* reporteth) that he had rather be *Herods* Swine, then his son; for that he being a Jew, was forbidden by his Religion to kill his Swine, though not ashamed to kill his son.

The same Star whereof we speak is mentioned by divers Heathen Writers; as by *Pliny*, under the name of a Comet (for so they termed all extraordinary Stars) which appeared in the later end of *Augustus* days, and was far different from all other, that ever appeared. And therefore, contrary to the nature of those kind of Stars, it was adjudged by the whole Colledge of South-sayers, to pretend universal good unto the earth, and for that cause, had an image of metal erected to it in Rome, and (as *Plinies* words are) *Is Cometa unus, toto orbe colitur*: that onely Comet, is worshipped throughout the whole world.

Origen also, writeth of one *Cheremon* a Stoick, that was much moved with the consideration of this Star, and for that after the appearance thereof, he perceived the power of his Gods decayed, took a journey into *Jury* (in company of other Astronomers) to inform himself further of the matter. Whereunto *Chalcidius*, a Platonick doth add, that the Chaldean Astronomers did gather by contemplation

of this Star, that some God descended from Heaven to the benefit of mankind. And finally, the Sibyls talking of the coming of Christ, affirmed plainly, *Rutilans eum sydus monstrabit*, a blazing Star shall declare his coming. Which prophecy *Virgil* the Poet having read in *Augustus's* time, and soon after having seen the same fulfilled: applyed it (as I shewed before of all the rest) to the flattering of *Cesar*, and therefore he saith in the place before alledged.

Ecce Dionai processit Caesaris astrum.

Eglog. 4.

Behold the Star of *Cesar* (descended of *Venus*) hath now appeared; which Star indeed, was the Star of *Cesars* Lord and Master.

After forty days past over, *S. Luke* reporteth; how *Luk. 12. 72*
Jesus by his Mother was presented in the Temple of *Jerusalem*; and therewithall recounteth two strange things that hapned at the same time: to wit, that two grave and reverend persons, *Simeon*, surnamed Just: and *Anna*, the Prophetesse: (both of singular sanctity amongst the Jews:) coming into the Temple at the very time, when *Jesus* was there in his Mothers arms: took notice of him, and acknowledged him publickly for the *Messias* and Saviour of the world. Fore-telling also, by the spirit of prophecy, divers particular things that wer to ensue, both to Christ and Christians, especially to his Mother the blessed Virgin. Which things being published at that time, and confirmed afterwards by the event: do well declare, that this narration of *S. Luke*, could not be forged: as do also the number of particular circumstances set down about the time, place, and persons, most notoriously known to all *Jerusalem*. For, as for *Anna*, she had lived from her youth untill fourscore years of age in the Temple: and thereby was known to the most part of *Jury*. And as for *Simeon*, he was

The preservation of *Jesus* of *Jerusalem*.

Anna the prophetess,
Simeon,
Thal. tract.
pickei.
Avoth.

the

Thal tract.
Ioma cap.
Tereph.
Gecalpi.

Christs
flight into
Egyp
Luc. 2.
Osee 11.
Elay 16.

Euseb. 1. 6.
dem. c. 20.
& 1. 9. c. 2,
3, 4.

The benefit
that Egypt
received by
Christs
flight unto
it.

the scholar of the most famous *Hillel*, and condisciple to *Jonathan* maker of the Chaldee Paraphrase, of whom I spoke before : and the Jews *Thalmud* confesseth, that by the death of these two men (but especially of *Simeon*) failed the spirit of the great Synagogue called *Sanhedrin* : which after the captivity of Babylon, untill *Herods* time, supplied (in a sort) the spirit of prophecy, that was expressly in Israel before the said Captivity.

Of Christs flight into Egypt for fear of *Herod*, Saint *Luke* well noteth, that it was prophesied by *Osee* long before ; *That God would call his son out of Egypt*. And the Prophet *Esay* describeth the same very particularly, when he saith ; *Behold our Lord Iehova, shall ascend up (or ride) upon a light cloud ; which was his flesh or humanity ; and shall go down into Egypt, and all the Idols of Egypt shall shake at his presence*. Which later point, *Eusebius* sheweth that it was fulfilled most evidently, in the sight of all the world : for that no Nation came to Christian Religion with so great celerity, or with so great fervour, as did the Egyptians : who threw down their Idols before any other Heathen Nation. And as they had been first in Idolatry to other Countrys : so were they the first, by Christs coming unto them, that afterwards gave example of true return to their Creator. It followeth in *Esay* : *And I will give up Egypt into the hands of cruel Lords : and a Potent King shall take dominion over them*. Which was fulfilled about the very time wherein Christ was to come. For that then, after many spoils and cruelties exercised upon Egypt by the Roman Lords and Princes, *Pompey*, *Cesar*, *Anthony*, and others : in the end, *Cleopatra* their Queen, (that was the last of all the blood and line of the *Ptolomies*) was enforced to sea her self ; and so *Augustus* the Emperor, took possession of all Egypt, and sub-

jected

subjected it as a Province, to the Roman Empire.

But consider you how *Esay* concludeth the matter after all these temporal afflictions, threatned against Egypt: and confesse, that such adversity, is no sign of Gods disfavour to them who receive it. For thus saith God, after all his comminations. *In that day, there shall be an Altar of Iehova in the midst of Egypt: they shall cry to God in their tribulation, and he shall send them a Saviour, &c. Blessing shall be in the midst of that Land, to whom our Lord God of Hosts hath given his benediction, saying: Blessed is my people of Egypt.* And here we make an end of our second consideration.

In the third place, there cometh to be considered (according to our former division) the life, conversation, doctrine, and miracles of Jesus. And first, touching things don by him after his coming out of Egypt (which might be about the sixth or seventh year of his age) untill his Baptism by Saint *Iohn* (which was the 30.) there is little recorded, either in Prophane or Ecclesiastical Writers. For that, as Saint *Iustin*, Saint *Chrysostom*, Saint *Augustin*, and others do write: he bestowed that time in the common exercises and labours of mans life: thereby to shew himself true man, and give demonstration how much he detested idleness.

Of Saint *Iohn* Baptist, all Hebrew writers of that time do make mention, with exceeding praise and admiration of his holiness: especially *Iosephus*, that lived immediatly after Christs days, saith: he was, *Vir optimus: Iudeos excitans ad virtutum studia*. A most excellent man, stirring up the Jews to the exercise of vertue. He addeth also, that partly for fear of the great concourse of people, which flocked unto him: and partly by the sollicitation of *Herodias*, concubine and brothers wife to *Herod Antipas*, the great *Herod* son:

The third consideration.
The life and actions of Iesus.

Iust. in Tripho. Chrys. in Iohan.
Aug. l. 4. de Trinit. c. 5.

Of S. Iohn Baptist.

Ioseph l. 13 antiq. c. 7.

son: (for whose cause he had turned off his own wife, daughter of *Aretas* King of the Arabians:) he was apprehended, and imprisoned in the Castle of *Acherun*, and therein soon after, put to death. Which murder *Ioseph* esteemed to be the cause of all the misery which ensued afterwards to *Herod* and his whole family.

Mat. 3.

S. Iohns
behaviour
towards
Christ.

Mat. 3.
Mar. 1.
Luc. 3.

Of this man it was written by *Malachy* the Prophet: *Behold, I send my Messenger (or Angel) before me: and he shall prepare the way before my face, and presently shall come to his Temple, the Ruler whom you seek, and the Messenger of the Testament which you desire.* Which prophecy was fulfilled most evidently, when upon the preaching of *S. Iohn*, Christ came unto him: and albeit *S. Iohn* had never seen him before: yet he acknowledged him for the *Messias*, in the presence of infinite people: and his acknowledgment was confirmed by the visible descending of a dove and voice from heaven, in the sight and hearing of all the people present, according as three of our Evangelists do report. Which they would never have presumed to do: had not the matter been most evident and without all compasse of denyall or contradiction.

And truly, no one thing in all this story of *Jesus's* life, doth more establish the certainty of his being the true *Messias*: then that *Iohn Baptist* (whose wisdom, learning, vertue, and rare sanctity, is confessed and recorded by the writings of all our adversaries:) should refuse the honour of *Messias* offered to himself, and lay it upon *Iesus*. as also, should direct those disciples that depended of him, to the onely following and embracing of *Iesus's* doctrine. Which is most evidently proved that he did: for that of so many followers and disciples as himself had: no one appeared ever after, that was not a Christian.

When

•When Iesus was baptized, he began to preach : and his whole doctrin was directed to the manifestation of his Fathers will , and amemduent of mans life. It tended all to this one ground and principle : *Thou shalt love thy Lord , with all thy soul , and thy neighbour as thy self*. It was plain, easie, perspicuous , and evident, though it treated of most high mysteries. It had neither pomp nor pride of Rhetorical words , nor flattering of mans wickednesse , as the doctrin of many Philosophers had. Neither consisted it, of unprofitable external ceremonies (as the later observations of the Iewish law did) nor was it fraught with carnality, and spirit of this world , as the Turkish Alcoran, and other Sectaries doctrin is. But all was simplicity , all was spirit, all was truth, all was honesty , all was humility, all was charity.

The preaching and doctrine of Christ.

Iesus.
Deut. 6.
Mat. 2.

Heathen doctrine.

Irish ceremonies.

Turkish Alcoran.

It took away or disannulled no one perfect or spiritual point of *Moses* law ; but rather revived, interpreted, fulfilled , and made perfect the same. For whereas that commanded external observance ; this added also, internal obedience. Whereas that said , love your friends; this adjoyned, love also your enemies. Whereas that commanded , we should not kill ; this further commandeth, to speak no angry words. Whereas that prohibited to commit actual adultery : this also forbiddeth to covet in mind. Whereas that said , take no interest or usury of Iew that is thy Country-man ; this saith , take it of no man whatsoever. Whereas that accounted every Jew onely to be thy neighbour ; this teacheth every person living to be thy brother. Whereas that taught thee , to offer up a Calf or a Sheep , or an Ox , for thy sins ; this instructeth thee , to offer up a contrite heart , in the blood of him that died for all , with a firm purpose of amendment of life. And finally , this doctrin

The comparison of Christs law with that of Moses.
Mar. 5.

tendeth

tendeth wholly to the true, sincere, and perfect service of God thy Lord, that made and redeemed thee, to the exaltation of his onely name, power, goodnesse, and glory: to the depression of mans pride, by discovering his misery to the contempt of this world, and vain pomp thereof: to the mortification and subduing of our sensual appetite: to the true love and unfeigned charity of our neighbour: to the stirring up of our spirit: to celestial cogitations: to peace of conscience, tranquillity of mind, purity of body, consolation of our soul. And in one word, to reduce mankind again to a certain estate of innocency, simplicity, and Angelical sanctity upon earth, with his eye fixed onely, in the internal inheritance of Gods Kingdom in Heaven.

3.
The life &
conversa-
tion of Je-
sus.

This was the doctrine delivered by Jesus; which is the same, that Gods Prophets fore-told, should be delivered by the Messias. And as for his life and conversation; by the testimony of his greatest adversaries, it was more admirable then his doctrine: his life being a most lively table, wherein the perfection of all his doctrine was expressed. A man of such gravity, as never in his life he was noted to laugh: of such humility; as being the son of God, he scarce used in this world the dignity of a servant: of such sweet and mild behaviour; as all the injuries of his enemies, never wrested from him one angry word. Finally, he was such an one, as he was described by *Esay*, so many ages before he was born, in these words: he shall not cry nor contend, nor shall any man hear his voice in the streets: he shall not crush a broken reed, nor tread out a little flax that lieth smoking on the ground. And another Prophet, not long after him brake forth into this speech, upon the behaviour that should be in the Messias: Rejoyce thou daughter of Sion; triumph thou daughter of Ierusalem:

Esa. 42.

Zach. 9.

rusalem: for behold, thy King shall come unto thee, thy just Saviour: he is poor and humble, &c. And as the Prophets did fore-tell the vertue and sanctity of the Messias; so the Devils themselves could not but confesse the same, to have been fulfilled in the person of Jesus, as is most evident by the testimony of *Porphyrie*, a professed enemy of the Christian name. Who after considerations of divers Oracles uttered by his Idols, touching Jesus: he breaketh into this confession. It is exceeding wonderfull, what testimony the Gods do give of the singular piety, and sanctity of Jesus: for which they avouch him rewarded with immortality: but yet these Christians are deceived in calling him God. Thus much writeth *Porphyrie*. And last of all, *Iosephus* the Jew, that was born immediatly after him, thus. *There was at this time one Jesus, a wise man, if it be lawfull to call him a man: a worker of most wonderfull miracles, and a Master, and teacher of all such men, as willingly wer content to embrace the truth.*

Porphyr. l. de laud. philof.

Iosep l. i. s. antiq. c. 7.

In which testimony of *Iosephus*, we see mention also of Jesus's miracles, which is the next thing whereof we are to consider. And as *Iosephus* in this place, being a Jew, beareth witnesse that Jesus performed many strange miracles: so most apparently, and according to the interpretation of *Iosephus* in this place, wer the same miracles fore-told by the Prophets of God, that they should be don by the true Messias. So *Esay* in his 25. Chapter describeth at large, how the Messias at his coming shall declare his commission by giving sight to the blind, hearing to the deaf, speech to the dumb, and agility of body to the lame and cripple. And that which is more marvellous, God revealed this point very particularly to the Gentils by the Sibyls, among whom one of them wrote thus of Christ to come, as *Lactantius* recordeth. *He shall do all by his onely*

Of Iesus Miracles.

Predictions of the Messias miracles.

Lac. 1 divi
Iustit: c. 15.

onely word; he shall cure all infirmities: he shall raise the dead, he shall make the lame to run and skip, the deaf shall hear, the blind shall see, and the dumb speak. In five loaves and two fishes, 5000. persons shall be satisfied: and the fragments shall fill twelve baskets, to the hope of many. He shall command the winds, and walk upon the furious sea, with his feet of peace. And after divers other Greek verses to this purpose, she concludeth in these words: Men shall say, that I am a mad and lying Prophetesse, but when all these things shall come to passe, then remember me, for then shall no man say more, that I was a liar, but rather the Prophet of the great God.

Thal. tract.
Beracothica
mermathas
Colin.

Misdrach
Coheloth,
cap. 1.

To these predictions of Prophets in Iury, and among the Gentils, do agree the Doctors of the Iews themselves in many places of their Thalmud; to wit, that the Messias shall be most wonderfull in working miracles. And in their publick Commentary upon Ecclesiastes, they have these words. *All the former miracles of Prophecies and Saints, shall be nothing to the miracles of the Messias when he cometh.* And thus much of the fore-telling of Christs miracles. But now for the fulfilling thereof in Iesus; that is, how these predictions wer performed in the stupendious works and actions of our Saviour, there is no difficulty. For that besides the former testimony of *Iosephus* (which wer sufficient in this case) the Iews themselves do grant and record Iesus's miracles in divers treatises of their Thalmud: yea, they make mention of many wonderfull things which Iesus did, that are not written by our Evangelists. The same doth *Mahomet* in his Alcoran; affirming, Iesus the Son of *Mary*, to have been a great Prophet, and to have wrought his miracles by the onely power and Spirit of God: and that himself was sent to confirm Iesus's doctrine, saving onely in the point of his God-head, wherein he saith, that Iesus

The confession of Iesus
miracles by his enemies,
Thal. in Tract.
Avoda Zara
Misdrach
Coheloth.
Alcoran.
Azoar. 1. 4.
11. 13.

Iesus went too far, and had a check for the same at Gods hand when he returned to heaven.

Thus much do these enemies confesse of Iesus's miracles. Which, as it is much, coming from such witnesses; so if they would either deny or dissemble the same, they might be proved against them by most evident reasons: especially into two points, wherein there can be no probability of denial.

The first, is the calling and retaining of his Apostles and other followers (whereof *Iosephus* also in the place before alledged, maketh mention, as of a great miracle;) who wer of divers callings, states, conditions, trades, and occupations in the world. And yet all, upon the sudden, left both father, mother, wife, children, and other temporal respects, and followed him, who had nothing to give or promise them in this world. A man that never spoke them fair, nor uttered Doctrin, that was not repugnant to the sensuality of this life, 'as may appear by their own writings and testimonies of him. A man, that was contemned by the better sort, as then it might seem; that is, by the wise and learned of that Country; and especially, misliked by them that wer in government, as a dangerous and troublesom man to the State. One that had neither friends in the world to bear him out, nor house to put his head in: and yet, notwithstanding all this, that worldly men and women, and some such also as wer great sinners, and loose livers before, should leave all their worldly hope, stay, and condition, to follow such a man, with so great inconveniences, losses, dangers, and disfavours as they did; and should continue with him in all his afflictions, and be content to die and lose their lives, rather then forsake him, or abandon his service: this, I say, is such a miracle, as never in the world fell out the like, and

The calling
of the A-
postles.
Iosep L. 1. 2.
antiq. c. 44

A great mi-
racle.

must needs be granted by the enemy, to be supernatural.

The miraculous fact
of Iesus.

1.
Iohn 11.

Ioseph. l. 17.
ant. c. 11.

The second Point is of external things and facts don by Iesus, above all power and humane ability, in the sight and knowledge of all the Jews; which facts wer published by our Evangelists, and especially by *S. Matthew*, in the Hebrew tongue, while yet the persons wer alive upon whom they wer wrought, or infinit other that might be witnesses thereof. As for example, the raising of *Lazarus* in Bethania, that was a village but a mile or two distant from Jerusalem; at whose death and burial (being a Gentleman) many Scribes and Pharisees must needs be present (according to the Jewish custom at that time reported by *Iosephus*;) and they saw him both deceased, interred, and the funeral feast observed for him, as also raised again by Iesus after four days of his burial. With whom they did both eat and drink, and converse, after his return to life; and every day might behold him walking in the streets of Jerusalem. This story, I say, how could it be feigned?

2.
Mat. 9.
Mark 5.
3.
Luke 7.

4.
Iohn 5.

5.
Mat. 8.
Mark. 5.

So in like manner, the raising of the Archi-synagogues daughter, whose name is affirmed to be *Lairus*, with divers other circumstances, that do make the thing most notorious. The raising of the widows son before the gate of the City of Naim, in the presence of all the people that bare the Corps and stood about it. The healing of the Cripple in Jerusalem, that had lain eight and thirty years lame at the Pools side, or Bath, called *Probatica*: which miracle was don also in the sight of almost infinit people. The casting out of a legion of Devils, from a man that for many years together was known to live possessed in the mountains; which Devils, by peculiar licence obtained of Iesus, to enter into a heard of Swine, and so presently carried

carried two thousand of them away into the sea and drowned them : whereupon the whole Country about, of the people called *Gerasines*, being stricken with fear upon sight of the fact, besought Jesus most humbly to depart from their borders. The feeding and filling of more then five thousand men, besides women and children, with five barley loaves and two fishes onely. The turning of water into wine, at the marriage of Cana, in the presence of all the guests. The healing of him by a word onely, that had an incurable dropsie, and this at the table of a principal Pharisee, and in the sight of all that sate at dinner with him.

6.
Mat. 14.
Luke 9.
7.
8.
Luke 14.

These, I say, and divers other such miracles, which wer don in the presence and sight of so infinit people, and recorded by our Evangelists at such time, when many desired to discredit the same, and might have don easily, by many witnesses and authority, if any part thereof had been subject to calumnation, cannot in reason or probability be doubted of. And therefore I must conclude, that seeing these things are above all power of humane nature, and could not be done but by the finger and vertue of God himself; considering also, that it is impossible, that God should assist, or give testimony to falshood : it must needs ensue, that all was true and sincere which Jesus affirmed : and consequently, seeing he affirmed himself to be Son of God, and the true Messias, it must needs follow by these miracles, that he was so indeed; which is the ground of that speech of his to the faithlesse Pharisees, *If you will not believe my words, believe my deeds.* And thus much of Jesus's Life, Doctrin, Conversation, and Miracles.

The conclusion of this consideration.

John 10.

There remaineth now onely the fourth and last consideration of this Section; which is, the Passion,

The 4. consideration.

The Passion
and Relur-
rection.

Ioseph. l. 18
antiq. c. 4.

Resurrection, and Ascension of Jesus. And about his Passion, there is little or no controversie; for that all his enemies do agree and grant, that he was betrayed by his own Disciple, apprehended, afflicted, and delivered up by the Jews, and finally, put to death upon a Crosse by the Gentils. The testimony of *Iosephus* may suffice for all herein. Whose words are, *That the principal Iews of his Country, having accused and delivered over Iesus to Pilate (that was Governor of Iury for the Roman Emperor) he adjudged him to the Crosse.* The same do all other Jews and Gentils record; and in this they take great offence and scandal, that we should attribute Divinity unto a man that had suffered on the Crosse.

But if we shew, that this was the eternal preordination and appointment of God, for saving of mankind; and that the same was fore-told both to Iew and Gentil from the begining; and so understood also by the Iewish Doctors of elder times: then every reasonable man (I trow) will remain satisfied, and prefer Gods divin Wisdom before mans folly.

Christ ascending to
Ierusalem
to receive
his Passion,
Mat. 20 &
Mark 8,
Mat. 21.

First then consider, that when Christ had ended his Preaching, and wrought so many miracles as seemed sufficient to his eternal wisdom, and when the time was come preordained for his Passion (whereof he told publicly his Disciples before;) he went up to Jerusalem of purpose to receive his death; and made a solemn entry into that City upon an Ass, which was prophesied of him by *Zachary* many years before. *Rejoyce daughter of Sion. Behold thy JUST KING and SAVIOUR shall come unto thee upon an Ass.*

Zach. 9.

Mark 10.
& 16.
Phil. 40. 54.
108.

And after his abode some days in that place, he was betrayed and sold by his own Disciple, as *David* before-hand in many places had fore-told should come to passe. Then followed his apprehension and most servile

servile abuse by the Jews, whereof it was fore-propheci-
ed in his person by *Esa*: *I gave my body to them* *Esa. 53*
that beat it: and my cheeks to them that buffeted the same.
I did not turn my self away from them that reproched me: nor
yet from them that did spit in my face.

After this barbarous intreaty by the Jews, they delivered him over to *Pilate* a Gentil, and never ceased to solicit and pursue their unquenchable hatred against him, untill they saw him on the Crosse. Where also he was used in the highest degree of spitefull dealing. Whereof the foresaid *David* made mention long before, in the person of the *Messias*, when he said: *They pierced my hands and feet, they divided among them my apparel: and upon my (upper) Garment they did cast lots.* And again, of another cruelty he complaineth, saying, *They gave me gall to eat, and in my thirst they refreshed me with Vinegar.* *The barbarous abuse of Iesus fore-told by prophecy.*

And finally, that Christ should die for the sins of mankind, is a common Principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the sacrifice of *Isaac*; by the raising up of the brazen Serpent; and by all other sacrifices that wer in that Law. Fore-told, not onely by the Scriptures before alledged, but also most plainly by *Daniel*, who was told by an Angel, that after a certain time by him there appointed: *Vngetur sanctus sanctorum.* “The Saint of Saints shall be anointed, & occi-
“*detur Christus*, this anointed Saint or Christ, shall
“be put to death. *Zachary* also about the same time, doth not onely fore-tell his death, but also the kind thereof, and from what people he should receive the same: for thus he saith in the person of Christ himself. *The inhabitants of Ierusalem at that day shall look upon me, whom they have Crucified.* *Christ's death most plainly fore told. Gen. 21. 22 Num. 21. Dan. 9. Zach. 12.*

But if ye will read the whole story of Christ's Passion,

predication
of Christ
his passion
by Esay.
Lay 57.

Christ's de-
formity
upon the
Crosse.

Christ ap-
pointed to
die for our
sins.

The in-
crease of
Christ's
kingdom
after his
resurrec-
tion.

* That is,
in making
himself
known, or
revealing
the know-
ledg of
himself to
the world.

The partic-
ulars of
Christ his

sion, set down at large six hundred years before it fell out; I refer you to a narration of *Esay*, who to signifie the strangeness of the case, beginneth with this Preface: *VVho will give credit to that we shall report, &c.* And then after a little, he goeth on in these words: *He shall mount up as a twig from a dry earth. He hath no form or beauty upon him. VVe beheld him, and there was no countenance in him: we saw him the most contemptible and despised man in the world. A man full of pains, and experienced in infirmity. His countenance was obscure and despicable, and we made no account of him. Truly, he took upon himself our griefs, and did bear our pains. VVe accounted him as a leper; and as a man stricken and punished by God. But he was wounded for our iniquities, and crushed in pieces for our wickednesse. The disciplin (or correction) of our peace lieth upon him: and by his wounds we are made whole. VVe have all erred, and gone astray, like sheep, every man after his own ways; and God hath laid upon him the iniquity of us all. He was offered up for us, because he would so; he shall be led to his slaughter as a sheep; and as a Lamb he shall be silent before his shearers.*

For the sins of my people have I stricken him saith, God. He hath done no iniquity, neither was there deceit found in his mouth. Yet would our Lord crush him in infirmity. But if he shall give his life for sin, then shall he see a long seed (or generation) and the will of our Lord shall be directed in his hand. And for so much as his soul hath sustained labour, it shall see and be filled. And this MY IVST SERVANT, * in his knowledg, shall justifie many, and bear their iniquities; and I will allot unto him very many people, and he shall divide the spoils of the stout, for that he hath delivered his soul unto death, and was accounted among the wicked, and prayed for his transgressors.

Thus particularly (as you see) was the death and passion of Christ fore-told by the Prophets of Israel

to that Nation. Now hear ye the Prophecy of Sibylla if ye please, wherein she fore-shewed the same to the Gentils. These are her words set down by Lactantius: *He shall appear miserable, ignominious, and deformed; to the end he may give hope unto the miserable. Afterwards, he shall come into the hands of most wicked and faithlesse men: they shall spit upon him with their unclean mouths. He shall yield his innocent back to the whip, and shall say nothing while he receiveth the stripes, to the end he may speak to those that are dead. He shall bear a Crown of Thorns; and they shall give him Gall to eat, and Vineger to drink. And this shall be the hospitalitality he shall find among them. What thing can be more plainly described then this?*

passion.
fore told
by Sibylla.
Lactan! 4.
div. Instit.
c. 16. & 18.

Neither do the ancient Rabbins and teachers among the Jews dissent from this. For that in their Thalmud that was gathered above twelve hundred years ago, the plain Sentences of divers are set down, that their Messias at his coming, shall be put to death. And as for Rabbi *Ionathan*, author of the Chaldee Paraphrase; who died a little before Christ was born, he applieth the whole narration of *Esay* before recited (as needs he must) to the murder of the Messias by the Jews. Whereupon, Rabbi *Simeon* that lived the next age after, writeth these words following: *Voe be to the men of Israel, for that they shall slay the Messias. God shall send his Son in mans flesh to wash them, and they shall murder him. Whereunto agreeth Rabbi Hadarsan* and others, and do prove further out of the fore-alledging prophecy of *Daniel*, Chap. 9. ver. 27. that after Messias shall have preached half seven years he shall be slain. For that *Daniel* saith, *In half of seven years, the Hoast and Sacrifice shall cease. Upon which words they comment thus: Three years and a half shall the presence of God in flesh cry and preach upon the Mount Olivet, and then shall he be slain.* Which words the Jews

The consent of Rabbins. Thal tract. Sanh cinet c. M sdrach. Ruth. Rab. Iosep. in l. Siph. Raq. Iacob & R. Hanima in c. hel. lla. 53.

Rab. Simeon Ben. Iohai lib. de tpe.

Ra Hadar. in Dan.

Dan. 9. 27.

* Mifdraſch
Tebelim.

ordinary * Commentary upon the Pſalms, doth interpret to be meant of Chriſts Preaching three years and a half before his Paſſion, which diſagreeth very little or nothing from the account of us Chriſtians, and of our Evangelists.

Of the Mi-
racles that
fell out in
Chriſt his
death and
paſſion.

Laſt. l. 4. di-
vin. inſtit.
c. 19.

Mat. 27.
Euseb. in
Chron. An.
Dom. 32.
Phleg.
Trallian. l.
24. Chron.
An. 4. O-
lim. 202.

* See Orig.
cont. Cell.
1, 6 & Suid.
in verbo Je-
ſus, & Tert.
in Apolog.
Dion A-
reop. in ep.
Lucian pr
apud Euseb.

And ſo we ſee by all that hitherto hath been ſaid, that the very particulars of Chriſts whole Death and Paſſion, were fore-told moſt plainly both to Jew and Gentil, and acknowledged alſo by the ancient Doctors of the Jewiſh Nation, before the effectuation thereof came to paſſe. And *Sibylla* addeth further two particular miracles, that ſhould fall out in the ſaid Paſſion of the Meſſias: to wit, *that the veil of the Jews Temple ſhould break in two, and that at midday, there ſhould be darkneſſe for three hours, over all the world.* Which thing to have been fulfilled at the death of Ieſus, not onely *S. Matthew* doth aſſure us in his Goſpel: but alſo *Eusebius* affirmeth, that he had read the ſame word for word recorded in divers Heathen Writers. And amongſt other he cited one *Phlegon*, an exact Chroni-
cler, that reporteth the ſame in the fourth year of the two hundred and ſecond Olympias; which agreeth juſt with the eighteenth year of *Tyberius* reign, wherein our Saviour ſuffered. And he goeth ſo nigh, as to name the very hours of the day, which our Evangelists do.

* *Æſculus* alſo an old Aſtronomer, doth confirm the ſame, and proveth moreover, by the ſituation and conſtitution of the Sun and Moon at that time, that no Elypſe could then be naturally. Which thing in like manner, *Dionysius Arcopagita* did obſerve in the very day of Chriſts Paſſion, being at that time but 25. years old, and yet well ſtudied in Aſtronomy, as himſelf teſtifieth. And finally, *Lucianus* a learned Prieſt of *Antioch*, was accuſtomed to provoke the Gentils to their own Commentaries and Stories, for record and teſtimony of thoſe things.

There

There ensueth now, for ending and confirmation of all that hath been said and proved before, to add a word or two, of Iesus's Resurrection. Which point, as of all other it is of most importance: so was it most exactly fore-told both to Iew and Gentil, and promised by Christ himself in all his speeches, while he was upon earth. And among the Iews, it was assured by all the prophecies before recited which do promise so great abundance of glory, joy, and triumph, to Christs Church after his passion. Which never possibly could be fulfilled unless he had risen from death again. And therefore the said Resurrection was prefigured in *Jonas*, together with the time of his abode in the espulchre. It was also expressly fore-shewed by *David*, affirming, *that God would not permit his holy one to see corruption*. And after him again, more plainly by *Osee*; *He shall quicken us again after two days: in the third day he shall raise us, and we shall live in his sight*. And to the Gentils, *Sibylla* left writen, not far from the same time: *He shall end the necessity of death, by three days sleep: and then returning from death to light again, he shall be the first, that shall shew the begining of resurrection to his chosen: for that by conquering death, he shall bring us life*.

Jonas 2.

Psal. 15.

Osee 6.

Laet. l. 4.
Iust. Div.
cap. 19.

Thus much was promised by Prophets, before Christs appearance. And Iesus to comfort his Disciples & followers, reiterated this promise of himself in many speeches, albeit oftentimes his meaning was not perceived. Which promise of return from death, if it had been made for some long time to come (as *Mahomet* promised his Saracens after 800. years. to revisit them again;) albeit the performance wer never meant, yet might the falshood lurk in the length of time. But Iesus assuring all men, that he would rise again within three days: it cannot be imagined, but that he sincerely purposed to perform his promise, for
that

Mat. 11. 16,
17, 20.
Mar 8, 9. 10
Luk 11. 18.
Ioh. 2.
Mahom. in
Alcor.
Azoar. 17.

that otherwise the fraud must soon have been discovered. Now then, let us consider what manner of performance Jesus made hereof.

The appearances which Jesus made after his resurrection.

1. Mar. 16. And first the persons most interested in the matter, as they whose total hope, stay, refuge, and felicity depended hereof, I mean his appaled, dismayed, and afflicted disciples, do recount twelve sundry apparitions, which Jesus made unto them in flesh, after his resurrection. The first was to *Mary Magdalen* apart, when she with *Salome* and other women, went and remained with ointments about the Sepulchre.
2. Mat. 28. The second, was to all the foresaid women together, as they returned homewards, who also wer permitted to embrace his feet. The third, was to *Simon Peter* alone.
3. 1 Cor. 15. The fourth, to the two Disciples in their journey to Emaus. The fifth was, to all the Apostles and other
4. Luk. 24. Disciples together, when the doores wer shut. The
5. 6. Ioa. 20. sixth, was to the same company again, after eight days, when *Thomas* was with them: at what time also he did both eat and drink; and suffered his body to be handled among them. The seventh was to Saint
7. Ioa. 21. *Peter* and Saint *Iohn*, with five other Disciples, when they wer in fishing: at what time also he vouchsafed to eat with them. The eighth, was to eleven Disciples
8. Mat. 28. at one time, upon the Mount Tabor in Galilee. The
9. 1 Cor. 15. ninth, was to more then five hundred brethren at one time, as Saint *Paul* testifieth. The tenth, was to S.
10. Ibid. *Iames*, as the same Apostle recordeth. The eleventh, was to all his Apostles, Disciples, and friends together,
11. Act. 1. upon the Mount Olivet by Jerusalem, when in their
12. 1 Cor. 15. presence he ascended up to heaven. The twelfth and last, was after his Ascension, unto S. *Paul*, as himself beareth witnesse.

All these apparitions are recorded in Scripture, as made by Jesus after his Resurrection, to such as by his eternal

eternal wisdom, wer preordained to be witnesses of so glorious a spectacle. To whom as Saint *Luke* affirmeth. *He shewed himself alive by many arguments, for the space of forty days together, and reasoned with them of the kingdom of his Father.* And why any man should mistrust the testimony of these men that saw him, conversed with him, eat with him, touched him, and heard him speak; and whose entire estate and welfare depended wholly of the certainty hereof; I see no reason. For what comfort had it been, or consolation to these men, to have devised of themselves, these former apparitions? What encouragement might they have taken, in those dolefull times of desolation and affliction, to have had among them, the dead body of him, on whose onely life their universal hope and confidence depended? The Scribes and Pharisees being astonished with the sudden news of his rising again, confirmed unto them by their own souldiers that saw it: found no other way to resist the fame thereof, but onely by saying (as also their posterity do unto this day) that his Disciples came by night and stole away his body, whilst the souldiers wer asleep. But what likelihood or possibility can there be in this? For first, it is evident to all the world, that his Apostles themselves (who wer the heads of all the rest) wer so dismayed, discomfited and dejected at that time; as they durst not once go out of the dore. For which cause onely, those silly women who for their sex esteemed themselves more free from violence; presumed alone to visit his Sepulchre, which no one man durst for fear of the souldiers; untill by those women they wer informed, that the foresaid band of souldiers wer terrified and put to flight by Christs Resurrection.

'And how then was it likely, that men so much amazed and overcome with fear, should adventure to steal a body from a guard of souldiers that kept it? Or if their hearts had served them to adventure so great a danger: what hope or probability had there been of successe? especially, considering the said body lay in a new sepulchre of stone, shut up and locked, and fast sealed by the Magistrat? How was it possible, I say, that his Disciples should come thither? break up the Monument? take out his body? and carry the same away, never after to be seen or found, without espial of some one amongst so many that attended there? Or if this wer possible (as in reason it is not;) yet what profit, what pleasure, what comfort could they receive hereby? We see that these Apostles and Disciples of his, who wer so abandoned of life and heart in his Passion: after two days onely, they wer so changed; as life and death can be no more contrary.

The great
change in
Iesus disci-
ples, by his
resurre-
ction.

For, whereas before they kept home in all fear, and durst appear no where, except among their own privat frends: now they came forth into the streets and common places, and avouched with all alacrity, and irresistable constancy; even in the faces and hearing of their greatest enemies; that Iesus was risen from death to life; that they had seen him; spoken with him; and enjoyed his presence. And that for testimony and confirmation hereof, they wer most ready to spend their lives. And could all this (trow you) proceed onely of a dead body, which they had gotten by stealth into their possession? Would not rather the presence and sight of such a body; so torn, mangled, and deformed as Iesus's body, both upon the crosse and before; have rather dismayed them more then have given them comfort? yes truly. And therefore

therefore *Pilate* the Governor, considering these circumstances; and that it was unlikely that either the body should be stolen without privy of the souldiers; or if it had been; that it should yield such life, heart, consolation, and courage to the stealers: began to give ear more diligently to the matter, and calling to him the souldiers that kept the watch, understood by them the whole truth of the accident: to wit, that in their sight and presence, Iesus was risen out of his sepulchre to life, and that at his rising, there was so dreadfull an earth-quake with trembling and opening of sepulchres rounh about; such shrieks, cries, and commotion of all elements: as they durst not abide longer, but ran and told the Iewish Magistrats thereof, who being greatly discontented (as it seemed) with the advertisement; gave them mony to say, that while they wer sleeping, the body was stollen by his Disciples from them.

The examination of the matter by *Pilate*.

All this wrote *Pilate* presently to his Lord *Tyberius*, then Emperor of Rome. And he sent withall, the particular examinations and confessions of divers others, that had seen and spoken with such as wer risen from death at the same time, and had appeared to many of their acquaintance in Ierusalem, assuring them also, of the resurrection of Iesus. Which informations, when *Tyberius* the Emperor had considered, he was greatly moved therewith, and proposed to the Senat, that Iesus might be admitted among the rest of the Roman Gods; offering his own consent, with the priviledg of his supreme royal suffrage to that decree. But the Senate in no wise would agree thereunto. Whereupon *Tyberius* being offended, gave licence to all men to believe in Iesus that would; and forbid upon pain of death, that any officer or other should molest or trouble such as bare good affection, zeal, or reverence to that

Pilate's letter to Tyberius, and his proceeding thereupon,

Tertul in
Apol pro
Christian.

Egesip. l. 1.
hist Euseb.
l. 4. c. 21.
Ruffin. l. 1.
c. 22.

The opini-
on of the
wiser sort
of Jews
touching
Jesus resur-
rection in
that time.

Iosep. l. 4.
2nd ed. c. 4

that name. Thus much testifieth *Tertullian* against the Gentils of his own knowledg; who living in Rome, a learned man, and pleader of Causes, divers years before he was a Christian, (which was about one hundred and eighty years after Christs Ascension:) had great ability by reason of the honour of his family, learning, and place wherein he lived, to see and know the records of the Romans. And the same doth confirm also *Egesippus* another ancient Writer, of no lesse authority then *Tertullian*, before whom he lived.

Neither onely divers Gentils had this opinion of Jesus's resurrection again from death, but also sundry Jews of great credit and wisdom at that time, wer enforced to believe it; notwithstanding it pleased not God to give them so much grace, as to become Christians. This appeared plainly by the learned *Iosephus*, who writing his story not above forty years after Christs passion, took occasion to speak of Jesus, and of his Disciples. And after he had shewed how he was crucified by *Pilate*, at the instance of the Jews; and that for all this, his Disciples ceased not to love him still: he adjoyneth forthwith these words. *Idcirco illis, tertio die vita resumpta, denuo apparuit.* "That is, for this love of his Disciples, he appeared unto them again the third day, when he had resumed life unto him. Which expresse, plain, and resolute words, we may in reason take, not as the confession onely of *Iosephus*, but as the common judgment, opinion, and sentence of all the discreet and sober men of that time, laid down and recorded by this Historiographer; in whose days there wer yet many Christians alive, that had seen and spoken with Jesus after his resurrection: and infinit Jews, that had heard the same protested by their fathers, brethren, kinsfolk, and frends, who had been themselves eye-witnesses thereof.

And

And thus having declared and proved the resurrection of our Saviour Jesus, both how it was fore-shewed, as also fulfilled: there remaineth nothing more of necessity to be said in this section. For that, who-soever seeth and acknowledgeth, that Jesus being dead, could raise himself again to life, will easily believe also that he was able to ascend to heaven. Whereof notwithstanding, Saint *Luke* alledgeth sixscore witnessess at the least, in whose presence he ascended from the top of the Mount Olivet, after forty days space which he had spent with them, from the time of his Resurrection. He alledgeth also, the appearing of two Angels among all the people, for testimony whereof he nameth the day, and place, when, and where it hapned. He recounteth the very words, that Jesus spoke at his Ascension. He telleth the manner how he ascended, and how a cloud came down and received him into it. He declareth what the multitude did, whether they went, and in what place they remained after their departure thence. And finally, he setteth down so many particulars; as it had been the easiest matter in the world, for his enemies to have refuted his narration, if all had not been true. Neither was there any to receive more damage by the falshood thereof, then himself and those of his profession, if the matter had been feigned.

A.G. I.

Likeli-
hoods of
truth.

Wherefore to conclude at length this treatise of the Birth, Life, Doctrin, Actions, Death, Resurrection, and Ascension of Iesus: seeing nothing hath hapned in the same, which was not fore-told in the Prophets of God; nor any thing fore-shewed by the same Prophets concerning the Messias, which was not fulfilled exactly, within the compasse and course of Iesus's abode upon earth, we may most certainly assure our selves, that as God can neither fore-tell an

untruth,

The con-
clusion of
this second
section.

untruth, nor yield testimony to the same: so can it not be, but that these things which we have shewed to have been so manifestly fore-prophecied, and so evidently accomplished: must needs ascertain us, that Iesus was the true Messias: Which thing shall yet more particularly appear, by that which ensued by his power and vertue, after his Ascension; which shall be the Argument of the section that followeth.

Sect. 3. *How Iesus proved his Deity after his departure to Heaven.*

The contents of this third Section.

AS by the Deeds and Actions of Iesus while he was upon earth, compared with the predictions of Gods Prophets from time to time; he hath been declared in the former Sections, to be the true Messias and Saviour of the world; so in this that now we take in hand, shall the same be shewed by such things, as ensued after his Ascension and departure from this world, wherein his Power and Deity appeared more manifestly (if it may be) then in other his works which he wrought in this life. In which kind, albeit, I might treat of many and almost infinit branches; yet for order and brevity sake, I mean onely to take in consideration these few that ensue: wherein, not onely the Power of Iesus, but also his Love, his Care, his Providence, and most perfect accomplishment of all his Speeches, Prophecies, and Doctrins upon earth have been declared.

The division of the particular considerations ensuing.

And to reduce what is to be said herein to some order and method; it is to be noted, that in the first place shall be considered the sustentation, protection, increase, and continuation of Iesus's little Church and Kingdom, that himself first planted and left upon earth. The second consideration shall be of his Apostles

postles and their actions. The third, of his Evangelists. The fourth of his Witnesses and Martyrs throughout the world. The fifth, shall treat of the kingdom of infernal powers, beaten down by his vertue. The sixth, of the punishment and just revenge that lighted upon his enemies, who most impugned his divine Person in this world. The seventh and last shall declare the fulfilling of all such Prophecies and Predictions as proceeded from his divine Mouth, while he was conversant upon earth.

Now then for the first it is to be considered, that at Iesus's departure out of this world from the Mount Olivet, *S. Luke* reporteth, that all the multitude of his followers, which there had beheld his Ascension into heaven, returned back together into the City of Jerusalem, and there remained in one house together; continuing in prayer, and expectation what should become of them. The whole City was bent against them; themselves were poor and simple people; and divers of them women: Lands or revenues they had not to maintain them; nor friends in Court to give them countenance against their enemies. The name of JESUS was most odious; and whosoever did favour him, was accounted a traitour and enemy to the State. There wanted not (perhaps) among them, who considering the great multitude, would imagine with themselves, what should become of them; where they should find to maintain and sustain them; what should be the end of that feeble Congregation? For abroad they durst not go, for fear of persecution; and continue long together they might not, for want of necessities. Besides that, every hour they expected to be molested and drawn forth by Catchpoles and Officers. And albeit, in these distresses, the fresh memory of Jesus, and his sweet promises made

The 1. consideration,
Christ's
Church.

The state
of Christ's
first Church

unto them at his departure; as also the delectable presence of his blessed Mother, and her often exhortations and encouragements unto them, did comfort them greatly, as well may be supposed: yet to him that by humane reason should ponder and weigh their present state and condition: it could not chose but seem hard, and no ways durable.

The coming of the holy Ghost, and what comforts he brought with him. Acts 2.

But behold upon the sudden, when they had continued now ten days together, and might by all probability find themselves in very high degree of temporal distresses: Jesus performed his promise of sending them a COMFORTER, which was the Holy Ghost. By whose coming, besides the internal joy, and incredible alacrity and exultation of mind, they received also fortitude and audacity to go forth into the world. They received the gift of tongues, enabling them to converse and deal with all sorts of people. They received wisdom and learning, with most wonderfull illumination in highest mysteries, whereby to preach, to teach, and convince their adversaries. They received the gift of Prophecy, to fore-tell things to come; together with the power of working Signs and Miracles, whereby the whole world remained astonished. And for a taste or earnest-penny of that which should ensue, concerning the infinit increase of that little Congregation: they saw three thousand of their adversaries converted to them in one day, by a Sermon of S. Peter.

Which increase went on so fast for the time that ensued, that within forty years after, the Gentils themselves confesse, that the branches of this Congregation wer spread over all the world, and began to put in fear the very Emperors themselves. Whereof not long after, a man as learned as ever was any, converted from Paganisme to Christianity, beareth record,

in

Sueton. in vita Nero. Corn. Tac. l. 5. hist.

in his Defense to an Emperor and his Officers, who according to the nature of persecutors, accounted Christians for Traitors to his State and Dignity. Which vulgar objection, this foresaid learned man refuteth in these words.

“If we wer enemies to your Estate, you might well
 “seek new Cities and Countries, whereof to bear
 “Government; for that you should have in your
 “Empire more Enemies then Citizens. We have
 “filled your Towns, your Cities, your Provinces,
 “your Ilands, your Castles, your Fortresses, your
 “Tents, your Camps, your Courts, your Palaces,
 “your Senats, and your Market-places. Onely we
 “have left your Idolatrous Temples unto your
 “selves, all other places are full of Christians. If we
 “wer enemies, what dangerous wars might we make
 “against you (albeit our number wer far lesse) who
 “esteem so little of our lives, as to offer our selves
 “dayly to be slain at your hands? This then is your
 “safety in very deed, not your persecuting of us, but
 “that we are honest, patient, and obedient; and that
 “it is more lawfull in Christian Religion, to be kil-
 “led then to kill.

Tertull an
 in Apolog.
 ad gentes,

By which words of *Tertullian*, in this first begin-
 nings and infancy (as it wer) of Christian Religion
 (for he lived in the second Age after Christ) we see
 how this little flock and Kingdom of Jesus was in-
 creased, notwithstanding all the resistance and vio-
 lence of the world against it. Which appeareth by
 the same *Tertullian* to have been such, and was even at
 that time when he wrote those words; (the fourth
 Persecution being then in most fury:) as all the Ma-
 lefactors of the world together had not so much ri-
 gour shewed against them, as had the most innocent
 Christian that lived, for confessing onely that Name
 and Religion.

The won-
 derfull
 quick in-
 crease of
 Christs
 Church.
 In prefat.
 Apolog.

The increase of Christians against nature.

This then declared most apparently, that it could not proceed, but of some divine power and supernatural assistance, that in so short a space, amidst the contradiction and opposition of so many adversaries; among the whips, and swords, and tortures, of so great, potent, and violent persecutors; this poor, simple, and feeble Congregation should pierce through, and augment it self so strongly. Especially, if we consider the outward mean of this increase; wherein there was nothing to allure or content mans nature; nothing gorgeous, nothing delectable, nothing to please or entertain sensuality.

Plutarch. in Apoth. Pril. regum. The proclamation of Cyrus Monarch of Media.

We read of an Emperor, that taking in hand to conquer the world, made this Proclamation for winning men unto his party: "Whosoever will come and be my Servant; if he be a foot-man, I will make him a horse-man. If he be a horse-man, I will make him ride with coaches. If he be a farmor, I will make him a gentleman. If he possesse a cottage, I will give him a village. If he have a village, I will give him a city. If he be lord of a city, I will make him prince of a region and country. And as for gold, I will poure it forth unto them by heaps and weight, and not by number.

Iesus proclamation. Mar. 3. John 16.

This was Cyrus's Edict and Proclamation to his followers, very glorious (as we see) in pomp of words and ostentation of style. Let us now compare the Proclamation of Jesus, whose Entrance and Preface was: *Pœnitentiam agite*: Do ye penance. And then it followed: *In hoc mundo pressuram habebitis*: In this world you shall receive affliction. And then again, *They shall whip and murder you*. And yet further, *You shall be hatefull in the sight of all men, for my sake*. Then there is adjoyned; *He that loveth his life shall lose his soul*. After that ensueth; *He that will follow me must bear*

Matth. 10.

Luke 9.

bear his Croſſe. And finally the concluſion is; *He that cometh to me, and doth not hate his father, his mother, his wife, his children, his brethren, his ſiſters, as alſo his own life, he is not worthy to be my ſervant.*

Luke 14.

This was the entertainment propoſed by Jeſus, to ſuch as would come and ſerve under his Banner; with expreſſe poſtulation, that himſelf was ſent into the world, not to bring peace, reſt, and eaſe to fleſh and bloud; but rather to be the cauſe of ſword, fire, tribulation, combat, and enmity. And yet with theſe cold offers, preſented to the world by poor, abject, and moſt contemptible officers, and by this doctrine, ſo croſſe and oppoſite to mans nature, inclination, and ſenſual appetite; he gained more hearts unto him within the ſpace of forty years (as hath been ſaid) then ever did Monarch in the world poſſeſſe loving ſubjects, by whatſoever temporal allurements they did or might propoſe. Which argueth moſt evidently, the omnipotent power of him, that contrary to mans reaſon could bring to paſſe ſo miraculous a conqueſt.

Mat. 5.

There followeth in order the conſideration of Chriſts Apoſtles; which in ſome reſpect may be ſaid more ſtrange and wonderfull then the former, in that they being both rude and ſimple, and unlettered men (and for the moſt part of the baſer ſort) ſhould be choſen and assigned to ſo great a work, as was the conversion of all Countreys and Nations; and to ſtand in combat with the power, learning, and wiſdom of all the world. Neither onely had they to contend and fight againſt their enemies, but alſo to direct, and govern, and manage all thoſe, who ſhould be adjoyned to their Maſters kingdom. To which charge, they ſeemed ſo untoward and inſufficient in all that time wherein they lived with him upon the earth;

The ſecond
conſideration.
Of Chriſts
Apoſtles.

as by their questions and demands made unto him a little before his Passion, they might appear to have learned very little, in three whole years conversation and instruction; and in very deed to be incapable of so high mysteries and functions.

Yet notwithstanding these men, who of themselves wer so weak and impotent, after strength and confirmation received by the descending of Gods holy Spirit into them; became so perfect, able, and most excellent men, as they brought the whole world in admiration of them: not onely by the most exquisite perfection of their Doctrin (wherein of a sudden, without study, they excelled and convinced the greatest Philosophers then living:) but also, and that especially, by the rare and stupendious Miracles which they wrought in the sight of all men. The contemplation whereof, as *S. Luke* reporteth, drove the beholders not onely into great marvel, but also into fear and exceeding terror.

Acts 2.

The Apostles Miracles.

Acts 3.

Acts 1.

*1 Cor. 15.
2 Cor. 12.*

And for example, he recounteth the restoring of a lame man at the Temple-gate of Jerusalem, which had been a Cripple for the space of forty years or more; and the miracle don and testified in the presence and knowledg of all the City. He recordeth also the dreadfull death of *Ananias* and *Sapphira*, by the onely speech and voice of *S. Peter*: as in like manner, the healing of infinit sick people by the presence and shadow of the same Apostle. He reporteth the most wonderfull deliverance of the said *S. Peter* out of the hand and prison of *Herod* by an Angel. The variety of Languages which all the Apostles spake. The visible descending of the Holy Ghost upon all such, on whom the said Apostles did but lay their hands. The miraculous Conversion of *S. Paul*, by Christs appearing unto him in the way when he went to persecute.

secate. Of which miracle, *S. Paul* protested in every place afterwards, and once especially, in open audience and judgment before *Agrippa* the King, and *Festus* Governor of Jury.

Act. 9. 22.
26.

These miracles and many more are recorded by *S. Luke*, whereof some part wer seen by himself, and the rest more evident to all the world, as don in publick before infinit witnesses. Neither is it possible they could be forged, for that (as in the like I have noted before) it had been most easie to have refelled them, and thereby to have discredited the whole proceedings of Christian Religion in those first beginnings.

As for example, if the miracle of *Peters* delivery forth of the hands and prison of *Herod Agrippa*, had any way been to be touched with fallhood, how many would there have been of *Herods* Officers, Courtiers, Servants or Friends, that for defence of their Princes honour (so deeply tainted by this narration of *S. Luke*, published not long after the thing was don;) how many, I say, would have offered themselves to refute and disgrace the Writers thereof, having so pregnant means by publick record to do the same? So again, whereas the same *Luke* reporteth of his own knowledg, that in a City of Macedonia, named Philippi, *S. Paul* and *Silas* after many miracles don, wer whipped and put in prison, with a diligent guard, in the lowest prison of all; their feet locked fast in stocks of timber; and that at mid-night, when *Paul* and *Silas* began to pray, the whole prison was shaken, and all the doores thrown open; as also the gyves, not onely of those two, but of all the other prisoners, upon a sudden burst in sunder; and that thereupon, not onely the Jaylor cast himself at the feet of *Paul*, but the Magistrats also (who the day before had caused them to be whipt) came and asked them pardon, and entreat-

The miracles reported of the Apostles, could not be feigned.

Acts 16.

ted them to depart from their City : This story, I say, if it had been false, there needed no more for confutation thereof, but onely to have examined the whole City of Philippi, which could have testified the contrary.

None ever durst impugn the Miracles of our Apostles, but by calumnia-
tion.

Mat. 12.
Apud Ci-
ryl. l. 1. c. 1.
Iul. Aug. l.
de vera Re-
lig.

Euseb. l.
cont Hiero.

And yet amongst so many adversaries and eager impugnors of Christian Religion as Gods enemy stirred up in the Primitive Church, of all sorts and sects of people; no one ever appeared, that durst attempt to take in hand the particular improving of these or the like Miracles, but rather confessing the facts, sought always to discredit them by other sinister calumniation: namely and commonly, that they were wrought by the deceits and sleights of Art-magick. Thus said the Jews of the miracles of Jesus; and so said *Iulian* the Apostat of the wonderful strange things don by *S. Peter* and *S. Paul*, affirming them to have been the most expert in Magick of any that ever lived; and that Christ wrote a book of that profession, and dedicated it to *Peter* and *Paul*; whereas notwithstanding, it is most evident, that *Paul* was a persecutor divers years after Christ departed. One *Hierocles* also wrote a book, wherein he feigneth *Appolonius Tyaneus* to have don the like miracles by Magick, which Christ and his Apostles did by divine power. And finally, it is a general opinion that both *Nero* and *Iulian* gave themselves so extremely to the study of that vain science, as no men ever did the like; upon emulation onely of the miracles don in Rome by *Peter* and *Paul* when *Nero* lived, and by other Saints and disciples, in the time of *Iulian*.

Plin l. 30.
Nat. hist. c. 1

But what was the end? *Pliny* that was a Pagan writeth thus of *Nero*; that as no man ever laboured more then he in that science: so no man left a more certain testimony of the marvellous exceeding vanity thereof



of. The like in effect writeth *Zosimus* of *Iulian*, albeit himself a malicious heathen. And if it wer not written, yet their several extraordinary calamities, and most miserable deaths, which by all their magick they could not foresee: doth sufficiently testifie the same unto us; especially the last words of *Iulian*: *Vicisti Galilee, vicisti*. Thou hast won (O Galilean) thou hast gotten the victory. Acknowledging thereby, as well the truth of Christs miracles, and of his followers, as also the vanity, folly, and madnesse, of his own endeavours.

Niceph. 1^a
10. c. 35,
hist.

Thus then went forward Christs Apostles, and preached him every where throughout the world:

The success
of the Apo-
stles.

Domino cooperante: & sermonem confirmante, sequentibus signis, that is (as *S. Mark* affirmeth;) our Lord Jesus work-

Mar. 16;

ing with them, and confirming their preaching by signs and miracles. In respect of which benign assistance of Jesus in their actions: *S. Luke* saith further:

they dealt most confidently in our Lord: his word of grace giving testimony to their doings, and shewing forth signs and

Act. 14

most prodigious wonders by their hands. No persecution, no terror, no threats of enemies, no difficulty, or danger

that might occur, could stay them from their course of setting forth Christs name and glory. And they

wer so assured of the truth, by the inward illuminations which they had, and by this certain testimony of

The assurance
of the Apo-
stles.

Gods favour and assistance in doing miracles: as one of them writeth thus: *That which we have heard, which we*

1 Ioh. 1:

have seen with our eyes, which we have beheld, which our hands have handled of the word of life: that we do testifie and announce

unto you. And another, *who had been a grievous persecutor, and was converted without conference with

* S. Paul,

any Christian in the world; said, *Of Iesus Christ that was dead, and risen again: that, neither tribulation, nor distress, nor*

Rom. 8.

famine, nor beggary, nor danger, nor persecution, nor dint of sword could daunt him from the service of such a master.

And

And in another place, he saith, that he esteemed all things in this world, wherein a man might glory, to be as very dung and detriments, in respect of the eminent knowledg (that is his word) of his Lord Jesus Christ. In which very name, he took so exceeding great delight: as in a few Epistles, which he left written: he is observed to have used this sentence, *Dominus noster Iesus Christus*, above two hundred times.

The joyfull
ending of
the Apo-
stles,

2 Tim. 4.
1 Thel. 2.

Neither endured this in these Apostles, for a time onely, but all their lives; which as they spent with alacrity in the service of Jesus: so in the end they gave up the same most chearfully, to whatsoever death presented it self, for confirmation and sealing of their former doctrin: never so full of confidence, courage, and consolation as at that hour: nor ever so boldly denouncing their Master, or talking so joyfully of rewards, Crowns, and Kingdoms; as at the very last instant and upshot of their worldly combat. This then declareth most manifestly, that the actions of these men proceeded not of humane spirit, nor could be performed by the power of man, but by the divine force and supernatural assistance of their Lord and God, whom they confessed.

The third
considera-
tion.
Of the E-
vangelists.

And thus much in brevity, of Christs Apostles. There ensue his Evangelists: that is, such men, as have left unto us written, his Birth, Life, Doctrin, and Death. Wherein is to be noted, that Jesus being God, took a different way from the custom of man, in delivering unto us his laws and precepts. For that men, who have been law-makers unto the world, knew no surer way of publishing their laws, and procuring authority to the same; then to write them with their own hands, and in their life-time to establish their promulgation. So *Lycurgus*, *Solon*, and others, among the Grecians: *Numa* to the Romans:

Mahomet

Mahomet to his *Saracins*: and divers others in like manner. But *Jesús* to shew his divine power in directing the pen and stile of his Evangelists, would not leave any thing written himself, but passed from this world in simplicity and silence, without any further shew or ostentation of his own doings; meaning notwithstanding by his eternal wisdom, that the prophecy of *Ezekiel* should be fulfilled, which fore-signified the being of his four irrefragable witnesses, which day and night, without rest, should preach, extoll, and magnifie their Lord and Master, to the worlds end.

Jesús left nothing written by himself.

Ezek. r.

Four then wer fore-prophecied, and four (as we see) by Gods providence wer provided, to fulfill the same prophecy. The first and last, are two Apostles, that wrote as they had seen. The two middle are two Disciples, who registred things, as they had understood by conference with the Apostles: The first Gospel was written by an Apostle; to give authority and confirmation to all the former. The first was written in Hebrew or Jewish tongue, for that *Jesús's* actions wer don in that Country; to the end that either thereby the whole Nation might believe them, or the obstinate impugne them. The other three, wer written in the publick tongues of all other Nations; that is, in the Greek and Roman Languages; if it be true (* which divers hold) that *S. Marks* Gospel was first written in Latin.

The different qualities, and circumstances of the four Evangelists.

* See Armacan 17. de quæst.

They wrote their Stories in divers Countrys, each one remaining far distant from another; and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in divers times, the one after the other; and yet the later did neither correct nor reprehend any thing in the former. They published their stories, when infinit wer alive that knew their

Circumstances of truth in our Evangelists.

the facts, and many more that desired to impugn them. They set down in most of their particular narrations, the time, the day, the houre, the place, the village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in number, the more easie to be refuted, if they wer not true. Neither did they in Jury write of rhings don in India; but in the same Country it self; in Towns and Cities that wer publickly known; in Bethania and Bethsaïda, Villages hard by Jerusalem; in the Suburbs and Hills about the City; in such a Street, at such a Gate, in such a porch of the Temple, in such a fish-pool, which all people in Jerusalem did every day behold.

The publishing of
our Gospels,

They published their writings in their own lifetime; and preached in word so much as in writing they had recorded. They permitted the same to the judgment and examination of all Christs Church; especially of the Apostles, who wer able to discern every least thing therein contained. So *Mark* set forth his Gospel, by the instruction and approbation of *S. Peter*: as also did *S. Luke*, by the authority of *S. Paul*. They altered not their writings afterwards, as other Authors are wont, in their later editions: nor ever corrected they any one jot of that which they had first set down. And that which never hapned in any other writings in the world besides, nor ever Prince or Monarch was able to bring to passe, for credit of his edicts or sanctions; they gave their lives for defence and justifying of that they had written.

Hieron. in
catalog.
Script. Ecc.

The manner of style
in our Evangelists.
Mat. 21.
Mar. 2.
Ioh. 7.

Their manner of writing is sincere and simple; without all art, amplification, or Rhetorical exornation. They flatter none: no not Jesus himself, whom they most adore: nor in confessing him to be their God and Creator, do they conceal his infirmities of flesh,
in

in that he was man : as his hunger and thirst, his being weary, how he wept, his passions of fear; and the like. So likewise, in the Apostles that wer the Governors, superiors, and heads of all the rest : do these Evangelists dissemble, hide, or passe over no such things as wer defects and might seem to worldly eys, to turn to their discredits. As for example; how Christ rebuked them for their dulness in understanding, how after long instruction, they proposed notwithstanding very rude and impertinent questions unto him : how *Thomas* would not believe the attestation of his fellows how *S. Iohn*, and *S. Iames* the sons of *Zebede* ambitiously sollicitated to have the preeminence of sitting nearest to Christ in glory. Which later clause, being set down clearly by *S. Mark*, while yet *S. Iohn* the Apostle was living; the same was never denied nor taken ill by the said Apostle, neither *S. Marks* Gospel the lesse approved by him, albeit he lived longest, and wrote last of all the rest.

Mar. 15.
Ioh. 10.

Marc. 10. 1

Nay, which is more, and greatly (no doubt) to be observed : these Evangelists wer so sincere and religious in their narrations : as they noted especially the imperfections of themselves, and of such other as they principally respected. So *S. Matthew* nameth himself *Matthew the Publican*. And so *Mark* being *Peters* disciple, recordeth particularly how *S. Peter* denied his master. *S. Luke* that was scholer and dependent of *Saint Paul*, maketh mention alone, of the little differences between *Paul* and *Barnabas*; and in the story of *S. Stephens* death, after all his narration ended, he addeth a clause, that in humane judgment might have been left out, to wit : *Saulus erat consentiens neci ejus*. *Saul* was consenting and culpable of *Stephens* death. Wherby we may perceive most perspicuously, that as these men wer plain, sincere, and simple, and

A special
point to be
observed in
our Evan-
gelists.
Mat. 10.
Mar. 14.

Act. 15.

Act. 7.

far

far from presuming to devise any thing of themselves: so wer they religious, and had scruple to passe over or leave out any thing of the truth in favour of themselves, or of any other whosoever.

No doubt
but that we
have the
true writings of
our Evan-
gelists.

These mens writings then, wer published and received for undoubted truth, by all that lived in the very same age, and wer privy to the particulars therein contained. They wer copied abroad into infinit mens hands, and so conserved with all care and reverence, as holy and divine Scripture. They wer read in Churches, throughout all Countrys and Nations: expounded, preached, and taught by all Pastors: and Commentaries made upon them, by holy Fathers from time to time. So that no doubt can be made, but that we have the very same writings incorrupt, as the Authors left them: for that it was impossible for any enemy to corrupt so many copies over all the world, without discovery and resistance. And the same very text, words, and sentences, which from age to age, the learned Fathers do alledg out of these Scriptures, we find them now, as they had them at that time. As for example: S. *Iohn* that lived longest of all the Apostles and the Evangelists, had among other Scholars and Auditors, *Papias*, *Ignatius* and *Polycarpus*; all which agree of the four Gospels, and other writings, left unto us in the new Testament; affirming S. *Iohn* to have approved the same. These men wer masters again to *Iustin* Martyr, *Irenaeus*, and others, whose writings remain unto us. And if they did not; yet their sayings and judgments touching the Scriptures, are recorded unto us by *Eusebius*, and other Fathers of the next age after, and so from hand to hand untill our days. So that of this, there can be no more doubt, then whether Rome, Constantinople, Jerusalem, and other such renowned Cities known to all the world

Euseb. 1. 5.
hist. c. 15.

at this day : be the very same , wherof Authors have treated so much in ancient times.

And thus much of Christs Evangelists ; for whose more credit , and for confirmation of things by them recorded ; his divine providence preordained , that infinit witnesses (whom we call Martyrs) should offer up their blood in the Primitive Church and after. Whereas for no other doctrine, profession, or religion in the world , the like was ever heard of, albeit among the Jews , in the time of the *Machabees* , and at some other times also , when the Nation for their sins was afflicted by Heathen Princes : some few wer tyrannized and injuriously put to death : yet commonly, and for the most part, this was rather of barbarous fury in the Pagans, for their resistance , then directly for hatred of Jewish religion. And for the number, there is no doubt, but that more Christians wer put to death within two months for their belief throughout the world : then wer of Jews in 2000. years before Christs coming. Which is undoubtedly a matter very wonderfull ; considering, that the Jewish religion impugned no lesse the Pagan Idolatry , then doth the doctrine of the Christians. But this came to passe, that Christs words might be fulfilled, who said ; *I come not to bring peace , but the sword.* And again : *I send you forth as sheep among wolves.* That is to say ; to be torn and harried, and your blood to be devoured.

The fourth
consideration.
Of Martyrs,

Macchab. 1.
& 2.

Mat. 5.
Mat. 10.

In which extreme and most incredible sufferings of Christians, three points are worthy of great consideration : The first , what infinit multitudes of all states, conditions, sex , qualities , and age , did suffer dayly for testimony of this truth. The second , what intolerable and unaccustomed torments , not heard of in the world before , wer devised by Tyrants for afflicting this kind of people. The third, what invincible

3 Points to
be considered in
our Martyrs.
See the narration of
Philas bishop in Africa
touching

ble

this point
alleged by
Eusebius l.
3 hist. c. 11.
& 12.

The singu-
lar alacrity
of Chri-
stians in
their suf-
ferings.
Tertul in
apolog. c. 1.

ble courage, and unspeakable alacrity the Christians shewed, in bearing out these afflictions, which the enemies themselves could not attribute but to some divine power and supernatural assistance.

And for this later point of comfort in their sufferings, I will alledg onely this point of *Tertullian* against the Gentils; who objected, that wicked men suffered also, as well as Christians. Whereto this learned Doctor made answer in these words; Truth it is, that many men are prone to ill, and do suffer for the same: but yet dare they not defend their evil to be good, as Christians do their cause. For that every evil thing by nature, doth bring with it either fear or shame: and therefore we see, that malefactors albeit they love evil; yet would they not appear so to the world, but desire rather to lie in covert. "They tremble when they are taken; and when they are accused they deny all, and do scarce oftentimes confesse their doings upon torments. And finally, when they are condemned, they lament, moan, and do impute their ill fortune to destiny, or to the Planets. But the Christian, what doth he like to this? Is there any man ashamed? or doth any man repent him when he is taken, except it be for that he was not taken sooner? If he be noted by the enemy for a Christian; he glorieth in the same: if he be accused, he defendeth not himself: if he be asked the question; he confesseth it willingly: if he be condemned, he yieldeth thanks. What evil is there then in this Christian cause, which lacketh the natural sequel of evil? I mean, fear, shame, tergiversation, repentance, sorrow, and deploration? What evil, I say, can this be deemed, whose guiltinesse is joy? whose accusation is desire? whose punishment is happiness?

Hitherto

Hitherto are the words of learned *Tertullian*, who was an eye-witnesse of that he wrote, and had no small part in the cause of those that suffered, being himself in that place and state, as dayly he might expect to taste of the same affliction. To which combat, how ready he was, may appear by divers places of this his *Apology*, wherein he uttereth (besides his zeal and fervour) a most confident security, and certain assurance of *Jesus's* assistance, by that which he had seen performed to infinit others in their greatest distresses, from the same Lord before. So that nothing doth more ascertain us of the divine power and omnipotency of *Jesus*, then the fortitude invincible, which above all humane reason, force, and nature, he imparted to his Martyrs.

Jesus assistance to his Martyrs.

After which consideration, there cometh to be weighed the fifth Point before mentioned, which is, of the same power and omnipotency of *Jesus*, declared and exercised upon the Spirits infernal. Which thing, partly may appear by the Oracles alledged in the end of the former Section (wherein those Spirits fore-told that an Hebrew Child should be born, to the utter subversion and ruin of their Tyrannical dominion) and much more at large, the same might be declared, by other Answers and Oracles uttered after *Christs* Nativity, and registred in the monuments even of the Heathens themselves. Whereof he that desireth to see more ample mention (especially out of *Porphyry*, who then was living) let him read *Eusebius's* sixth book, *De preparatione Evangelica*, where he shall find store, and namely, that *Apollo* many times exclaimed: *Hei mihi, congemiscite! Hei mihi! Oraculorum defecit me claritas!* Wo unto me! lament ye with me! wo unto me! wo unto me! for that the honour of Oracles hath now forsaken me. Which com-

The consideration. The subject of Spirits.

Sopho. 2.

plaints and lamentations, are nothing else but a plain confession, that Jesus was he, of whom a Prophet said divers ages before, *Attenuabit omnes Deos terra*: he shall wear out and bring to beggary all the Gods or Idols of the earth. This confessed also the wicked Spirits themselves, when at Christs appearing in Jury, they came unto him at divers times, and besought him, not to afflict or torment them, nor command them presently to return to hell; but rather to permit them some little time of entertainment in the sea or mountains, or among herds of swine, or the like. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds.

Of the miraculous
ceasing of
Oracles at
Christs ap-
pearing.

For presently upon Jesus's death, and upon the preaching of his Name and Gospel throughout the world, the Oracles which before wer abundant in every Province and Country wer put to silence. Wherof I might alledg the testimonies of very many Gentils themselves, as that of *Iuvenal*:

Iuv. Satyr.
6.

Cessant Oracula Delphis,
All Oracles at Delphos, do now cease, &c. That also of another Poet:

Lucan.

Excessere omnes adytis, arisque relictis
Dij quibus imperium hoc steterat, &c.

Strab 1. 7.
Geograph.
Plutar. de
perfect.
Oracul.

"That is, the gods by whom this Empire stood, are
"all departed from their Temples, and have aban-
"doned their Altars and places of habitation. *Strabo*
also hath these expresse words: *The Oracle of Delphos,*
at this day, is to be seen in extreme beggery and mendicity.
And finally, *Plutarch*, that lived within one hundred
years after Christ, made a special book, to search out
the causes, why the Oracles of the gods wer ceased in
his time. And after much turning and winding many
ways, resolved upon two principal points, as causes
thereof.

thereof. The first, for that in his time there was more store of Wise-men then before, whose answers might stand instead of Oracles: and the other, that peradventure the Spirits which wer accustomed to yield Oracles, wer by length of time grown old and dead. Both which reasons in the common sense of all men, must needs be false; and by *Plutarch* himself, cannot stand with probability. For first, in his books which he wrote of the lives of ancient famous men, he confesseth, that in such kind of wisdom as he most esteemed, they had not their equals among their posterity. Secondly in his Treatises of Philosophy, he passeth it for a ground, That Spirits, not depending of material bodies, cannot die or wax old; and therefore of necessity we must conclude, that some other cause is to be yielded of the ceasing of these Oracles, which cannot be but the presence and commandment of some higher power, according to the saying of *S. Iohn*: *To this end appeared the Son of God, that he might dissolve (or overthrow) the works of the devil.*

Two sufficient causes

1 Iohn 3.

Neither did Jesus this alone in his own person, but gave also power and authority to his Disciples and followers to do the like, according to their Commission in *S. Matthews Gospel*; *Super omnia Dæmonia & spiritus immundos, &c.* You shall have authority over all devils and unclean spirits. Which Commission, how they afterwards put in execution, the whole world yieldeth testimony. And for example sake onely, I will alledge in this place, an offer or challenge made for proof thereof by *Tertullian*, to the Heathen Magistrats and persecutors of his time: his words are these. *Let there be brought here in presence before your Tribunal seats some person, who is certainly known to be possessed with a wicked spirit, and let that spirit be commanded by a Christian to speak, and he shall as truly confesse him-*

Mat. 10.

Tertul. in Apolog. ad gentes.

self to be a devil, as at other times to you he will falsely say, that he is a god. Again at the same time, let there be brought forth one of these (your Priests or Prophets) that will seem to be possessed by divine Spirit, I mean of those that speak gasing, &c. (in whom you imagine your gods to talk) and except that spirit also (commanded by us) do confesse himself to be a devil (being indeed afraid to lie unto a Christian) do you shed the blood of the Christians in that very place, &c. None will lie to their own shame, but rather for honour or advantage; yet those spirits will not say to us, that Christ was a Magician, as you do; nor that he was of the common condition of men. They will not say he was stoln out of his Sepulchre, but they will confesse, that he was the Vertue, VVisdome, and VVord of God; that he is in Heaven, and that he shall come again to be our judge, &c. Neither will these devils in our presence deny themselves to be unclean spirits, and damned for their wickednesse, and that they expect his most horrible judgment, professing also that they do fear Christ in God, and God in Christ; and that they are made subject unto his servants.

Hitherto are the words of Tertullian, containing (as I have said) a most confident challenge, and that upon the lives and blood of all Christians, to make trial of their power in controlling those spirits which the Romans and other Gentils adored as their gods. Which offer, seeing it was made and exhibited to the persecutors themselves, then living in Rome; well may we be assured, that the enemy would never have omitted so notorious an advantage, if by former experience he had not been perswaded that the joyning herein would have turned and redounded to his own confusion.

And this puissant authority of Jesus imparted to Christians, extended it self so far forth, that not onely their words and commandments, but even their very presence

over spirits
Lact. lib. 4.
div. Instit.
cap 19.

presence did shut the mouths and drive into fear these miserable spirits. So *Lactantius* sheweth that in his days, among many other examples of this thing, a silly serving-man that was a Christian, following his master into a certain Temple of Idols, the gods cried out, that nothing could well be don as long as that Christian was in presence. The like recordeth *Eusebius* of *Diocletian* the Emperor, who going to *Apollo* for an Oracle, received answer, *That the just men were cause that he could say nothing.* Which just men, *Apollo's* Priest interpreted, to be meant Ironically of Christians; and thereupon, *Diocletian* began his most cruel and fierce Persecution in *Eusebius's* days. *Sozomenus* also writeth, that *Iulian* the Apostat endeavouring with many sacrifices and conjurations to draw an answer from *Apollo Daphneus*, in a famous place called *Daphne*, in the suburbs of *Antioch*; understood at last by the Oracle, the bones of *S. Babylas* the Martyr, that lay near to that place, were the impediment why that god could not speak. And thereupon, *Iulian* presently caused the same body to be removed. And finally, hereof it proceeded, that in all sacrifices, conjurations, and other mysteries of the Gentils, there was brought in that Phrase recorded by scoffing *Lucian*, *Exeant Christiani*: Let Christians depart: for that while they were present, nothing could be well accomplished.

Euf. l. 5. de
pra. Evang.

Sozom. l. 3.
hist. c. 18.

Lucian in
Alex.

To conclude, the Pagan *Porphyry*, that of all other most earnestly endeavoured to impugn and disgrace us Christians, and to hold up the honour of his enfeebled Idols; yet discoursing of the great plague that raged most furiously in the City of *Messina* in *Sicily*, where he dwelt; yieldeth this reason, why *Aesculapius* the god of Physick (much adored in that place) was not able to help them. *It is no marvel*

Porph. l. 1.
con. Christ.
apud Euf.
l. 5. c. 1. de
pra. evang.

A marvelous
con-
fession of
Porphyry.

A pretty
story of
Plutarch.

Plutarch in
detestable
Oracul.

The 6. con-
sideration.
The pu-
nishment
of enemies.

(saith he) if this City so many years be vexed with the plague, seeing that both *Æsculapius* and all other gods be now departed from it by the coming of Christians. For since that men have begun to worship this *Iesus*, we could never obtain any profit by our God. Thus much confessed this patron of Paganism, concerning the maim that his gods had received by *Iesus's* honour. Which albeit he spake with a malicious mind to bring Christians in hatred and persecution thereby; yet is the confession notable, and confirmeth that story which *Plutarch* in his fore-named book doth report; That in the later years of *Tyberius's* reign, a strange and exceeding horrible clamour, with hideous cries, screeches, and howlings, were heard by many in the Grecian sea, complaining that the great god *PAN* was now departed. And this, *Plutarch* (that was a Gentil) affirmeth to have been alledged and proved before the Emperor *Tyberius*; who marvelled greatly, and could not by all his divines and sooth-sayers, whom he called to that consultation, gather out any reasonable meaning of this wonderfull accident. But we Christians, comparing the time wherein it hapned, unto the time of *Iesus* death and Passion, and finding the same fully to agree, may more then probably perswade our selves, that by the death of their great god *PAN* (which signifieth All) was imported the ruine and utter overthrow of all the wicked spirits and Idols upon earth.

And thus hath the Deity of *Iesus* been declared and proved by his omnipotent power, in subduing infernal enemies. Now resteth it for us to make manifest the same, by his like power and divine Justice, shewed upon divers of his enemies here on earth; whose greatest punishment, albeit for the most part, he reserveth for the life to come: yet sometimes, for manifestation of his omnipotency (as especially it

was behovefull in those first days of his appearance in the world) he chasteneth them also even here on earth, in the eye and sight of all men. So we read of the most infamous and miserable death of *Herod* the first, surnamed *Afcalonita*, who after his persecution of Christ in his Infancy, and the slaughter of the Infants in Bethleem for his sake; was wearied out by a loathsome life in fear and horror of his own wife and children, whom after he had most cruelly murdered, was enforced also by desperation through his unspeakable vexations, griefs, and torments, to offer his own hand to his own destruction, if he had not been staid by his friends that stood about him.

After him, *Archelaus* his eldest son, that was a terror to Jesus at his return from Egypt, fell also by Gods Justice into marvellous calamities. For first, being left as King by his father; *Augustus* would not allow or ratifie that succession; but of a King, made him a Tetrarch, assigning to him onely the fourth part of that Dominion which his father had before. And then again, after nine years space, took that away in like manner, with the greatest dishonour he could devise; seizing upon all his treasure and riches by way of confiscation, and condemning his person to perpetual banishment, wherein he died most miserably in Vienna in France.

Not long after this, the second son of *Herod* the first, named *Herod Antipas*, Tetrarch of Galilee, who put *S. Iohn Baptist* to death, and scorned Jesus before his Passion (whereat both himself and *Herodias* his concubine wer present:) was deposed also by *Cajus* the Emperor (being accused by *Agrippa* his nearest kinsman) and most contumeliously sent in exile, first to Lyons in France, and after that to the most desert and inhabitable place of Spain, where he with *Hero-*

I.

Herod Afcalonita
Ioseph l 17.
antiq. c 10.
& lib. 1. de
bel. Iud.
cap. 21.

2.

Archelaus
Ioseph l 17.
antiq. c 15.
l 2. de bel.
Iud. c. 6.

3.

Herod Antipas.
Ioseph. l 18.
ant. c 9 l 2.
de bel. c. 2.

dias wandered up and down in extreme calamity, so long as they lived, and finally ended their dayes, abandoned of all men. In which misery also it is recorded, that the dancing daughter of *Herodias*, who had in her jollity demanded *Iohn Baptists* head, being on a certain time enforced to passe over a frozen river, the ice brake, and she in her fall had her head cut of by the same ice, without hurting the rest of her body, to the great admiration of all the lookers on.

The like event had another of *Herods* family named *Herod Agrippa*, the accuser of the fore-named *Herod* the Tetrarch; who in his great glory and triumph, having put to death *S. James* the brother of *S. Iohn* Evangelist, and imprisoned *S. Peter*; was soon after in a publick assembly of Princes and Nobles at *Cesarea*, stricken from heaven with a most horrible disease, whereby his body putrified, and was eaten with vermin, as both *S. Luke* reporteth, and *Iosephus* confirmeth. And the same *Iosephus*, with no small marvel in himself, declareth, that at the very time when he wrote his story, (which was about seventy years after the death of *Herod* the first) the whole progeny and off-spring, kindred, and family of the said *Herod*, which he saith was exceeding great, by reason he had nine wives together, with many children, brothers, sisters, nephews, and kinsfolk, (wer all extinguished in most miserable sort, and gave a testimony (saith *Iosephus*) to the world, of the most vain confidence that men do put in humane felicity.

And as the punishments lighted openly upon *Jesus*, s^t professed enemies in *Jury*, so escaped not also the Romans their chastisement; I mean such as especially had their hands in persecution of him, or of his followers after him. For first, of *Pontius Pilate*, that gave sentence of death against him, we read, that after great disgrace

Niceph. l. 1.
cap. 20.

4.
Herodias
daughter.

5.
Herod.
Agrippa

Acts. 12.
Ioseph l. 19
antiq. c. 7.
lib. 18 c. 7.

The flock
of Herod
soon extin-
guished.

The pu-
nishment
of Ro-
mans.

6.
Plate.
Europ l. 7.

disgrace received in Jury, he was sent home into Italy, and there by manifold disfavours shewed unto him by the Emperor his Master, fell into such desperation, as he slew himself with his own hands.

hist. Euseb.
l. 2. c. 7.
hist.

And secondly, of the very Emperors themselves, who lived from *Tiberius* (under whom Jesus suffered,) unto *Constantine* the great, under whom Christian religion took dominion over the world, (which contained the space of three hundred years) very few or none, escaped the manifest scourges of Gods dreadfull justice, shewed upon them at the knitting up of their dayes. For examples sake; *Tyberius*, that permitted Christians to live freely, and made a law against their molestation, as before hath been shewed, died peaceably in his bed. But *Caligula* that followed him, for his contempt shewed against all divine power, in making himself a God; was soon murdered by the conspiracy of his dearest friends. *Nero* also, who first of all other began persecution against the Christians; within few months after he had put Saint *Peter* and Saint *Paul* to death in Rome, (having murdered in like manner his own mother, brother, wife, and master) was upon the sudden, from his glorious estate and Majesty, thrown down into horrible distresse and confusion, in the sight of all men; as being condemned by the Senate, to have his head thrust into a pillory, and there most ignominiously to be whipped to death: was constrained, for avoiding the execution of that terrible sentence, to massacre himself with his own hands, by the assistance of such as wer dearest unto him.

Tertul. in
Apolog.
6.
Caligula,

7.
Nero,

The like might be shewed in the tragicall ends of *Galba*, *Otho*, *Vitellius*, *Domitian*, *Comodus*, *Pertinax*, *Lilian*, *Macrinus*, *Antoninus*, *Alexander*, *Maximinus*, *Gordianus*, *Aurelianus*, *Decius*, *Gallus*, *Volusianus*, *Emilianns*, *Valerianus*,

8.

Many Em-
perours
that died
miserably.

Eragrius.
Scholaft. l.
3. hift. c. 41

Valerianus, Gallienus, Cajus, Carinus, Maximianus, Maxentius, Licinius, and others, whose miserable deaths, a noble man and Councillor well near a thousand years past, did gather against *Zosimus* a Heathen Writer, to shew thereby the powerfull hand of Jesus upon his enemies; adding further-more, that since the time of *Constantine*, whilst Emperors have been Christians, few or no such examples can be shewed, except it be upon *Iulian* the Apostat, *Valens* the Arrian Heretick, or some other of like detestable notorious wickedness. And thus much of particular men chastised by Jesus.

9.
The chastisement
of Ierusalem, and of
the Jewish
people.

But if we desire to have a full example of his justice upon a whole Nation together: let us consider what befell Jerusalem, and the people of Jury, for their barbarous cruelty practised upon him, in his death and Passion. And truly if we believe *Iosephus* and *Philo*, the Jewish Historiographers (who lived either with Christ, or immediatly after him;) it can be hardly expressed by the tongue or pen of man, what insufferable calamities and miseries, wer inflicted to that people (presently upon the Ascension of Jesus) by *Pilat* their Governor, under *Tiberius* the Emperor; and then again by *Petronius*, under *Caligula*, and after that by *Cumanus*, under *Claudius*; and lastly, by *Festus* and *Albinus*, under *Nero*. Through whose cruelties that Nation was enforced finally to rebel and take arms against the Roman Empire, which was the cause of their utter ruine and extirpation by *Titus* and *Vespasian*. At what time, besides the overthrow of their City, burning of their Temple, and other infinit distresses, which *Iosephus* an eye-witnesse protesteth, that no speech or discourse humane can declare: the same Author recordeth eleven hundred thousand persons to have been slain, and four-

Iosep l. 19.
ant l. 2. &
3 de bel.
Judai.
Philo. in
Flacco & l.
2. q. leg.
Cœtnel.
Tac. l. 12.

fourſcore and ſeventeen thouſand taken alive, who wer either put to death afterwards in publick triumphs, or ſold openly for bond-ſlaves into all the world.

And in this univerſal calamity of the Jewiſh Nation, being the moſt notorious and grievous that ever hapned to Nation or people, before or after them (for the Romans never practiſed the like upon others) it is ſingularly to be obſerved, that in the ſame time and place, in which they had put Ieſus to death before; that is, in the feaſt of their Paſchal, when their whole Nation was aſſembled at Ieruſalem from all parts, Provinces, and Countrys of the earth: they received this their moſt pitifull ſubverſion, and that by the hands of the Roman *Ceſar*, to whom by publick cry, they had appealed from Ieſus but a little before. Yea, further it is to be obſerved and noted, that as they apprehended Ieſus, and made the entrance to his paſſion upon the mount Olivet: ſo *Titus* (as *Iosephus* writeth) upon the ſame mount planted his firſt ſiege for their final deſtruction. And as they led Ieſus from *Caiphas* to *Pilat*, afflicting him in their preſence: ſo now wer themſelves led up and down, from *Iohn* to *Simon* (two tyrants that had uſurped dominion with in the City) and wer ſcourged and tormented before their tribunal ſeats. Again, as they had cauſed Ieſus to be ſcoffed, beaten, and villanouſly entreated by the ſouldiers, in *Pilats* Palace: ſo wer now their own principal rulers and noble men (as *Iosephus* noteth) moſt ſcornfully abuſed, beaten, and crucified by the ſame ſouldiers. Which later point of crucifying, or villanous putting to death upon the Croſſe, was begun to be practiſed by the Romans, upon the Jewiſh Gentry, immediatly after Chriſts death, and not before. And now at this time of the war, *Iosephus* affirmeth,

How Chriſt
his death
was pu-
niſhed with
like circum-
ſtances up-
on the
Jews.

*Ioseph. l. 5.
de bel. c. 8.*

Cap. 27.

Lib. 5. de
bel. c. 28.

A marvellous providence of God for delivering the Christians that were in Jerusalem at the time of the destruction,

affirmeth, that in some one day, five hundred of his nation were taken and put to this opprobrious kind of punishment; insomuch; that for the great multitude (said he) *Nec locus sufficeret Crucibus, nec Cruces corporibus*: that is, neither the place was sufficient to contain so many Crosses as the Romans set up; nor the Crosses sufficient to sustain so many bodies, as they murdered by that torment.

This dreadful and unspeakable misery, fell upon the Jewes, about forty years after Jesus s' Ascension, when they had shewed themselves most obstinat and obdurat against his doctrine, delivered unto them, not onely by himself, but also by his Disciples; of which Disciples they had slain now Saint Stephen and Saint James; and had driven into banishment both Saint Peter and Saint Paul, and others that had preached unto them. To which later two Apostles, (I mean Saint Peter and Saint Paul,) our Saviour Jesus appeared a little before their martyrdoms in Rome, (as *Lactantius* writeth) and shewed that within three or four years after their deaths, he was to take revenge upon their Nation, by the utter destruction of Jerusalem, and of that generation. Which secret advice, the said *Lactantius* affirmeth, that Peter and Paul revealed to other Christians in Jury; whereby it came to passe, (as *Eusebius* also and other Authours do mention) that all the Christians living in Jerusalem, departed thence, not long before the siege began, to a certain town named Pella beyond Jordan, which was assigned unto them for that purpose, by Jesus himself, for that it being in the dominion of *Agrippa*, (who stood with the Romans) it remained in peace and safety, while all Jury besides was brought to desolation.

The Jewish
in their as-

This was the providence of God for the punishment of the Jews at that time. And ever after, their estate

Lib. 4. divin. Inst.
c. 21. Euseb.
lib. 1. c. 3.
cap. 5. Niceph.
c. 3.

estate declined from worle; and their miseries daily multiplyed throughout the world. Whereof he that will see a very lamentable narration; let him read but the last Book onely of *Iosephus* s' history *de Bello Iudaico*, wherein is reported besides other things that after the war was ended, and all publick slaughter ceased; *Titus* sent sixteen thousand Jews, as a present to his father to Rome, there to be put to death in divers and sundry manners. Others he applyed to be spectacles for pastime to the Romans that wer present with him; whereof *Iosephus* saith, that he saw with his own eys, two thousand and five hundred murthered and consumed in one day, by fight and combat among themselves, and with wild beasts at the Emperors appointment. Others wer assigned in Antioch and other great Cities, to serve for faggots in their famous bonfires at times of triumph. Others wer sold to be bondslaves: others condemned to dig and hew stones for ever. And this was the end of that war and desolation. After this again under *Trajan* the Emperor, there wer so infinit a number of Jews slain and made away by *Marcus Turbo* in Africa, and *Lucius Quintus* in the East; as all histories agree, that it is impossible to expresse the multitude. But yet more wonderfull is it, that the same historians do report; that in the eighteenth year of *Adrian* the Emperor, one *Iulius Severus* being sent to extinguish all the remnant of the Jewish generation: destroyed in small time 980 towns and villages within that countrey, and slew five hundred and four score thousand of that blood and nation in one day: at which time also he beat down the City of Jerusalem in such sort; as he left not one stone standing upon another of their ancient buildings; but caused some part thereof to be re-edified again, and inhabited

ter the destruction of Ierusalem.

Ioseph. l. 7. de bel. c. 20. & 25.

The final desolation of the Jewish nation.

Oros. 7. c. 13. Ariston pellizus in hist. Euseb. 1. 4. c. 2. Niceph. l. 3. c. 24.

* The Em-
perours
name was
ÆliusAdri-
anus,

bited by onely Gentiles. He changed the name of the Citie, and called it * Ælia, after the Emperours name. He drove all the progeny and off-spring of the Jews forth of all those countreys, with a perpetuall law confirmed by that Emperour, that they should never return, no, not so much as look back from any high or eminent place, to that countrey again. And this was done to that Jewish Nation by the Roman Emperours, for accomplishing that demand, which their principall elders, had made not long before to *Pilate* the Roman Magistrate, concerning Jesus most injurious death, crying out with one consent and voice; to wit: *Let his blood be upon us, and upon our posterity.*

Mat. 25.

The se-
venth con-
sideration.
The fulfil-
ling of Je-
sus proph-
cies.

And herein also (I mean in the most wonderfull and notorious chastisement, or rather reprobation of this Jewish people, which of all the world was Gods peculiar before) is set out unto us, as it were in a glasse, the seventh and last point, which we mentioned in the beginning of this section: to wit, the fulfilling of such speeches and prophecies, as Jesus uttered when he was upon earth: as namely at one time, after a long and vehement commination, made to the Scribes, Pharisees, and principall men of that Nation, (in which he repeated eight severall times the dreadfull threat, woe) he concludeth finally, that all the just blood, injuriously shed, from the first Martyr *Abel*, should be revenged very shortly upon that generation. And in the same place, he menaceth the populous City of *Jerusalem*, that it should be made desert. And in an other place, he assureth them, that one stone should not be left standing thereof upon another. And yet further he pronounced upon the same City, these words, *The dayes shall come upon thee, that thy enemies shall environ thee with a wall, and shall besiege thee; they shall straighten thee on every side and shall beat*

Mat. 2. 3.

Luk. 1.

Luk. 19.

Jesus spec-
ches of Je-
rusalem.

beat thee to the ground, and thy children in thee. And yet more particularly, he foretelleth the very signs, whereby his Disciples should perceive when the time in deed was come; using this speech unto them. *When you shall see Ierusalem beseged with an army: then know ye, that her desolation it at hand; for that these are the dayes of revenge, to the end all may be fulfilled which is written, Great distresse shall fall upon this earth, and vengeance upon this people. They shall be slain by dint of the sword, and shall be led as slaves into all countreys. And Ierusalem shall be trodden under feet by the Gentiles, untill the times of Nations be accomplished.*

Luk. 21.

This foretold Iesus of the misery that was to fall upon Ierusalem, and upon that people (by the Romans and other Gentiles,) when the Jews seemed to be most in security and greatest amity with the Romans, (as also they were, when the same things were written,) and consequently, at that time, they might seem in all humane reason, to have lesse cause then ever before, to misdoubt such calamities. And yet how certain and assured foreknowledge, (and as it were most sensible foreseeing) Iesus had of these miseries, he declared, not onely by these expresse words and by their event; but also by those pitifull tears he shed upon sight and consideration of Ierusalem, and by the lamentable speech he used to the women of that City, who wept for him at his passion, perswading them, to weep rather for themselves and for their children, (in respect of the miseries to follow) then for him.

The circumstance of the time, when Iesus said his words, and when they were written.

Luk. 19.

Luk. 22.

Which words and predictions of Iesus, together with sundry other his speeches, foreshewing so particularly the imminent calamities of that Nation (and that, as I have said, at such time, when in humane discourse there could be no probability thereof) when a certain

Phleg.
Thralli.
lib. Annal.

The Testi-
mony of a
heathen
for the ful-
filling of
Christs
prophecies.

Orig. lib. 2.
cont. Cels.
sup. initii.

Other pro-
phesies of
Jesus fulfil-
led so his
Disciples.

certain heathen Chronicler and Mathematick, named *Phlegon*, about an hundred years after Christs departure, had diligently considered, having seen the same also in his days most exactly fulfilled, (for he was servant to *Adrianus* the Emperor, by whose commandment, as hath been said before, the final subversion of the Jewish Nation was brought to passe) this *Phlegon* (I say) though a Pagan, yet upon consideration of these events, and others that he saw, (as the extream persecution of Christians foretold by Christ, and the like) he pronounced, that never any man foretold things so certainly to come, or that so precisely wer accomplished, as wer the predictions and prophecies of Jesus. And this testimony of *Phlegon*, was alledged and urged for Christians, against one *Celsus* a heathen Philosopher and Epicure, by the famous learned *Origen*, even the very next age after it was written by the author; so that of the truth of this allegation, there can be no doubt or question at all.

And now albeit these predictions and prophecies, concerning the punishment and reprobation of the Jews fulfilled so evidently in the sight of all the world, might be a sufficient demonstration, of Jesus fore-knowledge in affairs to come: yet are there many other things besides fore-shewed by him, which fell out so exactly, as did these; notwithstanding that by no learning, Mathematicall reason, or humane conjecture, they wer or might be foreseen. As for example, the foretelling of his own death; the manner, time, and place thereof: as also the person that should betray him, together with his irrepentant end. The flight, fear and scandall of his Disciples, albeit they had promised and protested the contrary. The three severall denyals of *Peter*. The particular time of his

own

own Resurrection, and Ascension. The sending of the Holy Ghost, and many other the like predictions, prophecies, and promises, which to his Apostles, Disciples and followers, that heard them uttered, and left them written before they fel out, and saw them afterwards accomplished; and who by the falshood thereof should have received greatest dammage of all other men, if they had not been true: to these men (I say) they wer most evident proofs of Jesus divine presence in matters that should ensue.

But yet for that an Infidel, (with whom onely I suppose my self to deal in this place) may in these and the like things find perhaps some matter of cavillation; and say, that these Prophecies of Jesus wer recorded by our Evangelists, after the particularities therein prophesied wer effectuated, and not before: and consequently, that they might be forged. I will alledg certain other events, both fore-told and registred before they came to passe, and divulged by publick Writings in the face of all the world, when there was smal semblance that ever the same should take effect. Such wer the particular foretelling of the kind and manner of *S. Peters* death, whiles yet he lived. The peculiar and different manner of *S. Iohn* the Evangelists ending, from the rest of the Apostles. The prerogative given to *Peter* above the rest, that his Faith and Chair should never fail, which we see miraculously verified even untill this day; the successions of all other Apostles having failed; and his, not. The foreshewing and describing to his Disciples the most extreme and cruell persecutions that should ensue unto Christians for his sake; (a thing at that time not probable in reason, for thar the Romans permitted the exercise of all kinds of Religions) and that notwithstanding in all these pressures and

Prophecies
fulfilled in
the sight of
Gentils.

1.

2.

3.

4.

5.

intollerable afflictions, his faithfull followers should not shrink, but hold out, and daily increase in zeal, fortitude, and number; and finally, should atchieve the victory and conquest of all the world: a thing much more unlikely at that day, and so far passing all humane probability, as no capacity, reason, or conceit of man might reach or attain the foresight thereof.

And with this will we conclude our third and last part of the generall division set down in the beginning, concerning the grounds and proofs of Christian Religion.

Sect. 4. *The Conclusion.*

The sum
of the
former
three Se-
ctions.

BY all that hitherto hath been said, we have declared and made manifest unto thee (gentle Reader) three things of great importance.

1. First, that from the beginning and creation of the world, there hath been promised in all times and ages, a Messias or Saviour of mankind; in whom, and by whom, all Nations should be blessed: as also, that the particular time, manner, and circumstance of his coming, together with the quality of his person, purpose, doctrine, life, death, resurrection, and ascension, were in like manner by the Prophets of God most evidently fore-shewed.
2. Secondly, that the very same particulars and speciall points, that were designed and set down by the said Prophets, were also fulfilled most exactly with their circumstances, in the person and actions of Jesus our Saviour.
3. Thirdly, that besides the accomplishment of all the foresaid Prophecies, there were given by Jesus, many signs, manifestations, and most infallible arguments of his

his Deity and omnipotent puissance, after his ascension or departure from all humane and corporall conversation in this world. By all which ways, means, arguments, and proofs, and by ten thousand more, which to the tongue or pen of man are inexplicable; the Christian mind remaineth settled, and most firmly grounded in the undoubted belief of his Religion, having besides all other things, evidences, certainties, and internall comforts and assurances which are infinite, these eight demonstrative Reasons and perswasions which ensue, for his more ample and abundant satisfaction therein. Eight Reasons.

First, that it was impossible that so many things should be fore-told so precisely, with so many particularities, in so many ages, by so different persons all of sanctity, with so great concord, consent, and unity, and that so long before-hand, but by the Spirit of God alone, that onely hath fore-knowledge of future events. The Prophecies.

Secondly, that it could not possibly be, that so many things so difficult and strange, with all their particularities and circumstances, should be so exactly and precisely fulfilled, but in him alone of whom they were truly meant. 2. The Fulfilling.

Thirdly, that it can no ways be imagined that God would ever have concurred with Jesus's doings, or assisted him, above all course of nature, with so abundant miracles, as the Gentils do confesse that he wrought; if he had been a Seducer, or taken upon him to set forth a false Doctrin. 3. Gods Assistance.

Fourthly, if Jesus had intended to deceive the world; he would never have proposed a Doctrin so difficult and repugnant to all sensuality: but rather would have taught things pleasant and gratefull to mans voluptuous delight, as *Mahomet* did after him. 4. Iesus Doctrin.

Neither could the nature of man, have ever so affectionously embraced such austerity, without the assistance of some divine and Supernatural Power.

5.
Jesus manner of
Teaching.

Fifthly, for that Jesus being poorly born and unlettered, as by his adversaries confession doth appear, and that in such an age, and time when all worldly learning was in most flourishing estate; he could never possibly, but by divine Power, have attained to such most exquisite knowledg in all kind of learning, as to be able to decide all the doubts and controversies of Philosophers before him as he did; laying down more plainly, distinctly, and perspicuously, the pith of all humane and divine Learning, within the compasse of three years teaching (and that to auditours of so great simplicities) then did all the sages of the world untill that day, inso-much, that even then the most unlearned Christian of that time, could say more in certainty of truth, concerning the knowledg of God, the creation of the world, the end of man, the reward of vertue, the punishment of vice, the immortality and rest of our soul after this life, and in other such high Points and Mysteries of true Philosophy, then could the most famous and learned of all the Gentils, that had for so many ages before beaten their brains in contention about the same.

6.
Jesus life
and man-
ner of pro-
ceeding.

Sixthly, if Jesus had not meant plainly and sincerely in all his doings according as he professed, he would never have taken so severe a course of life to himself, neither would he have refused all temporal dignities and advancements as he did; he would never have chosen to die so opprobriously in the sight of all men, nor made election of Apostles and Disciples so poor and contemptible in the world; nor if he had, would ever worldly men have followed him in so great multitudes,

• tudes, with so great fervour, zeal, constancy, and perseverance unto death.

Seventhly, we see that the first beginners and founders of Christian Religion left by Jesus, were a multitude of simple and unskilful persons, unapt to deceive or devise any thing of themselves. They began against all probability of mans reason; they went forward against the stream and strength of all the world; they continued and increased above humane possibility; they persevered in torments and afflictions insufferable; they wrought miracles above the reach and compass of mans ability; they overthrew Idolatry that then possessed the world, and confounded all powers infernal, by the only name and vertue of their Master. They saw the Prophecies of Jesus fulfilled, and all his divine Speeches and Predictions come to passe. They saw the punishment of their enemies and chief impugnors to fall upon them in their days. They saw every day whole Provinces, Countrys and Kingdoms converted to their Faith. And finally, the whole Roman Empire and world besides, to subject it self to the Law, Obedience, and Gospel of their Master.

7.
The beginners and first publishers of Christian Religion.

Lastly, among all other reasons and arguments, this may be one most manifest unto us; that whereas by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israel should abandon, persecute, and put to death the true Messias at his coming, as before hath been shewed; and for that fact, should it self be abandoned of God. and brought to ruin and dispersion over all the world; (wherein according to the words of Hosea: *They shall sit for a long time, without King, without Prince* Hos. 3. *without Sacrifice, without Altar, without Ephod, or Images; and after this again shall return and seek their God in the last days*) We see in this age the very same par-

3.
The present state of Iews.

icularities fulfilled in that Nation; and so to have continued now for these fifteen hundred years; that is, we see the Jewish people abandoned and afflicted above all Nations of the world; dispersed in servility throughout all corners of other Nations; without dignity or reputation; without King, Prince, or Commonwealth of themselves; prohibited by all Princes, both Christian and other, to make their Sacrifices where they inhabit; deprived of all means to attain to knowledge in good literature, whereby daily they fell into more grosse ignorance and absurdities against common reason in their latter Doctrin, then did the most barbarous Infidels that ever wer, having lost all sense and feeling in spirituall affairs; all knowledge and understanding in celestiaall things for the life to come; having among them no Prophet, no grave Teacher, no man directed by Gods holy Spirit; and finally, as men forlorn and filled with all kind of misery, do both by their inward and externall calamities, preach, denounce, and testifie to the world, that Jesus whom they Crucified, was the onely true Messias and Saviour of mankind; and that his blood (as they required) lieth heavily upon their generation for ever.

The conclusion of the Chapter, with an admonishment.

Wherefore, to conclude this whole discourse and treatise of the Proofs and Evidences of our Christian Religion, seeing that by so manifold and invincible demonstrations it hath been declared and laid before our eyes, that Jesus is the onely true Saviour and Redeemer of the world; and consequently, that his Service and Religion is the onely way and mean to please Almighty God, and to attain everlasting happinesse; there remaineth now to consider, that the same Jesus, which by so many Prophets was promised to be a Saviour, was also fore-told by the self-same Prophets,

Jesus shall be also a Judge.

Prophets, that he should be a Judge and examiner of all our actions. Which latter point, no one Prophet that hath fore-shewed his coming, hath omitted seriously to inculcate unto us: no, not the *Sibyls* themselves, who in every place where they describe the most gracious coming of the Virgins Son, do also annex thereunto his dreadfull appearance at the day of Judgment; especially in those famous Acrostich verses, whereof there hath been so much mention before; the whole discourse upon the words, *Iesus Christ, the Son of God, Saviour and Crosse*, containing nothing else, but a large and ample description of his most terrible coming in fire, and flame, and conflagration of the world at that dreadfull day, to take account of all mens words, actions, and cogitations.

Apud Euseb. lib. 4. in vit. Const. in fi.

To which description of these Pagan Prophets, is consonant the whole tenor and context of the old Bible, fore-shewing every where the dreadfull Majesty, terrour, and severity of the Messias at that day. The New Testament also, which tendeth wholly to comfort and solace mankind, and hath the name of Evangel, in respect of joyfull news which it brought to the world; omitteth not to put us continually in mind of this Point. And to that end, both Jesus himself, amidst all his sweet and comfortable speeches with his Disciples, did admonish them often of this last day: and his Apostles, Evangelists, and Disciples after him, repeated, iterated, and urged this important consideration in all their words and writings.

1 Reg. 2.
Psal. 95.
Esa. 2. 13.
26, 27, 30.
Ier. 30.
Dan. 7.
Sopho. 1.
Malac. 4.
Mat. 12. 13.
16, 24, 25.
Mark. 13.
Luke 17.
Rom. 2. 14.
1 Cor. 15.
2 Cor. 5.
1 Thel. 4. 5.
2 Thel. 1.
1 Tim. 2.
2 Pet. 3.
Heb. 7.
Iude 15.
Apoc. 1.

Wherefore, as by the name and cogitation of a Saviour, we are greatly stirred up to joy, alacrity, confidence, and consolation; so by this admonishment of Gods Saints, and of Jesus himself, that he is to be our Judge, and severe examiner of all the minutes and moments of our life, we are to conceive just fear and

An illation upon the premises, with an exhortation.

dread of this his second coming. And as by the whole former Treatise we have been instructed, that the onely way to salvation is by the profession of Jesus's Religion; so by this account that shall be demanded at our hands at the last day, by the Authour and first Institutour of this Religion; We are taught, that unlesse we be true Christians indeed, and do perform such duties as this Law and Religion prescribeth unto us, so far off shall we be from receiving any benefit by the Name, as our judgement shall be more grievous, and our finall calamity more intollerable. For which cause, I would in sincere charity, exhort every man, that by the former discourse hath received any light, and is confirmed in his judgement concerning the truth of Christian Religion, to employ his whole endeavours for the attainment of the fruit and benefit thereof; which is, by being a true and reall Christian; for that Christ himself fore-signified, that many should take the name without commodity of their profession. And to the end each man may the better know or conjecture of himself, whether he be in the right way or no, and whether he perform in deed the duty required of a true Christian; I have thought convenient to adjoyn this Chapter next following of that matter, and therein to declare the particular points belonging to that profession. Which being known, it shall be easie for every one that is not over partiall or wilfully bent to deceive himself, to discern of his own estate, and of the course and way that he holdeth. Which is a high point of Wisdom for all men to do while they have time, least at the latter day, we having passed over our lives in the bare name onely of Christianity, without the substance; do find our selves in number of those most unfortunate people, who shall cry Lord, Lord, and receive no comfort by that confession.

HOW THE END WHEREUNTO

Man was Created, may be atchieved by us, and the duties belonging thereunto.

With a declaration of the two generall parts whereunto all those duties may be reduced, which are Belief and Life, Faith and good Works.

CHAP. V.



S in humane learning and sciences of this world, after declaration made of the end whereunto they tend and are directed; the next Point is to declare the means whereby that end may be obtained: so, much more, in this divine and heavenly Doctrin of Christian Religion, which concerneth our soul and everlasting salvation. For that we have shewed before the finall end for which man was created and placed in this world was, and is, that he should imploy himself in the service of God, and thereby gain everlasting glory, and felicity to himself in the next life: It followeth by order of good consequence, that we should treat in this place, how a man may attain the fruit of this doctrin: that is to say, how he may come to be a true servant of God, and what duties are necessarily to be performed for the same; as also how he may examin or make tryall of himself, whether he be so in deed or not. Which examination (to speak in brief) consisteth principally in the consideration of these two generall points or heads, whereunto all other particulars may be reduced, to wit, faith, and works; belief and life, that is to say, first; whether he believe unfeignedly the totall summe of documents and mysteries, left by
Jesus

The effect
of this
Chapter.

Two points

Jesus and his Disciples in the Catholick Church; and secondly, whether he perform in sincerity the rules and precepts of life, prescribed unto Christians by that doctrine, for direction of their works and actions. So that on these two main points of Christian duty, we are to bestow our whole speech in this Chapter.

The first
part con-
cerning be-
lief.

2. And for the first, how to examin the truth of our belief; it would be over-tedious to lay down every particular way, that might be assigned for discussion thereof: for that it would bring in the contention of all times, aswell ancient, as present, about controversies in Christian faith, which hath been impugned from age to age, by the seditious instruments of Christs infernall enemies. And therefore, as well in respect of the prolixity (whereof this place is not capable) as also for that of purpose I do avoid all dealing with matters of controversie, within the compasse of this work: I mean onely at this time, for the comfort of such as are already in the right way, and for some light to others, who perhaps of simplicity may walk awry; to set down with as great brevity as possible may be, some few generall notes or Observations, for their better help in this behalf.

The mat-
ters of
faith and
belief casie
among
Christians.

3. In which great affair of our faith and belief (wherein consisteth as well the ground and foundation of our eternall welfare, as also the fruit and entire utility of Christs coming into this world) it is to be considered, that God could not of his infinite wisdom (foreseeing all things, and times to come) nor ever would of his unspeakable goodnesse (desiring our salvation as he doth) leave us in this life, without most sure, certain, and clear evidence in this matter: and consequently, we must imagine, that all our errors committed herein (I mean in matters of faith

faith and belief among Christians) do proceed rather of sin ; negligence , wilfulnesse or inconsideration in our selves ; then either of difficulties or doubtfulnesse in the means left unto us for discerning the same , or of the want of Gods holy assistance to that effect, if we would with humility accept thereof.

4. This , *Esay* made plain , when he prophesied of this perspicuity ; that is , of this most excellent privilege in Christian Religion , so many hundred years before Christ was born. For after , that in divers Chapters he had declared and foretold the glorious coming of Christ in signs and miracles , as also the multitude of Gentils that should imbrace his doctrine , together with the joy and exultation of their conversion : he foresheweth presently the wonderfull providence of God also , in providing for Christians so manifest a way of direction for their faith and Religion ; as the most simple and unlearned man in the world , should not be able (but of wilfulnesse) to go astray therein. His words are these directed to the Gentils. *Take comfort and fear not : behold your God shall come and save you. Then shall the eyes of the blind be opened , and the ears of the deaf shall be restored , And there shall be a path and way : and it shall be called* * *the holy Way : and it shall be unto you so direct a way , as fools shall not be able to err therein.* By which words we see , that among other rare benefits that Christs people were to receive by his coming ; this should be one , and not the least ; that after his holy doctrine once published and received , it should not be easie for the weakest in capacity or learning that might be (whom *Esay* here noteth by the name of fools) to run awry in matters of their belief ; so plain , clear , and evident should the way for tryall thereof be made.

Esay 45.

* The direct holy way of the Catholick Church.

5. Hence it is , that Saint Paul pronounceth so perempto-

Tit. 3;

* See Saint
Aug. tract.
1. in Epist.
Ioan. & I.
de un. Eccl.
cont. Petil.
c. 14.

Psal. 30:

Conclon. 2
in Psal. 30.

Dan. 2.
Esa. 2.
Mat. 5.

peremptorily of a contentious and heretical man: *That he is damned by the testimony of his own judgment or conscience*: For that he hath abandoned this common, direct, and publick way, which all men might see, and hath devised particular paths and turnings to himself. Hence it is, that the ancient Fathers of Christs Primitive Church, disputing against the same kind of people; defended always, that their error was of malice and wilfull blindness, and not of ignorance; applying those words of prophecy unto them: *They that saw me, ran out from me. That is,* (saith S. Augustin) *they which saw and beheld the Catholick Church of Christ* (which is the plain way denoted by Esay, and the most eminent mountain described by Daniel, as also by Esay himself in another place, and expounded by Christ in S. Matthews Gospel) *this Church* (saith he) *wicked hereticks beholding* (for that no man can avoid the sight thereof, but he that most obstinately will shut his eyes) *yet for hatred and malice, do they run out of the same, and do raise up heresies and schisms against the unity thereof.*

The way of
avoiding
error in
belict.

1 Tim. 3.
Aug. tract. 1
in epist. Io-
an. Chri,

5. Thus much saith this holy Doctor: by whose discourse we may perceive, that the plain and direct way mentioned by Esay, wherein no simple or ignorant man can err; is the general body of Christs visible Church upon earth, planted by his Apostles throughout all Countreys and Nations, and continuing by succession, unto the worlds end. In which Church, whosoever remaineth, and believeth all things that are taught therein; cannot possibly fall into error of faith. For that this Church or universal body is guided by Christs spirit who is the head thereof, and so no ways subject or within the compasse of error. For which cause, Saint Paul nameth it: *The pillar and firmament of truth.* And the same Church

Church is ſo manifold and evident (and ſhall be ſo to the worlds end , as the ſame learned Doctor, and other his equals do prove) that it is more eaſie to find it out, then it is to ſee the Sun or Moon, when it ſhineth brighteſt, or to behold the greateſt hill or mountain in the world. For as Saint *Auguſtins* words are : *Albeit particular hills in one country , may be unknown in another ; as Olympus in Greece , may be unknown in Africa , and the mountain Giddaba of Africk, may be unknown in Greece : yet (ſaith this holy Father) a mountain that paſſeth throughout all Countrys , and filleth up the whole world (as Daniel prophesied Chriſts Church ſhould do) cannot be but apparent to the ſight of all men , and conſequently muſt needs be known of all men, but onely of ſuch as willingly do ſhut their eyes from ſight thereof.*

Dan. 2.

7. For declaration of which reaſon , argument , & diſcourſe of holy Fathers (being alſo the diſcourſe of Chriſt himſelf in the Goſpel , when he remitteth men to the viſible Church , that is placed on a hill) it is to be noted, that in the time from Chriſts aſcenſion, untill the thirteenth year of *Nero's* Region, who firſt of the Roman Emperors , began open perſecution againſt the proceedings of Chriſtians , and put to death Saint *Peter* and Saint *Paul* : In this time (I ſay) of toleration under the Roman Empire (which continued the ſpace of thirty ſix years) Chriſts Apoſtles and Diſciples had preached and planted one uniform Goſpel throughout all the world , as both by their Acts and Geſts recorded, as alſo by the peculiar testimony of *S. Paul* to the Romans , may appear. Which thing being don moſt miraculoſly by the power and vertue of their Maſter, and Biſhops , Paſtors , and other Governors , being ordained in every Church and Country , for guiding and directing the ſame by themſelves

A declaration of the
Fathers argument.
Mat. 5, 18.
20,

Rom. 1.

Dan. 2.

1 Cor. 16.

Gal. 5.

2 Theff. 2.

1 Tim. 6. 20

2 Tim. 1.

Mat. 7.

2 Tim. 2. 3.

Tit. 3.

2 Theff. 3.

2 Ioan 7.

Apoc. 2.

themselves and their successors to the worlds end : this (I say) being once brought to passe, and the little stone that was cut out of a hill without hands, being now made a huge mountain, that had spread it self over the whole face of the earth, according to *Daniels* prophecy : then those holy and sage Apostles, for preventing of all new doctrins and false errors that might afterwards arise (as by revelation from Jesus, they understood there should do many) most earnestly exhorted, and with all possible vehemency called upon the people, to stand fast in the documents and traditions then received, to hold firmly the faith and doctrin already delivered, as a *Depositum* and treasure committed to be safely kept untill the last day. And above all other things, they most diligently forewarned them to beware of new fangled teachers, whom they called *Hereticks*; who should break from the unity of their universall body, already made and knit together; and should devise new glosses, expositions, and interpretations of Scripture; bring in new senses, doctrins, opinions, and divisions; to the renting of Gods Church and City now builded, and to the perdition of infinite souls.

Aug. l. de
vera rel.
c. 7.

8. For discerning of which kind of most pernicious people (as Saint *Augustine* and other holy Fathers do note) and for more perfect distinction between them and true Christians; the said Apostles invented the name *Catholick*, and set down in their common creed, that clause or Article, *I believe the holy Catholick Church*. By which word *Catholick* (that signifieth universall) they gave to understand to all posterity, that whatsoever doctrin or opinion should be raised afterwards among Christians, disagreeing from the generall consent, doctrin, and tradition of the universall Church; was to be reputed as error and heresie, and

The first
Invention
of the na-
me Catho-
lick.

and utterly to be rejected. And that the onely anchor, stay, and security of a Christian mans mind, in matters of belief for his salvation, was to be a *Catholic*; That is * (as all ancient Fathers do interpret the same) one, who laying aside all particular opinions and imaginations, both of himself and others, doth subject his judgment to the determination of Christs universall, visible, and known Church upon earth, embracing whatsoever that believeth, and abandoning whatsoever that Church rejecteth. And this is that plain, direct, sure, and infallible way among Christians, whereof we spake out of *Esay* and other Prophets and Saints of God before, wherein no man can err, though never so simple, but onely of wilfull and obstinate malice, which is declared in this manner following.

* See S.
Hierom.
cont. Luciferian.
Vinc. Lyri.
I cont. haz-
ref.
Ang. cont.
ep. Man.

9. The Gospel of Christ being once preached, and received uniformly over all the world, and Churches of Christianity erected throughout all Countreys, Provinces, and Nations in the Apostles time, as hath been said: it is to be considered, that this universall Church, body, or kingdom, so gathered, founded, and established, was to continue visibly, not for one or two ages, but unto the worlds end. For so it was fore-shewed and promised most perspicuously by *Daniel*, when he foretelling the four great Monarchies, that after him should ensue, adjoyneth these evident words of the Church and Kingdom of Christ: *In the days of these kingdoms, shall God raise up a Celestiall Kingdom; which shall endure for ever, without subversion; and that Kingdom shall not be delivered over to any other people.* By which last words, as also by divers promises of Christ himself in the Gospel, we are ascertained, that the very same visible congregation, Church, Body, Common-weal, Government and Kingdom,

why he
that lean-
eth to the
Church,
cannot be
deceived.

which

which was established by the Apostles in their time, shall indure and continue by succession of followers, unto the worlds end: neither should it passe over, or be delivered to any other people: that is, no new teachers of later doctrines dissenting from the first, shall ever finally prevaile against it. Which prophecy to have been fulfilled from that day unto this, is made evident and most apparent, by the records of all ages; wherein, albeit divers errors and heresies have sprung up, and made great blustering and disturbance for a time, yet have they been repressed and beaten down again by the same Church, and her visible pillars, Pastors and Doctors, in the end.

Nero Heresie ever prevailed against the Church.

10. For examples sake; in the first age, there arose up certain seditious fellows among the Jews, making some contention about their ceremonies, as also did *Simon Magus*, *Nicolaus*, *Cerinthus*, *Ebion*, and *Menander*, that wer hereticks. Against whom (besides the Apostles) stood in defence of that which was published before, their Disciples *S. Martialis*, *S. Dionysius Areopagita*, *Ignatius*, *Polycarpus*, and others. In the second age, rose up *Basilides*, *Cerdon*, *Marcion*, *Valentinus*, *Tacianus*, *Apelles*, *Montanus* and divers others: against whom stood in the battel *Iustin Martyr*, *Dionysius Bishop of Corinth*, *Irenaeus*, *Clemens Alexandrinus*, *Tertullian*, and their equals. And so downward from age to age unto our days, whatsoever heresie, or different opinion hath been raised contrary to the general consent of this universal body; it hath been checked and controlled by the watch-men, Pastors, and chief Governors of this body. And finally hath been condemned and anathematized by their general assemblies, consent, and Councils, gathered from time, as occasions served in all parts of the world. Whereby it is most manifest, that he, who relieth upon this general consent

A secure way.

consent of Christs Church in earth, and adhereth to nothing against the judgment of the same; cannot possibly err in matters of belief, but walketh in that sure, secure, and infallible path, wherein *Esay* saith: *Esay* 35. that a very fool cannot go amisse.

II. Wherefore, to conclude this first part of our present speech, concerning the tryal of our faith and belief: he that is a true *Catholick*, and holderh himself within the obedience of this general and universal Church, which hath descended by succession from Christ and his Apostles: that is (as old *Vincentius* said eleven hundred years ago, in his most excellent Treatise against Innovations of hereticks) he that "loveth the Church and body of Jesus Christ so much, as he preferreth nothing in the world before the *Catholick* and universal doctrine thereof: not any private mans authority, love, wit, or eloquence, not reasons of nature, or pretence of Scriptures, against that which before him was believed by all men: he that followeth universality, antiquity, and consent in his belief; and standeth firmly to that faith, which hath been held from time to time in all places, in all seasons, by all, or the most part of Bishops, Priests, and Doctors, in Christianity: he that can say with *S. Augustin*, that he truly followeth the universal Church, which had her beginning by the entering in of Nations, got authority by miracles, was encreased by charity, and established by continuance, which hath her succession of Bishops from the Chair of *Peter* untill our time: that Church, which is known in the world by the name of *Catholick*, not only to her friends, but also among her enemies, for that even Hereticks in common speech do term her so, having no other means to distinguish themselves and their followers from

The conclusion of the first part.

Vincent. Lirin. l. cont. heres. c. 3.

Aug. Epist. cont. Manichæ. c. 4. & l. de vera relig. c. 7.

R her,

“ her, but by calling them Reformers, Illuminates,
 “ Unspotted brethren, and such other names that are
 “ different from Catholicks.

12. “ He that protesteth with S. Ierom, that he
 “ doth abhor all Sects and names of particular men;
 “ as *Marcionists, Montanists, Valentinians*, and the like:
 “ that doth confesse sincerely with blessed Cyprian,
 “ that one Priest for the time is to be obeyed by Gods
 “ ordinance, as Judg in Christs room, by the universal
 “ brother-hood of all Christianity: he that is modest,
 “ quiet, sober, void of contention, and obedient as S.
 “ Paul describeth a true and good Catholick: he that
 “ is humble in his own conceit, *and agreeing to humble*
 “ *things*, firm in faith, and not variable, *nor delighted*
 “ *in new Doctrins*: he that can *captive his understanding*
 “ *to the obedience of Christ*: which is, to believe hum-
 “ bly such things as Christ by his Church proposeth
 “ unto him, albeit his reason or sense should stand
 “ against the same. And finally, he that can be con-
 “ tent at Christs commandment, *To hear the Church* in
 “ all things, without doubt or exception, and obey
 “ the Governors thereof, albeit in life they should be
 “ Scribes and Pharisees; and consequently, can say
 “ truly and sincerely with the whole * Colledge of
 “ Christs Apostles together, *Credo sanctam Ecclesiam*
 “ *Catholicam*, I do believe the holy Catholick and uni-
 “ versal Church, and whatsoever that Church doth
 “ set forth, teach, hold, or believe: that man (no
 “ doubt) is in a most sure case for matters of his
 “ faith, and cannot possibly walk awry therein; but
 “ may think himself a good Christian for this first
 “ point, which is, for matters of belief.

Hieron.
 Dial. cont.
 Luciferian.
 Cyprian.
 epist 55 ad
 Cornel.

Gal 5.
 Phil. 1.
 Tit. 3.
 Rom, 13.
 Ephes. 4.
 Heb. 13.
 2 Cor. 10.
 Mat 18.
 Mat. 23.

* Ambros.
 ep. 7. ad Sy-
 nium.
 Hieron. ad
 Pamach.
 ep. 6. in
 sine Aug.
 term. 181.
 de temp.

Sect. 2. Concerning good VVorks.

13. **T** Here followeth the second part of Christian profession, concerning life and manners; which is a matter of so much more difficulty then the former, by how many more ways a man may be deceived and lead from vertuous life, then from sincere faith. Wherein there can be no comparison at all, seeing the path of our belief is so manifest (as hath been shewed) that no man can err therein, but of inexcusable wilfulnesse. Which wilfulnesse in error and heresie, the holy * Fathers of Christs Primitive Church, did always refer to two principal and original causes; that is, to pride, or over-weening in our own conceits, and to malice against our Superiors, for not giving us contentation in things that we desire. Of the first, do proceed the devising of new opinions, new glossing, expounding and applying of Scriptures; the calling of holy Writ it self in question; the contempt of ancient customs and traditions; the preferring of our judgments before all others, either present or past; the debasing of holy Fathers, Priests, Prelats, Councils, Ordinances, Constitutions, and all other things, and proofs whatsoever, that stand not with our own liking and approbation. Of the second fountain, are derived other qualities conformable to that humour; as are, the denying of Jurisdiction and authority in our Superiors; the contempt of Prelats; the exaggeration of the faults and defects of our Governors; the impugnation of all Bishop-like dignity, or Ecclesiastical eminency, and especially of the See Apostolick, whereunto appertaineth the correction of such like offenders. And finally, for satisfying this divellish and most pernicious men of ma-

* See S. Au.
lib. de util.
cred. c. 1 &
tract. 1. in
ep. Ioan.
Cyp. ep. 61:

Two causes
of Heresies,
1.

2.

The doings
of here-
ticks.

lice, those wicked reprobats do incite and arm the people against their Spiritual Pastors; they kindle Factions against Gods Anointed Substitutes; they devise a new Church, a new form of Government, a new Kingdom, and Ecclesiastical Hierarchy upon earth, whereby to bring men in doubt and staggering, what, or whom to believe, or whereunto to have recourse in such difficulties as do arise.

The observation of S. Cyprian, ep. 65. ad Rogatian.

14. These two maladies (I say) of Pride and Malice, have been the two causes of obstinate error in all Hereticks from the beginning; as full well noted that holy and ancient Bishop and Martyr S. *Cyprian*, when he said so long ago: "These are the beginnings and "original causes of Hereticks and wicked Scismaticks: first, to please and like well of themselves; "and then, being puffed up with the swelling of "pride, to contemn their Governors and Superiors. "Thus do they abandon and forsake the Church; "thus do they erect a profane Altar out of the "Church, against the Church; thus do they break "the peace and unity of Christ, and do rebel against "Gods holy ordination.

Many causes of evil life.

15. Now then, as these are the causes, either onely or principal of erring in our belief, most facile and easie (as we see) to be discerned; so of going astray in life and manners, there are many more occasions, causes, off-springs, and fountains to be found. That is to say, so many in number, as we have evil passions, inordinate appetites, wicked desires, or unlawful inclinations within our mind, every one whereof, is the cause oftentimes of disordered life, and breach of Gods commandments. For which respect, there is much more set down in Scripture, for exhortation to good life, then to direction of faith; for that the defect herein is more ordinarie and easie, and more provoked

voked by our own frailty, as also by the multitude of infinit temptations. Wherefore we read that our Saviour Jesus in the very beginning of his Preaching, straight after he was baptized, and had chosen unto him *S. Peter*, and *S. Andrew*, *Iames* and *Iohn*, and some other few Disciples, went up to the mountain, and there made his first most excellent, famous, and copious Sermon, recited by *S. Matthew* in three whole Chapters; wherein he talketh of nothing else but of vertuous life, poverty, meekness, justice, purity, sorrow for sin, patience in suffering, contempt of riches, forgiving of injuries, fasting, prayer, penance, entring by the straight gate; and finally, of perfection, holiness, and integrity of conversation, and of the exact fulfilling of every jot of Gods Law and Commandment.

The effect
of Christs
first Ser-
mon,
Mat 5, 6, 7.

16. He assured his Disciples with great asseveration, that he came not to break the Law, but to fulfill the same; and consequently, whosoever should break the least of his Commandments, and should so teach men to do; that is, should persevere therein, without repentance, and so by his example drew other men to do the like, should have no place in the kingdom of heaven. Again, he exhorted them most earnestly to be lights, & to shine by good works to all the world; and that except their justice did exceed the justice of Scribes and Pharisees (which was but ordinary and external) they could not be saved. He told them plainly, they might not serve two masters in this life, but either must forsake *God*, or abandon *Mammon*. He cried unto them, *Attendite*, stand attent, and consider well your state and condition: and then again, *Seek to enter by the straight gate*. And lastly, he concludeth, that the onely trial of a good tree, is the good fruit which it yieldeth; without which fruit, let the tree be never so fair or pleasant to the eye, yet is it to be cut

Mat. 5.

Ibid.

Ibid. v. 22.

Chap. 6.

Chap. 7.

down and burned; and not that every one who shall say or cry unto him, *Lord, Lord*, at the last day should be saved, or enter into the kingdom of heaven; but onely such as did execute in deeds, the will and commandments of his Father in this life. For want whereof, he assureth them, that many at that day, who had not onely believed, but also don miracles in his name, should be denied, rejected, and abandoned by him.

Faith is not
sufficient
without
works

A similitude
touching
faith
and works.

"In learning
over his
Catechism.

17. Which long lesson of vertuous life, being the first that ever our Saviour gave in publick to his Disciples then newly gathered together, as *S. Matthew* noteth (having treated very little of points of Faith before, but onely in general, by some miracles and preaching, having shewed himself to be the true *Messias* :) doth sufficiently teach us, that it is not enough to believe in *Iesus*, and make profession of his Name and Doctrin; except we conform our lives and actions according to the prescript of the Commandments. For albeit, in Christian Religion, Faith be the first and principal foundation, whereupon all the rest is to be staid and grounded; yet, as in other material buildings, after the foundation is laid, there remaineth the greatest labour, time, cost, cunning, and diligence, to be bestowed upon the framing and furnishing of other parts that must ensue: even so in this celestial edifice or building of our soul, having laid once the foundation and ground of true belief (which a Christian oftentimes dispatcheth in the space of "one weeks learning) the rest of all our life, time, labour, and studies, it is to be employed, in the perfecting of our life and actions, and as it wer, in raising up the walls and other parts of our spiritual building, by the exercise of all vertues, and diligent observation of Gods Commandments. Without the which, our faith

is

is to more purpose or profit, then is a foundation without a building upon it; or a stock or tree that beareth no fruit. Which thing, S. *Iames* expresth most excellently in this fit similitude: *Even as a body without a spirit is dead, so is faith without works.*

Iam. 2.

An ancient error of sensual men about Faith and works.

18. Which necessary point of vertuous life, and observing Gods Commandments (for that certain carnal and sensual Christians in the Primitive Church, even yet whilst the Apostles themselves wer alive, would in no wise understand aright, but for pleasing their own appetits, devised upon certain dark and hard speeches of S. *Paul*, that onely Faith was sufficient to save them) S. *Augustin*, and other ancient Fathers wer of opinion, that not onely the last words of S. *Iames*, and the whole discourse which he maketh of this matter in that Chapter; but also both his, and all other Apostles writings, set forth and published after S. *Pauls* Epistles, wer principally to repress this most absurd and pernicious error. For declaration whereof, I will alledg onely these words of S. *Augustin* following, expressly written in a book for this purpose, entituled: *Of Faith and good VWorks*. Thus then he begineth:

19. "For that this wicked opinion of only Faith, "was sprung up in the Apostles time by ill understanding of S. *Paul*; all the other Apostolical Epistles "which ensue, of S. *Peter*, S. *Iohn*, S. *Iames*, and S. "Iude, wer directed principally to this end, to prove "with all vehemency; *That faith without good works "is nothing worth.* Even as indeed S. *Paul* himself did "not define every manner of Faith, whereby we believe in God; but onely meaneth that profitable "Evangelical Faith, which hath Works annexed, proceeding of Charity. And as for that Faith which is "without Works, and yet seemeth to these men to be

S. *Augustin* discourse, Aug. lib. de fide & oper. c. 14.

Gal. 3.

- 1 Cor. 13. " sufficient for their salvation ; he protesteth, that it is
 " so unprofitable , as he doubteth not to say of him-
 self : *If I should have all Faith, in such sort , as I wer able*
 " *to move mountains, and yet had not Charity ; I wer no-*
 " *thing.* By which charity (no doubt) good life is
 " meant, for that in another place it is said , *Charity is*
 Rom. 13. " *the fulfilling of the Law.* Wherefore S. Peter most
 " evidently in his second Epistle , having exhorted
 " men to holinesse of life and manners ; sheweth,
 " that certain wicked persons took occasion by some
 " obscure sentences of S. Paul , to promise themselves
 " security of salvation by onely Faith. Which hard
 2 Pet. 3. " sentences , S. Peter affirmeth , that these miserable
 " men perverted to their own destruction, as they did
 " also other holy Scriptures ; seeing that S. Paul was
 " of the very same opinion that the other Apostles
 " wer , concerning life everlasting to be obtained by
 " none , but by such onely , as joyned vertuous life
 " with their belief. But S. James of all other , is most
 " vehement against such as think that Faith can suffice
 " to salvation without good Works ; insomuch, as he
 " compareth them to the devils themselves , saying :
 Jam. 2. " *Dost thou believe that there is one God ? thou dost well : the*
 " *devils also do believe the same, and tremble.* What could
 " be spoken more truly, briefly, and vehemently then
 " this ? seeing in the Gospel we read , that the devils
 " made the same confession of Christs Deity, that did
 Mark 1. " S. Peter, and yet Christ commended the one, and re-
 Mat. 16. " prehended the other, &c. Wherefore, let not sim-
 Ibid. c. 22. " ple minds be deceived , and think that they know
 " God , if they confesse him with dead faith ; that is,
 " with a faith void of good works , as the devils do,
 " for that they read(perhaps) in Scripture these words
 " of Christ ; *This is life everlasting , that men know thee*
 " *the true God , and Iesus Christ whom thou hast sent.* Let
 them

“them not (I say) be deceived with this, but let them
 “remember how Christs Apostle expoundeth that Ioan. 15.
 “saying, when he writeth; *By this we know God (truly)* 1 Ioan. 2.
 “*if we keep his Commandments; and whosoever saith that*
 “*he knoweth him, and yet keepeth not his Commandments, is*
 “*a liar, and the truth is not in him.*

20. Thus far have I thought good to alledg S.
Augustins words and discourse, furnished, as you see,
 with great variety of Scriptures out of his most excel- Aug. En-
chirid. c. 67.
 lent Book *De Fide & operibus*, of which book he writ-
 teth thus in another place of his works: I have writ-
 “ten a book (saith he) of this question, whose title is
 “*Of Faith and VVorks*, in which, according to the holy S. Aug. his
excellent
book De
Fide & O-
peribus.
 “Scriptures, so much as by Gods help I could, I have
 “demonstrated, that men must be saved by that Faith
 “which is joyned with good Works, which S. Paul
 “did evidently enough declare, when he said; *That*
 “*in Christ Iesus, neither Circumcision nor Prepuce is any* Gal. 5.
 “*thing worth, but Faith that worketh well by Charity.* But
 “if this faith do work evil and not well, then without
 “all doubt it is a dead faith in it self, according to the
 “Apostle S. *Iames*, who addeth yet further: *That, if* Iam. 2.
 “*any say he hath faith, and yet hath not works, can his faith*
 “*save him?* Moreover, if a wicked man for his one-
 “ly faith may be saved by help of that purging fire,
 “whereof S. Paul speaketh to the Corinthians (as 1 Cor. 3.
 “some erroneously have believed) then would it fol-
 “low, that Faith without works may save a man, and
 “then should it be false which S. *Iames* coequal Apo-
 “stle with S. Paul, left written, that faith without
 “works cannot save us. Nay, it must be false also
 “which S. Paul himself affirmed to the Corinthians,
 “saying, *Be not deceived, for neither fornicators, nor Idola-*
 “*ters, nor adulterers, nor thieves, neither drunkards, or*
 “*the like, shall ever possesse the kingdom of God: which*
 should

“yet should not be true, if Christian men perseve-
 “ring in these sins should be saved notwithstanding,
 “for onely believing the Faith of Christ. For if they
 “be saved, how shall they not be in the Kingdom of
 “God? Thus far S. *Augustin*.

The proof
 used by S.
 Gregory
 Ioan. 20.

Greg. hom.
 29. in Evan.

Tit. 1.
 3 Ioan. 2.

what we
 promised
 in Baptism.

Lib. 33.
 moral. c. 6.

Mat. 7.

21. The very same discourse maketh S. *Gregory*
 the great, out of holy writ upon this point. For ha-
 ving considered those most comfortable words of
 Christ to Saint *Thomas*: *Blessed are they who have not seen,*
and yet have believed; he annexeth as followeth. Per-
 haps here, every Christian will say within himself, I
 do believe, and therefore I am blessed, and shall be
 saved. Wherein he saith truth, if his life be answer-
 able to his belief. For that a true faith doth not
 contradict in manners, the things which it profes-
 seth in words. For which cause, it was said of cer-
 tain false Christians by S. *Paul*; *That they confessed*
God in words, but denied him in deeds: and by S. *John*;
That whosoever saith, he knoweth God, and keepeth not his
commandments, is a liar. Which being so; we must
 examine the truth of our faith, by consideration of
 our life: for then, and not otherwise, are we true
 Christians, if we fulfill in works that whereof we
 have made promise in words: that is; in the day of
 our baptism, we promised to renounce the pomp
 of this world, together with all the works of iniqui-
 ty: which promise, if we perform now after bap-
 tism, then are we true Christians, and may be joy-
 full. And in another place the same holy Father
 addeth this. For that divers men are Christians in
 profession and faith onely, and not in life; Hence
 it is said, by the voice of truth it self: *Not every one*
that shall say to me, Lord, Lord, shall enter into the kingdom
of heaven. And again: *VVhy do you call me Lord, Lord, and*
do not perform the things that I tell you? Hence it is,
 that

“that God complained of his people the Jews, saying; *This people honoureth me with their lips, but their heart is far off from me.* And the Prophet David of the same people; *They loved him with their mouth, and with their tongues they lyed unto him, &c.* Wherefore let no man trust that his faith may save him without good deeds, seeing that we know it is written expressly; *That faith without works is dead:* and consequently, cannot be profitable, or save us from damnation. Hitherto S. Gregory.

Mar. 7.
Psal. 77.

22. Which very conclusion S. Chrysostom maketh with great vehemency, upon consideration of that wofull chance and heauey judgment, that hapned unto him, who in the Gospel was admitted to the feast of Christian faith and knowledg, but for lack of the ornament or garment of Good life, was contumeliously deprived of his expectation, of whom S. Chrysostoms words are these: “He was invited to the feast and brought to the table, but for that by his foule garment, he dishonoured our Lord that had invited him; hear how miserable and lamentable a punishment he suffered: He was not onely thrust from the table and banquet, but also bound hand and foot, and cast into utter darkness, where there is eternal weeping and gnashing of teeth. Wherefore, let us not, I beseech you dear brethren, let us not (I say) deceive our selves, and imagin that our faith will save us without good works. For except we joyn pure life to our belief, and in this heavenly vocation of ours, do apparel our selves with worthy garments of vertuous deeds, whereby we may be admitted at the marriage-day in heaven; nothing shall be able to deliver us from the damnation of this miserable man, that wanted his wedding weed. Which thing S. Paul well noteth, when having said: 2 Cor. 5.

The testimony and exhortatio of S. Chrysostome.
Mat. 25.
Chrysostom 9. in Ioan.

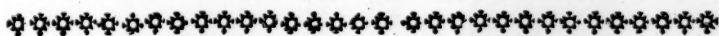
*V*ye have an everlasting house in heaven, not made by hands : he addeth presently this exception ; *Si tamen vestiti, & non nudi inveniamur* ; That is, if we be found at that day well apparelled and not naked. Would to God every Christian desirous of his salvation, would ponder well this discourse and exhortation of *S. Chrysostom*.

The conclusion of
this chapter.

23. And so with this alone, to conclude our speech in this Chapter, without allegation of further matter of authorities (which are infinite to this effect) it may appear by that which hath already been set down, wherein the true profession of a Christian consisteth ; and thereby each man that is not partial, or blinded in his own affection (as many are) may take a view of his estate and condition, and frame unto himself a very probable conjecture, how he is like to speed at the last accounting day ; that is, what profit or damage he may expect by his knowledge and profession of Christian Religion. For as to him that walketh uprightly in that vocation, and performeth effectually every way his professed duty, there remain both infinit and inestimable rewards prepared : so to him that strayeth aside, and swerveth from the right path of life or faith prescribed unto him, there are no lesse pains and punishments reserved. For which cause every Christian that is carefull of his salvation, ought to fix his eye very seriously upon them both ; and as in belief to shew himself constant, firm, humble, obedient, and in one word, *Catholick* : so in life and conversation, to be honest, just, pure, innocent and holy.

24. And for that, this second point concerning life and manners, is of more difficulty (as hath been shewed) then the other of belief (whereof notwithstanding we have also treated sufficiently in the former Chapters)

ters) the rest of this whole work shall tend to the declaration of this latter part, I mean of Good life; thereby to stir up and awake (if so it may please the mercifull goodnesse of our blessed Saviour) the slothful harts of Christians to the cogitation of their own estate, and make them more vigilant in this great affair, whereon dependeth their endlesse wo or welfare.



OF THE TWO PRINCIPAL

Exercises, that do appertain to a vertuous,
Christian life. Which are :

*To resist all sin, and to exercise all kind of vertue
and good works; with the means how to
perform them both.*

C H A P. VI.

Supposing that in the parts of this Book which ensue, we are to deal onely with such as are instructed and settled in true Christian faith (whereunto we have proved before, that Vertuous Life, and good deeds are necessarily to be adjoined;) It seemeth convenient in this place, to treat of the points or principal parts belonging thereunto, I mean to Christian conversation. Which parts are briefly prescribed by God himself, in the Writings of *David*, *Esay*, and other Prophets of the old Testament, to be two, to wit, *to decline from vice, and to Embrace vertue*. But much more plainly are they set down and dilated by *S. Peter*, *S. Paul*, and other Saints of the Evangelical law: the former affirming, that the fruit

*Psal. 26.
Esay 1.*

1 Pet. 2.
Tit. 2.

fruit and effect of Christs death and passion was; *That we being dead to sin, should live to iustice*: and the other adjoyning; *That the grace of God our Saviour appeared to all men, instructing us to this end, that we renouncing all wickednesse, should live justly, and godly in this world, &c.*

The two
parts of
good life.

Iob. 7.
2 Cor. 10.

Mat. 9 10.
20.
1 Tim. 5.

2. By which testimonies of holy Writ, and by many other which to this purpose might be alledged, is made clear and evident, that the whole duty of a Christian mans life in this world, is reduced to these two heads or principles, to wit, to the resistance of all evil, and to the exercise of all piety and vertue. In respect of the first, our life is called in holy Scripture, a warfare upon earth, and vertuous men are termed souldiers. For that, as good souldiers do ly in continual wait to resist their enemies: so vigilant Christians do carefully stand upon their watch, for resisting the suggestions and temptations of sin. In regard of the second point, we are named labourers, husbandmen, sowers, merchants, bankers, stewards, farmers and the like; and our whole life is termed a mart, traffick, or negociation. For that, as these kind of people do attend with diligence to their gain and increafe of temporal riches in this life: so ought we to apply our selves wholly, in the continual exercise of good works, to the honour and praise of God whose people we are, and to the augmentation of our merit and treasure in the world to come.

One of
these parts
not avail-
able without
the other.

3. These then are the two parts of a good Christian life; the two principal points whereupon we should meditate; the exercise wherein we should be occupied; the two legs whereupon we should walk towards our Country; the two arms wherewith we should lay fast-hand on Gods eternal Kingdom; the two wings whereby we must fly and mount up to heaven.

heaven. So that, whosoever doth want any one of these two parts, albeit he had the other; yet can he never ascend to Gods blisse: no more then a bird can fly, being maimed of one of her wings. My meaning is; that neither integrity of life is sufficient without good works; nor good works available, without a pure and undefiled life. The latter is made clear by Gods own speeches to the people of Israel; whose sacrifices, oblations, prayers, and other such works, that wer commended and commanded by himself, he oftentimes rejected, and accounted abominable, for that the presenters and exhibitors thereof, wer men of impious and sinfull conversation. The former also is apparently shewed by Christs parable of the foolish virgins; who albeit they wer Virgins, and incontaminate from sin: yet because they lacked the oyl of good works, to give light in their lamps, they wer excluded from the Marriage-banquet; as also that other most unfortunate fellow was, who wanted his wedding ornaments. Both these points then are necessary to a Christian mans salvation, and that so necessary; as the one without the other is not available. And by this may appear the most excellent perfection of Christian life, if it wer performed as it should be (and many no doubt, do perform it) which is to admit no sin either in mind or work, and to pretermitt no vertue that may be exercised. O Angelical! yea more then Angelical excellency, for that Angels have neither temptations of sins to resist, neither meritorious works to exercise themselves in: we will treat briefly of both parts.

Esay 1.
Ier. 6.
Amos. 5.

Mat. 25.

Mat. 22.

Sect. 1. About resistance of sin.

4. **A**Nd as for the first point, wherein a Christian man must resist all temptations of sin, it is clear, that we are bound to do it manfully, vigilantly, constantly, and sincerely under pain of high treason to God himself, if we should relent, and yield to his enemy and ours. For which cause, Saint Paul doth add, that in this resistance we ought to strive even to death, and to the shedding of our blood if need require. *Nondum usque ad sanguinem restitistis adversus peccatum repugnantes*, saith he, you have not yet resisted unto the effusion of your blood in fighting against sin, as though he had said, this must you do, and this is your duty and obligation, and to this will God have you bounden, when occasion of temptation is offered. And to the *Ephesians* he maketh a long discourse upon this matter, exhorting them to arm themselves to this fight: *Put on* (saith he) *the armour of God upon you, that you may be able to stand (in fight) against the snares of the devil, &c. Take unto you I say the armour of God, that you may be able to resist in the day of temptation, and stand perfect in all points, &c. And that you may be strong to overcome all the fiery darts of the wicked adversary.* And finally to omit many other speeches of his to this purpose, he giveth a general Rule to his Scholer Timothy. *That no Man shall be Crowned, which fighteth not competently.*

Heb. 12.

we must
resist sin e-
ven to
death.

Ephes. 6.

S. Pauls ex-
hortation
to fight.

2 Tim 2.

Iac. 4.

1 Pet. 5.

1 Ioan. 2.

5. According to which doctrine Saint James also, Saint Peter, and Saint John do earnestly exhort us to resist strongly and vigilantly both the Devil, and his Captains and instruments, the flesh and the world, as a point wherein principally consisteth the bounden duty of a good Christian in this life. In conformity whereof

whereof, the holy and blessed man *Iob* endued with Gods spirits so many ages past and gon, doth after a large discourse of the dreadfull power, and cruelty of our great enemy *Leviathan* or *Sathan*, end with this watch-word; *Memento belli*. Be not unmindfull of the war which thou hast in hand, and shalt have during life, with this mortal enemy of thine. Iob 14.

6. If you ask me why our mercifull Saviour *Iesus* why Christ will have us fight,
Christ, having conquered this *Leviathan*, and all the force of sin in him; would notwithstanding have us fight after him, and passe through a battel unto his imitation; one reason is evident by that we have cited before out of *S. Paul*, that he will have us crowned, *and that none can be crowned, but he that hath lawfully fought*: 2 Tim. 2. And therefore he repeateth so often in the book of *Revelations*, that he will give the crown of heaven only to such as have overcome, and conquered in this combat. *Vincenti* (saith he) *dabo manna absconditum*. To him that shall conquer will I give hidden manna. And again, *Qui vicerit, sic vestietur*, he that shall overcome shall thus be apparelled by me with glory. And finally, to omit many other places, he concludeth this third Chapter of *Revelations* in these words: *To him that overcometh will I give a seat together with me in my throne, even as I having conquered, do sit down with my Father in his throne.* Apoc. 2. 3.

7. In which last words, if you mark, there is another cause discovered of this our war, which ought to tickle our very harts, to wit, the Imitation of our Captain, and thereby our crowning with him: that as he by fighting, and overcoming was exalted to the throne of his Father; so shall we be to his throne for the like reason. Upon which cause, and most comfortable consideration, Saint *Paul* foundeth himself in his Epistle to the *Hebrews*, when he exhorteth

“teth them so earnestly to the like fight in these
 “words: Shaking off from us all weight or clog that
 may hinder us, let us by patience run unto the com-
 bat offered unto us, with our eys fixed upon the au-
 thor of our faith, and fulfiller thereof, Christ Jesus,
 “who setting before his eys the joys of heaven, and
 “contemning the confusion (or worldly shame)
 “that thereof might ensue, sustained the crosse, and
 “thereby is come now to sit at the right hand of the
 “seat of God his Father.

Divers rea-
 sons of our
 fight.

8. This was the most excellent encouragement
 and exhortation of Saint *Paul*, whereby we see two
 or three particular causes uttered, why Christ our Re-
 deemer hath ordained us to fight so earnestly against
 the temptations of sin in this world: the one; that
 we may thereby follow him, and shew our selves du-
 tifull children of such a father, and worthy souldiers
 of such a Captain; and the other, that we declare
 also thereby the force of his heavenly grace, which
 was not onely able to conquer the Devil in himself,
 an his own divine Person, but in his poorest servants
 in like manner, who by him do overcome, and con-
 quer daily, and thereby do get unto themselves infi-
 nit Crowns of glory in heaven: which gain, is the
 third cause of this holy and pious ordination to have
 us fight. And this do the ancient * Fathers prove at
 large in their writings, when they declare unto us, why
 (notwithstanding the guilt of original sin, and concu-
 piscence thereon depending, be taken away by Christs
 Passion, and by vertue thereof in the Sacrament of
 Baptism, that yet) the sting or temptation of the said
 concupiscence, or fomentation of sin, called by Di-
 vines, *fomes peccati*, doth still remain, and this not to
 our hurt, but *ad agonem*, as the Fathers words are;
 that is to say, to minister unto us fight and combat,
 and

* See 3.

Aug. l. 1.
 de peccat.
 merit. cap.
 ult & lib.
 2. c. 28. &
 li. 1. cont.
 Jul. c. 3. &
 lib. 2. cont.
 Jul. c. 3. &
 lib. 1. de
 civ. cap. 25.

VVhy the
 motion of
 concupisc-

and thereby matter of victory and conquest, and merit here, and in the life to come, a crown of glory. O most mercifull ordination of our good God! what father could ever be so carefull of his children, as he is of us, to work every way our good, and our greatest good?

9. Hence also it proceedeth, that S. *Iames* considering the grounds and points before specified, doth (to animate us the more to this fight) use that most comfortable exhortation, whereby he beginneth his Epistle in these words: *Brethren, take it for a matter of all joy when you fall into sundry sorts of temptations.* And to strengthen this, S. *Paul* assureth us, *That God is faithful, and will not suffer us to be tempted above our power.* And other holy Fathers do add further for confirmation hereof, that Christ our Saviour delighteth so much in this battel and combat of ours against sin, that he vouchsafeth to be present, and standing by us, looketh on, and abetteth us therein, subministring to us both force and grace, wherewith to gain the victory, and this not onely in external combats, such as wer of his Martyrs, against their bloudy persecutors; but in all inward conflicts also of the mind, against the temptations of the foresaid concupiscence, and of the flesh, world, and devil: and so doth S. *Athanasius* record, that Christ was present with that great Saint, S. *Anthony*. And the like doth S. *Antoninus*, *Raymundus*, and others, record of S. *Catharin* of *Sienna*, and other Saints in their horrible conflicts and temptations of the flesh, and other like suggestions of the enemy, and after the combat ended, for their more compleat comfort, their Saviour appeared unto them (when they feared lest he had abandoned them, and so they had lost all) and shewed that he was much pleased with their fight, seeing they yeilded no consent, but

cence to sin
remaineth
in us after
Baptism,

Iam. 1.

1 Cor. 10.

Christ is
present at
our combats
and looketh on,

Athan. in
vita S. Ant.
B. Ramund
in vita S.
Catar. Sen.
& S. Ant.
Episcopus
Florent. p.
3. tit. 23.
c. 24.

manfully had stood out and gotten the victory. And when they asked him, where he was in time of their so extreme affliction, he answered, that he was by them, and looked upon their combat, and took pleasure to see them fight so manfully by the force of his grace; being assured, that he would make them win and have the victory by the help that he gave them. And this it is to serve such a Master, and such comfort may we take to enter into battel upon confidence of such a Captain, under whom, no man loseth or taketh hurt, but he that either runneth away or refuseth the battel, or confideth over-much in his own strength, and not in the strength of his said Master.

How we
must be-
have our
selves in
battel.

10. And thus much be spoken briefly of the pious causes that moved our Saviour to leave us this war: but now somewhat must be said also of the manner how we are to fight and behave our selves therein, that is to say, with what diligence, with what attention, with what rigour, constancy, sincerity, severity, and resolution. For albeit, this concupiscence, or *fomes peccati*, this sting of sensuality inclining us to sin, be left onely *ad agonem*, that is, to strive withall, as before hath been said: yet is it a fastidious and dangerous worm, a most pestilent, and pestiferous snake lying within our bowels, which if it be not diligently looked into, and resisted betime, and with all watchfulness; certain it is that it will overcome, conquer, and consume us, or utterly infect and poison us before we be aware. Hear the complaint of one well exercised in this point: *I see* (saith S. Paul) *another law in my members repugning to the law of my mind, and captivating me in the law of sin, which is in my members. Oh! unhappy man that I am, who shall deliver me from this body of death? The grace of God by Iesus Christ.*

Rom. 7.
The com-
plaint of S.
Paul against
the stirring
of concu-
piscence.

11. Here you see that S. Paul after his Baptism, yea, and after his confirmation in grace also, as may appear out of this very Epistle to the Romans, cryeth out as you see, for that he felt this sting of concupiscence so strong and forcible in his body against the law of his mind, as though it would violently compel him to commit sin in deed; and that the onely grace of God by Christ, through the merits of his Passion, was able to deliver him from the tyranny of this tyrant, and from her strong assault. Unto which grace of our Saviour, this holy Apostles own diligence and cooperation, in like manner, was not wanting; for so he both testifieth of himself, and exhorteth other men to the same. Of himself, he testifieth every where of his fights and combats, and telleth the manner thereof: as for examples sake, to the Corinthians; *Ego sic pugno, non quasi aërem verberans, &c.* I do so fight (in the combats of sin) as not beating the air; that is to say, not in vain, or idely, without purpose, making vain shews and flourishes onely as some do. But how then, holy Apostle? Hearken I pray you what immediatly followeth in the same place: *But I do chasten my body, and do bring it into subjection, lest when I have preached to others, I become a reprobate my self.* O dreadfull speech! for those, that either do fly wholly this combat, or are negligent, or over delicat in the fight, seeing that this chosen vessel of God, after his being taken up into the third heaven, and made partaker of Gods secrets, yet did he think it so necessary for his salvation to wage this battel, with such affliction and mortification of his body, as he brought it not onely into obedience and subjection to his spirit, but into servitude also (for that is the word which the Apostle useth) signifying thereby a most perfect subjection and rendring of his flesh to his spirit, such as

1 Cor. 9

S. Pauls
fight a-
gainst the
flesh.

Servitude
of the body
unto the
spirit.

bond-men or slaves do use towards their Lords, not daring to look aside, nor to lift up so much as a finger against them, without certain assurance of severe punishment for the same; and so did *S. Paul* subdue his body unto his spirit. And this for himself.

Col. 5.

S. Pauls direction for the manner of our fight.

12. To others also he teacheth the same manner of fight, when he saith to the Colossians; *Do you mortifie the members of your body upon earth:* and then telleth them wherein they must be mortified, to wit, to resist the temptations of *fornication, uncleannesse, lust, wicked concupiscence, avarice, &c.* And not onely these, but their very roots and origins also: as, *anger, indignation, malice, blasphemy, filthy speech, lying,* and the like; which buds, and evil fruits of concupiscence, in his Epistle to the Romans, he calleth *facta carnis*, works of the flesh; for that by instigation of the flesh they commonly are committed: and then he giveth this general direction; *If you live according to the flesh, you shall die* (to wit, eternally) *but if by the spirit you do mortifie the works of the flesh, you shall live.* This then is the sentence about the quality of this combat and fight, that it must be by chastising, and bringing our body into servitude, and by mortifying the members and fleshly inclinations thereof, by the force and dominion of our spirit; and that he which followeth this rule, is in the way of life; and contrariwise, he that fostereth, or is over-much indulgent to the ease and appetits of his own flesh, runneth the certain path of perdition, according to the saying of our Saviour; *Qui amat animam suam perdit eam:* he that loveth his soul more then he should, and yieldeth too much to her sensual delights, shall lose her: and he that hateth her, that is, hateth her excesses, and represseth the same by mortification, shall gain and preserve her to eternal life.

Rom. 7.

Mat. 2.

13. Upon this Ground then and Doctrin hath ensued, that this fight against sin and the concupiscence thereof, hath been followed ever with great care and carefulness, by the best sort of Christians since Christs time, and that with such precise exactness, as not onely they resisted all external acts of sin: as for example, of adultery, theft, murder, deceit, rapine, injustice, and the like, but the very inward consent of heart also, for that Christ himself determined that Point in the case of Adultery, that when there is consent of inward will, the sin is committed before God, though it never come to external act.

Not onely the work of sin, but consent also is to be resisted. Mat. 5.

14. Moreover, the holy Apostle S. James noteth three steps or degrees concerning the complement of sin by the consent of hart; to wit, suggestion, delectation, and consent: whereof, as the first is of the enemy, the second, of our sensuality, the third of our reason and free-will: so may the first be without our fault, the second includeth, for the most part, some negligence of ours, the third convinceth us always of iniquity: or to use S. Gregorys own words; *In suggestion is the seed of sin; in delectation, the nourishment; in consent, the perfection.* And therefore he that will avoid this consent, whereupon dependeth all (for that the external act of sin, is no sin, if there be no internal consent of mind) a good Christian is bound to be vigilant in all these three degrees; and first, to avoid suggestions what he may, by flying occasions either of company or other. Secondly, if suggestions come, yet to fly and resist delectation, by cutting off the temptation at the beginning, and crushing the serpents head as soon as it is put forth, and discerned whither it tendeth. But if we should be negligent in this, or could not avoid, or repress some sensual delectation; then at least to stand resolutely and man-

Iam. 4.

Greg. ad interog. 11. Aug. Cant.

See of this S Aug. l. 1. de ser. Do. c. 12. l. 12. de Trin. c. 12.

How suggestion, delectation, and consent must be avoided.

fully in defence of our last bulwark, wherein lieth our life or death, which is the consent of heart.

The first
diligence
necessary.

Iob 9.

Psal. 76.

1 Cor. 4.

The second
diligence is
mortifica-
tion.

15. Now for performance of our duty in these three things, especially the two latter, wherein there is more danger; two diligences are necessary, the one to be very watchful over our own actions, thoughts, and words, according to that saying of holy *Iob*: *I did fear all my own works*. And the Prophet *David* more exactly: *I did meditate with my heart in the night, and did exercise my self, and did examin or sweep my spirit*: behold an exact examination of his thoughts and deeds. And this exercise of examining passed down to the Saints of the New Testament with no lesse rigour, but rather more, then it was used by these Saints of the Old, as it is evident by *S. Paul*, who so exactly had examined his own soul in this behalf, as he durst affirm, that to his knowledg he was guilty of no fault or offence at all towards God, though yet in this he would not pronounce himself justified. And hereof proceeded the custom of other holy men, retained untill this day in Gods Church, by such as are carefull in this battel, which is, to examin exactly, and often, their own consciences, both for thoughts, words, and deeds. And this is the first diligence.

16. The second is to attend to mortification of our passions, evil affections, and sinister inclinations, proceeding ordinarily from the foresaid infection of our sensual concupiscences; for that by this means we come to weaken the forces of our enemies, and to cut off, as it wer his chief forces of battery against us. And for that nothing is more effectual to this end, then to chasten and keep our own bodies low by corporal affliction; it is wonderfull how all the ancient Saints, even from the Apostles themselves, did frequent this wholsom remedy. For of the Apostles in general,

general, these words are left written by one of themselves; *In jejuniis multis, in multis vigiliis, in fame, siti, frigore, & nuditate, &c.* They passed their lives in much fasting, much watching, hunger, thirst, cold, and nakedness: whereof the first two at least, must needs be presumed to have been voluntary.

2 Cor. 11.
2 Cor. 5.

17. The same Apostle *S. Paul*, writing in like manner to his scholer *Timothy*, and perswading him not to drink altogether water, but to use some little wine, at least for his stomach and frequent infirmities, doth well shew thereby (as *S. Chrysostom* also noteth) and the matter is clear, that *S. Timothy* did wholly abstain from wine; and that, as may be thought by *S. Pauls* own example, who by his fact of going purified into the Temple, as a Nazarean, and with them upon one days warning onely (whereas the Nazareans were bound to abstain thirty days from wine before they entred) is inferred, that *S. Paul* was utterly *abstemious*, that is to say, did drink no wine at all, and so lived always a Nazareans life, wherein it is likely that his scholer *Timothy* would imitate him, as also in the rest of his bodily chastisements and mortifications of his flesh.

S. Timothy
and *S. Paul*
abstained
from wine

Chrys. in
1. ep. ad
Tim. c. 5. &
hom. 2. ad
Pop. *Antio-*
chenum.
Act. 18. &
21. Numb.
6. *Ioseph.* l. 2.
de bell. o.
c. 15.

18. The like is recounted of other Apostolical men that lived in those days: as for example, of *S. James* the Apostle, surnamed the just, who is recorded by *Egesippus*, and related by *Eusebius*, that besides other austerities of life concerning his apparel, diet, and manner of continuall mortification; his exercise of praying on his knees was such (a thing that delicat Christians of our days do much fly) as the skin of his said knees was made so hard as the brawn of a camels knee: and yet if we consider, what necessity a man, that was so holy and just, and had lived so long with Christ himself, might have of so much,

The austeri-
ty of *S.*
James and
others.
Egesip. a-
pid *Euseb.*
lib. 2. hist.
cap. 22.

The Auster-
ity of S.
Mark and
his first
Christians
in Alexan-
dria.

Philo I. 4.
de vita
Contem-
plat.
*Euseb. in
Chron.
An. Christi
46.

S. Augu-
stine wor-
thy saying.
lib. 1. Con-
fess. c. 5.

much, and large prayer in respect of us now; the difference will quickly appear. The like, or rather greater severity of life doth that learned Jew and Philosopher *Philo*, recount of his Country-men the first Christians in Alexandria under Saint *Mark* the Evangelist, sent thither from Rome by Saint *Peter* to begin that Church, which he did with such exact piety, sanctity, simplicity, abstinence, and mortification, as moved their very adversaries in Religion (whereof *Philo* was one who lived at that time, and saw their lives) to extreme admiration. And this direction (no doubt) carried Saint *Mark* * from Saint *Peter* that sent him thither, as also did Saint *James*, and other Apostles, and S. *Mary Magdalen* (that perhaps exceeded them all in this kind) take the same from Christ himself, and such as followed them in this exercise of austerity of life, had their warrant both from these mens examples, and from the Spirit of God instructing them, whereof you may read infinit examples in the foresaid *Egesippus* and *Eusebius*, and others, that wrote the lives of Saints in those first ages; as also in *Athanasius* of the life of Saint *Antony* the Monk, and in S. *Hierom* that registred the acts of S. *Paul* the Ermit; and of S. *Hilarion*. And the like you may see in *Ioannes Cassianus*, *Palladius*, *Ioannes Climacus*, and others, that have recorded things of admiration in this behalf, which we now are almost afraid to read, and much more to imitate. All which rigour of exact life and mortification in these ancient Christians, tended notwithstanding to this end, to mortifie their bodies, subdue their flesh and sensuality, repress the motions of their concupiscence, that thereby they might stand the more secure in this battel of resisting sin, whereof Saint *Augustin* used those effectual words: *Moriar, ne moriar*. I will dy, to the end I may not dy, that
is to

is to say, I will mortifie my flesh lest I be slain in this battail.

19. This was the beginning of austerity of life in those first Fathers and founders of our Religion. This was the cause of first leaving the world and flying to the desert. This was the origen of all Monasteries, Cloisters, Ermitages, Cels, and solitary habitations. And finally, this was the reason of all breach and separation from flesh and bloud, and from all worldly conversation, thereby to eschew all occasions of external temptations, and by that means, to gather the more force and strength, for resistance of the internal. In which internal conflict notwithstanding, the combat oftentimes was so sharp and vehement; as it is most wonderfull to consider what is recorded by the foresaid Writers, touching assaults endured in this behalf, by those ancient Saints, that had left the world: and what extreme pains and afflictions they sustained willingly, for continuing their resistance against their spiritual adversary. Which things were set down (no doubt) and left written to us by Gods holy providence, for our confusion that now live, who are so carelesse and negligent in resisting the assaults and temptations of sin; as we make no account or estimation thereof at all.

20. *S. Hierom* in a certain Epistle beareth witnesse of himself, that having abandoned the world, and retired himself into a wild desert of Syria: was most terribly tempted (not unlike to *S. Paul*) with suggestions of the flesh. But what did he for resisting of this temptation? and what successe had he therein? You shall hear reported by this his own declaration. How often (saith he) being in the wildernesse and vast desert, burnt up, and scorched by the extreme heat of the Sun (wherein the Monks of my time had their

A marvelous example of *S. Hierom.*
2 Cor. 12. 1

Hieron. ep.
22 ad Eust.
Paulo post
initium,

“ngly

The auster-
ity of old
Monks.

“ ugly habitations) was I tempted with cogitations of
 “ Roman delights, &c. I sate alone, for that I was re-
 “ plenished with sorrow and bitternesse. The parts
 “ of my body wer now become deformed, and ugly
 “ with continual wearing of my sack : and my skin
 “ was as black as the skin of an Ethyopian. I wept
 “ daily and passed my time continually in groaning :
 “ and when at length, sleep came upon me against
 “ my will; I lay down and did beat my bare bones,
 “ scarce hanging together, against the ground. Of my
 “ meat and drink I will say nothing, whereas in this
 “ place, we that are Monks, do use onely cold water,
 “ even when we be sick, and do think it a great delica-
 “ cy to taste any one thing that savoureth of the fire.

S. Hieroms
combat
with temp-
tations of
the flesh.

“ 21. I therefore being in this case, and having
 “ shut my self up in this prison for fear of hell fire,
 “ and for avoiding of sin; being fellow not onely to
 “ scorpions and wild beasts, and wholly worn out with
 “ continual fasting : yet could I not avoid the temp-
 “ tations of the flesh, &c. Wherefore I did cast my
 “ self down at the feet of Jesus : I did bathe the
 “ ground about me with tears, and dried the same up
 “ again with my own hair. I did repress my rebel-
 “ lious flesh, with continual abstinence of whole
 “ weeks together. I am not ashamed to confesse this
 “ misery of my wretched estate. I remember that I
 “ cryed unto Jesus whole days and nights together,
 “ and ceased not to beat and knock my breast; untill
 “ he arose and rebuked my enemy, and thereby re-
 “ stored to me my former tranquility. I persevered
 “ in prayer in that forlorn and savage desert (being
 “ angry and rigorous against my self) and I hampered
 “ with imprisonment my miserable flesh, as our Lord
 “ is my witnesse, untill at length after infinit tears shed,
 “ and my very sight dazeled with long looking up and
 “ behol-

The conclusion of
striving in
the end.
Cant. 1,

“ beholding the heavens, I seemed again to be restored to the company and fellowship of Angels :
“ Wherewith being made exceeding joyfull , and
“ replenished (as it wer) with all kind of divine and
“ celestial solace , I began to sing again within my
“ self, that most pleasant song : *we shall now run after
“ the sweet savour of thy fragrant ointments, O Lord.*

22. Thus did these blessed Fathers and Saints of God behave themselves : and thus did they esteem themselves bound to do, for resisting of sin, and for maintenance of their integrity, against the wicked assaults of their ghostly enemy ; remembring how well it is written : *Fight valiantly for thy soul , and strive unto death for maintenance of justice.* But (alas!) dear brother, how do we behave our selves in this important businesse? what do we ? what pains take we ? what attention, what vigilancy do we hold upon our thoughts , words , and actions ? what caution do we use ? what resistance do we make ? Is there any man that flieth the occasions of sin , or rather provoketh not the same ? is there any now adays that mortifieth his flesh, or rather doth not cherish and pamper it to wickednesse ? is there any man that represseth his own appetits ? that standeth in fight against sensual suggestions ? nay rather, do not all the world run after their own concupiscences ? do they not yield themselves as slaves to every temptation that doth arise? to every assault that the enemy maketh ? do they not devour every hook which the devil layeth for their intrapping, and swallow down every poisoned bait that is cast for their destruction ? O mercifull Lord , what a pittiful state of the world is this ? Hearken (good Christian) how this case of a careless sensual man is described, even by the very finger of God himself. I looked forth through the bar, of my window (saith the Divine Wisdom of God)

The miserable estate
of most
Christians
at this day.
Ecclef. 4.
Prov. 33,

The description of a
man that
followeth
his concu-
piscence.
Prov. 7.

God) and I saw and considered a fond young fellow, who walked by corners of the streets in darkness, &c. And there ran unto him a woman, decked up like an "harlot, and prepared to deceive souls, &c. she enticed "him by flattery, and many sweet speeches, and en- "tangled him with strong allurements. Presently he "followed her, as an Ox led unto the slaughter, and "as a wanton skipping Lamb that is carried to the "shambles; like a bird that maketh haste to the snare, "so followeth he, not knowing (filly sot) that he is "drawn to fetters, and, that the danger of his soul "dependeth thereon, untill his heart be stricken "through, &c.

The bon-
dage and
danger by
yielding to
our concu-
piscence.

23. This is the description which the holy Ghost useth, to set out unto us the miserable condition of a dissolute and rechelesse Christian, which hath no care of resisting temptations, but followeth every suggestion of his own sensual appetit, and thereby not onely woundeth to death his own heart and soul, by every consent he yieldeth unto: but also (as the Scripture here noteth) enthralleth himself in such miserable bondage and captivity, and casteth himself into so strong bands and inextricable fetters of his enemy, as he cannot possibly afterwards deliver himself, but by some wonderfull extraordinary miracle wrought by God. For as truly Christs Apostle writeth; *He that yieldeth to sin, becometh the bond-slave of sin.* And the Holy Spirit of God in another place saith; *The wicked man is wrapt in the bands and chains of his own wickednesse.* Which bands and chains are so nexed, knit, and strongly linked together in a sensual man; that, being once entangled within the compasse thereof, he is drawn from link to link, and compassed about with so many folds; that he seldom can escape, untill he come to the end thereof, which is fastned even in hell it self.

102n. 3.

Prov. 5.

The chains
of sin.

* See S.
Greg. l. 4.
Moral. c. 25

it self. This thing do these holy * Fathers of Gods Church expresse by this deduction; to wit, that in carelesse and negligent Christian, Suggestion (which is the beginning of this dangerous and infernal chain) draweth after it cogitation, cogitation draweth affection, affection delectation, delectation consent, consent operation, operation custom, custom desperation of Gods mercy, desperation bringeth in the defending of sins committed; after which followeth immediately, both vaunting, boasting, and glorying in wickednesse, which is the next inseparable link to damnation it self.

I Iod. I. de
lum, hono
c. 23.

24. To these miseries (lo) and inexplicable calamities is the world brought, by not resisting the temptations of sin, but yielding to every unlawfull motion of our sensual appetits. According as it was foretold so long ago: *If thou permit thy soul to have her concupiscence, she will make thee a joy and prey to thy enemies.* O ye children of Adam, why consider ye not this thing? O worldlings; O carelesse Christians, why forget ye this point so necessary to be pondred? is it possible that men should be so negligent in their own apparant, and irremediable dangers? The world is come now to that desperate condition described by Job, wherein men drink up sin, as beasts do water: that is, without all difficulty, scruple, remorse of conscience, fear of hell, care, doubt, examination, cogitation. We are now come to that obstinat contempt fore-prophecied by Daniel: *VVicked men will do wickedly, and will not understand.* Nay the most part of men are entred into that dreadfull and most horrible plight, whereof the Wiseman said: *The wicked and impious man when he is come to the depth of wickednesse, condemneth all.* But what are the words immediatly ensuing? *His ignominy shall follow him.* Which Saint

The miseries of them that resist not sin.

Eccl. 10.

Iob. 15.

Dan. 12.

Prov. 18.

Paul

Phil. 3. *Paul* expoundeth more plainly in this manner :
VVhose end shall be death or destruction with confusion.

The con-
 clusion of
 this Part.

25. Wherefore, he that is a good Christian indeed, and desireth to enjoy the fruit of that vocation : let him beware of this perillous labyrinth, and learn to resist his fleshly appetits betime. Let him crush the head of the serpent at the first entrance of unlawfull suggestions, as in the second part of this *Directory* he shall more particularly be instructed to do. In the mean space, this already spoken shall be sufficient to declare the great importance, weight, and necessity of this affair, and the manifold mischiefs which ensue unto the world, for want of watchfulnesse and diligence in this war.

Sect. 2. About Christian duty for abounding in good works.

26. **A**Nd thus having shewed how evil souldiers we are in fighting and resisting our enemy ; it remaineth to consider, how prudent stewards and labourers we are for encrease of our gain and spiritual riches, by the exercise, regociation, and traffick of good works. About which point is to be observed, that man from his first fall in Paradise, was assigned to travel and take pains in this kind of exercise, and in no sort to be idle. For so it is plainly set down in the book of *Genesis* : *Man was placed in Paradise to labour.* And after that, in divers places of the old Testament, the spirit of God exhorted men to be painful, industrious, and diligent to till such land, as God hath lent them for their gain, which the Prophet *Hos.* interpreteth thus : *Seminate vobis Iustitiam :* Enrich your selves by sowing of justice. And the wise man more plainly : *VVhatsoever thy hand can do, do it instantly.* The reason of which exhortation in another

Gen 2.
 Prov. 12.
 Eccle 20.
 Hol. 20.

Eccle. 9.

ther place : *Anima operantium impinguabitur.* The soul of such as labour and take pains shall be fatned ; And again : *Seminanti justitiam, merces fidelis.* To him that soweth justice or good deeds , there remaineth a faithfull and sure way. In respect whereof in the description of a blessed and fortunate man , it was put for one principal quality by the Prophet ; *that he received not his soul in vain* , but laboured and employed the same to his greatest benefit. And this in the old Psal. 29. Testament.

27. But in the new , wherein the most excellent merits of Christ do yield inestimable dignity to all good works that are don in his name , this precept of labouring hath more place , and is more seriously recommended ; for that by Christs spirits and abundance of grace , we are more enabled to perform the same ; as may appear by the words of God himself in *Ezechiel* : wherefore telling the times of the Messias to come , he saith , *At that day , will I place my spirit in you , and will bring to passe , that you shall walk in my commandments , and shall labour and take pains.* Which labour is to be understood in performance of good works , according as *S. Paul* describeth the condition of Christian people , when he calleth them : *an acceptable people , cleansed by Christs bloud , to be followers of good works.* And in another place he defineth a good Christian to be , *the hand work of God , created in Christ , to walk in good works.* And yet further Christ himself in the Gospel declareth plainly , what the state & condition of Christians is in this life , by the Parable wherein he likeneth himself to the rich banquer , who committed divers sums of mony to his servants , with this charge ; *Negotiamini dum venio.* Make ye your traffick and commodity , untill I come , and call for an account.

Of labouring, in the new Testament.

Ezech. 36.

Tit. 2.
The definition of a good Christian.
Ephes. 4.

Luc. 19.

Prov. 10.

Prov. 12.

Prov. 11.

Ecc. 20.
Prov. 10.

Prov. 6.

28. By all which is most manifest, that the life and vocation of a Christian in this world; is to labour and make his gain by the talents that God hath lent him; and to *fructifie in all good works*, as S. Paul exhorteth us. Hereby also doth appear, that the time of this our life, is nothing else but a certain season allotted us, wherein to sowe and plant; nothing else but a Fair or Mart wherein to trafick, negociate, and make our exchange for the kingdom of heaven. In which affair and negociation, he that is diligent, painfull and industrious; is accounted a *wise man*, even by Gods own mouth; as on the contrary part, the carelesse, slothfull and negligent man, is called the *child of confusion*, void of wit, and subject to all misery, contempt, and beggary. Hence are those speeches of holy Scripture: "*Manus fortium dominabitur*: The hand of him, that laboureth with courage, shall prevail and be potent. "And again; *Robusti habebunt divitias*. The stout and painfull shall have wealth at will. And yet further: *he that diligently tilleth his soyl, shall advance to great height his ricks of corn*. And to the negligent it is said on the other side: *Egestatem operata est manus remissa*. The lazy and slothfull hand, doth work unto his master nothing else but beggary. And finally, the more to confound our folly and lazinesse in this point, and to make deeper impression thereof in our hearts, we are by holy Writ referred, even unto the school and instruction of unreasonable creatures in this behalf. *Go thou slothfull and lither fellow* (saith the Wisdom of God) *unto the Ant or Emmet, and consider his days, and by him learn wisdom. He hath neither governor nor master, to teach him, and yet doth he in summer make provision of food whereon to live, and sustain himself in winter*. By which words we are admonished, not onely what is our duty in this life, concerning labour and travel in good works

works; but also, that the most excellent and supreme point of wisdom which possibly can be imagined, is, to gather store in this time present, for the time to come, and to make our bank here in this world, whereon to live in the Country whereunto we take our journey.

29. This is that great and rare wisdom which is called in Scripture, *The wisdom of Saints*, or rather as S. Paul termeth it, the wisdom of God himself not known to the world. That wisdom, which *Esa* calleth *divitias salutis*, the treasure of salvation. That, whereof the Wise-man saith, *Cogitare de illa sensus est consummatus*: To think onely, and ponder upon this kind of wisdom, is most perfect understanding and prudent knowledge. And again, *God loveth no man but him that dwelleth or remaineth with wisdom*. And finally, to stir us up to this kind of wisdom, he maketh an ample exhortation; with a declaration of the nature, dignity; and utility thereof in these words: *Come to this wisdom, as he that sowerth upon hope of harvest, and have patience for a time, to expect her fruits. Thou must labour and take pains a little in her work, and soon after shalt thou taste of the commodities she bringeth forth. Oh how ungratefull is she to the ignorant! and a fool will not abide her. She is not revealed to many; but to whom she is once known, with them she remaineth untill she bring them unto the sight and presence of God himself, &c. Hearken therefore my son, and follow her ways with all thy force, &c. For that, at the last day, thou shalt find rest in her, and she shall turn thee to great joy and consolation.*

Christian
wisdom
wherein it
consisteth.
Prov. 9.
Rom. 11.
Esa. 33.
Sap. 6.
Sap. 7.

Eccles. 6.

36. This was that blessed and Wise-mans counsel; and for fulfilling of this counsel, as also for obtaining the rest, joy, and final consolation whereof here is mention, S. Paul cryeth so vehemently unto us, exhorting us every where to do good works, and

1 Cor. 15.
14.

Luke 16.

Phil. 2.
1 Pet. 1.

Gal. 6.

John 9.

The diligence of
old Christians to
work
while they
had time.

that abundantly, instantly, in all times, to all men, upon all occasions, and with immoveable constancy; assuring us, that our labour herein shall not be lost, but that the time shall come when we shall reap incessantly. To which purpose also appertaineth the Parable propounded by our Saviour of the prudent Steward, with a very effectual exhortation in the end, that in this life we should purchase our selves friends by the use and distribution of our wicked Mammon; which friends may afterwards make us place in heaven. To this effect are directed all those admonitions of holy Scripture. *Work your own salvation.* And again, *Brethren be ye careful to make your vocation and election sure, by good works.* And yet further, *S. Paul* adjoyneth another circumstance, thereby to move us the sooner, saying, *While we have time, let us do good works:* insinuating hereby, that this time present was allowed us onely for that purpose, and that this time being past, there would be no more place for such matters, according to that sage admonishment of our Saviour himself; *The night will come, when no man can work any more.*

31. For preventing of which night, and to take the time while it served, very strange it is to consider the pains, watchfulnesse, and diligence, which ancient holy Christians in former ages did use, and the senseless forgetfulnesse wherein we passe our days now. They imitated the good husband-man, who is careful to cast his seed into the ground whilst fair weather lasteth; and the diligent marchant, who overslippeth not to lay out his mony while the good market endureth. They knew the time would not be long which they had to work in, and therefore they bestirred themselves seriously whilst opportunity was present. Hereof among other things, proceeded all those
goodly

goodly monuments of almes-deeds and charitable works yet extant to the world, as witnesses of their exercise in this kind of wisdom. So many Commonwealths established, so many Churches builded and endued with abundant maintenance; so many Bishopricks, Deanries, Arch-deaconries, Canonries, Prebendaries, Chuntries, and Benefices; So many Hospitals, and houses of Orphans, and fatherlesse Infants, as also for the relief of other poor, impotent, and distressed people. So many Seminaries, Scholes, Halls, Colledges, and Universities, for increase of learning: so many Bridges, High-ways, Causeys, Town-houses, and other publick commodities: so many places of Prayer and Devotion; as, Monasterys, Abbeyes, Priories, Convents, Nunries, Hermitages, Cels, Oratories, and other like, for repose of vertuous people that would leave the world, and betake themselves onely to the contemplation of heavenly things, and exercise of a more holy and retired life.

32. All which charitable deeds, and many more that cannot be recounted, came out of the purses and coffers of godly Christians in ancient times: who very often, gave not onely of their abundance and superfluities; but spared also from their own sustenance and necessary relief: as also took away and alienated many things from their own children and posterity, to employ them in these charitable uses, for the benefit of their souls. Whereas on the contrary side, we that now live in this miserable corrupt time, are so far off from giving away our necessities, and plucking from our own bodies, to these Offices of Charity, that we make no scruple at all, to spoil the poor and godly of these benefits and reliefs, which wer left unto them by our holy fore-fathers. And as for our own superfluities and excesses, we seek commonly to employ them

The charitable deeds of our ancestors, and want thereof in us.

rather on hawks and dogs, and other bruit beasts (as sometimes also upon much more vile uses) then in charitable deeds to the relief of our poor brethren, and to the ease of our own souls in the life to come. So utterly faileth the whole world at this day, in performing this point of doing good deeds.

The perfection of Christian vocation, if it wer fulfilled.

33. Wherefore, to draw to a conclusion of this whole Chapter; it may appear by that which hath hitherto been said: first, what a perfect and most excellent creature a good Christian is; whose life is nothing else but a continual warfare and resistance of all sin, both in thought, word, and deed; and an incessant exercise of all piety and good works, which his hand or heart may possibly perform. Which kind of life, if it wer exactly fulfilled, in such sort as it was prescribed by Christ the Author of our Profession; most evident is, that the Common-weal of Christianity should be a most heavenly, blessed, and Angelical estate upon earth, wherein, no fraud, no deceit, no malice, no contention, no wickednesse, injustice, or violence should reign: and consequently, either few or no temporal Laws should be necessary for punishment of the same. For that by the onely law of Religion and Conscience, all would be simplicity, all purity, all truth and honesty, concord, love, and charity, one towards the other; even as we read, that it fell out in the first days and ages of Christian Religion, when this law of Conscience was yet observed. But now, for that the world hath abandoned commonly in every place, these two principal parts of Christian duty (I mean the resistance of sin, and performance of good works) a great part of Christians are become more sensual and dissolute in manners and life, then perhaps ever wer the more civil part of Gentils and Infidels; which is a most intollerable and supreme disho-

dishonour to our Saviour, that gave his life for reducing us to a better conversation. For which cause, in all reason, right, and equity, the punishment of such unworthy Christians, must needs be far greater at the latter day, then of the very Pagans, who had not that light and assistance for their direction, according to that speech of Christ to certain ingratefull towns and places wherein he had preached: *VVo be to the Chorozain: wo be to thee Bethsaïda; for that, if the like things had been don in Tyre and Sydon (which are Heathen citys) that have been don in thee; they would have repented: and therefore I tell you, that it shall be easier for them in the day of judgment, then for you.* Which point, would God that men now adays would attentively consider.

Mar 11:
Luke 10.

34. Secondly, it may appear by these, and other things before set down, what a marvellous different life the good and evil do passe in this world; and consequently, how different a lot they are to receive in the next, from him that rewardeth each man (as S. Paul saith) according to his actions, either good or evil. For first, the vertuous Christian doth not onely abstain from committing sin (especially that which Divines call mortal, and which each man by Gods assistance may eschew) but also by continual resisting and fighting against the same, he increaseth daily and hourly his merit for the crown of heaven. But the carelesse man, by yielding consent of heart to every lewd concupiscence that offereth it self, doth not onely not gain any merit at all, but heapeth up sin upon sin without end, measure, or number. Again, the carefull man, besides avoiding sin, and the gain which he gathereth by fighting in that combat, performeth also infinit good works, at least-wise in heart and desire, which is accepted by God for deeds, where further ability faileth. But the loose Christian, neither

The difference of the
vertuous
and wicked
in this
world, and
in the next,
Rom. 2.
2 Tim. 4.
2 Cor. 5.

A point of
great confi-
deration.

in heart or deed doth any good at all ; but in place thereof committeth infinit evils. For that, as the one employeth his whole mind, heart, words, and hands, with all the forces and other abilities that God hath lent him, to the doing of good and resisting of evil, so the other bendeth all his powers both of body, mind, and fortune, to the service of vanities, the world, and of his own flesh, and to the increase of Christs enemies kingdom. And hereby, as the former increaseth hourly in merit before God (whereunto, by his holy promise, belongeth increase of grace of life, and of glory in the life to come) so the latter continually, by all his thoughts, words, deeds, and endeavours, doth multiply, in sin from time to time, whereunto of Gods Justice do appertain both vengeance and damnation, with the torment of hell. And in this contrary course, they passe over their lives, for twenty, thirty, forty, more or fewer years, and so come to die, each man with his contrary account : which being such as I have said, can it be marvellous to any man living, if there be so great diversity in their payments, and everlasting conditions for the world to come ; seeing their dealings and reckonings wer so opposit and unequal in this life present ?

The con-
clusion
with an ex-
hortation.

35. Learn then (my dear Brother) if thou be wise, by these and the like considerations, to awaken thy self while thou hast time. If thou find by examination of the two foresaid parts of Christian duty, that hitherto thou hast walked awry, and hast not performed the life required in that vocation ; thank God for this so great a benefit, as is the revealing of thy danger while yet there is time and place to make amends. Many (no doubt) are this day in torments, and shall be everlastingly, who passed over their lives without ever thinking of these affairs : and if they had received so
special

special favour as thou dost now, in having these matters so particularly laid before thee; perhaps they had escaped those eternal calamities, wherein now they are fallen without possibility of redresse. Use then Gods mercy to thy gain (dear Christian) and not to thy greater and more intollerable damnation. Cast not away wilfully that most precious jewel, thy soul, which Christ hath bought so dearly, and which he desireth so vehemently to save, and enrich with grace, and everlasting glory: if thou wouldst yield the same into his hands, and be content to direct thy life according to his most holy and sweet Commandments; remember often what thou wilt desire to have don and performed at the hour of thy death, to which purpose, read and ponder well the eighth and ninth Chapter of this first Part.

OF THE ACCOUNT WHICH

Christians must yield to God, of the Duties
and Offices before rehearsed.

As also, the Majesty, severity, terror, and other circumstances of that Reckoning-day; with two several times appointed for that purpose.

CHAP. VII.

AS in every office and charge committed to a servant in this life, it is a principal point of wisdom, to consider and bear in mind, what account and reckoning shall be made thereof by him who placed him in that room; as also, what nature and disposition his Master is of in taking his

A point of
great wisdom.

his audit; that is, whether exact or remisse, facill or rigorous, mild or stern; and whether he have power to punish at his pleasure, if he find him faulty: even so it behoveth a carefull Christian man, in the charge of his life and duty before mentioned and declared, very diligently to weigh and ponder with himself, what manner of reckoning his Lord and Saviour will require at his hands, and in what terms, either of rigor or lenity, facility or severity, he will proceed with him in that account or audit. Which thing, a prudent man may casily conceive, by consideration of these two Points which ensue.

How the
law of
good life
was pub-
lished.
Exod. 19,
& 20.

Acts 7.

Heb. 12.

2. First if we weigh the manner, order, and circumstances, whereby his charge, that is, the law and rule of his conversation, was published and proclaimed by God unto the world. Which thing is set out at large in the book of Exodus, whereby is described with what marvellous and dreadfull Majesty, fear, terror, thunder, and sound of trumpets, the Ten Commandments of God (which contain the perfect form of a vertuous life) wer pronounced by Angels unto the people of Israel. Which terror and Majesty S. Paul applyeth expressly to this meaning, that we should greatly tremble to violate or transgresse this Law, which was delivered with such circumstance of dread and horror; seeing that the Laws of great Princes and Potentats, are exacted commonly and executed upon the offenders, with much more terror, then they wer proclaimed.

who and
what man-
ner of Au-
ditor shall
receive our
accounts.
2 Cor. 5.
Luke 12. 16
17. 20.
Mat. 27.

3. Secondly, the same in part may be conceived, if we consider what Judge or Auditor we shall have in this account. Which S. Paul declareth plainly in these words: *We must all be summoned before the tribunal seat of Christ, and every man receive either good or evil, according as he hath behaved himself whiles he lived upon earth.* Which thing

thing Christ himself confirmeth in divers parables, when he promiseth to take account of all his talents lent unto his servants in this world. And in S. *Matthews* Gospel he expressech the particular manner of that account, saying: *The son of man shall come with his Angels in the glory of his Father to take an account, and then shall he give unto every man according to his works.* And yet more particularly and severely of the same matter and day: *I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.* By which speech of our Saviour we are admonished, not onely that we shall give an account of our doings: but also that we shall yield the same to himself, who saith in another place. *Ego sum Iudex & testis.* I am both Judg and witnesse in this account. Mat. 16,

We are instructed also, that this account shall be most exact and exquisit, not omitting the least errors and offences that have passed in our life: That particular reward or punishment shall be assigned to each man, conform to the quality of his account. And finally, that this account or day of reckoning (for declaration of the terror and Majesty that shall be used therein) is called here by Christ, a Judgment and Tribunal, wherein sentence of life or death is to be pronounced. Mat. 12,

4. Of which judgment or accounting day, the Scripture noteth unto us two kinds. The first whereof is called a particular judgment, for that it is exercised upon every soul immediatly after her departure from the body, according to the words of holy Saint Paul: *It is appointed for every man once to die, and after that to have his judgment.* The second is called a general Judgment, for that it shall be executed upon all the world together at the last day, when mankind shall be translated from this terrestrial habitation. And of this judgment, Two dayes of judgment.

I.

Particular.
Heb. 9.

2.

Generall,

Luk. 16.

ment, are to be understood as well those former words of Christ, touching his coming in glory, as also infinit other places and passages of Scripture, which do fore-warn and admonish us of this most dreadfull day. And albeit in the first particular judgment, each soul that departeth hence, receiveth an irrevocable sentence, either of life or death eternal (as may appear by the examples of *LAZARUS* and of the rich Glutton, whereof the one was determined to everlasting repose, and the other to eternal torments immediatly, upon their separation from this world) yet are there alledged by the holy Saints of God, divers most clear, facil, and evident reasons, why his divine wisdom, besides that first privat and particular day of tryal, hath ordained also this second, which shall be publick, manifest, and universal.

1.
Four reasons why
there is a
second
judgment.

2.

3.

5. The first whereof is; that the body of man rising from his Sepulchre at that day, may be partaker of eternal punishment or glory with the soul, even as in this life, it was participant of the vertues or vices which the soul did exercise. The second reason is; for that as Christ was contemptible in this World, and dishonoured publickly, and put to confusion with his Saints after him in the sight of all men: so was it convenient that once in this world, he should shew his power and Majesty, and that in the sight of all his creatures together, but especially of his wicked enemies, who after that day are never to see or behold him more. The third is; that both wicked sinners and blessed Saints of God, might receive their rewards and final payments openly, in the sight and hearing of each other, to the more heart-break and confusion of the impious, and triumphant joy of the vertuous, who commonly in this world, wer contemned, over-born, and trodden down by the other. The

fourth

fourth and last is ; for that men when they die , do not commonly carry with them all the good or evill which they have wrought, having left behind them divers things which may increase their merit or demerit after their deaths : as are their examples, their instructions given to others , their temporall faculties or abilities, books, preachings, exhortations, and other like means , whereby good or evil may proceed after their departure. The reward whereof, cannot so conveniently be assigned unto them whilst this world endureth , for that their joys or punishments in the places where they are , may daily be augmented , by the hurt or good that may be wrought in the world , by those means which they left behind them.

6. So Divines do hold (for examples sake) that the glory of Saint *Paul* is encreased daily in Heaven, and shall be unto the worlds end, by reason of them that daily do profit by his Writings and rare example of life upon earth : as also on the contrary part, that the torments of *Arius*, *Sabellius*, and other wicked Hereticks, are continually augmented , by the numbers of them , who from time to time are corrupted with their seditious and pestilent Writings. The like they hold of dissolute Poets , and other loose Writers, which have left behind them lascivious , wanton, and carnal devices ; as also of negligent parents , masters, or teachers , who by their rechelessness and evil examples gave occasion to corrupt the children, scholars , or servants committed to their government and instruction. But after this general day of judgment once past , there shall be no more place of meriting upon earth, either good or evil ; for that the world then and there shall receive an end , and a final sentence be pronounced of whatsoever hath passed from the first foundation and establishment thereof.

Oh that men would consider well this reason,

Hereticks,

Loose Poets.

Evil parents.

How necessary the remembrance is of the last day of judgment. Eccl. 7.

Psal. 17.

Deut. 32.

Eccl. 8.

7. Of this last and general judgment then, which containeth a confirmation or ratifying of the particular going before, as also a final conclusion, clearing, and knitting up of all accounts and reckonings with mankind, for his traffick and stewardship in this worldly pilgrimage; the holy Scripture of God admonisheth us most carefully to have continual remembrance and consideration, as of the greatest and most important business that ever we shall deal in, and as the forciblest means to restrain us from sin, that possibly may be devised among frail men in this life. For of this were uttered those words especially: *Bear in mind the last end of all things: and thou shalt not sin everlastingly.* Which holy David seemed to have experienced in himself, when he wrote as followeth: *I have observed the ways of my Lord, neither have I committed wickedness against my God; for that his judgments were always in my sight, and his justice I have not cast out of my mind. And (by these means) I shall be unspotted in his presence, and will keep myself from committing iniquity.* Hence it is that the blessed Prophet Moses, when he saw the people of Israel careless in committing sin, cried out in zeal: *O foolish nation without wisdom or counsel, would God they had wit and understanding, and would foresee the end of things to come.* As who would say; if they had so much wit, as to consider this, and what account they must give to God at the last day of their doings; they would not offend him as they do. But as the Scripture saith in another place, for that this day of reckoning is deferred, and, for that Gods judgment is not pronounced presently against the wicked: *the children of men do commit wickedness daily without all fear.* We have then to consider in this place, for our own instruction and good admonishment in life, what manner of accounting day this shall be, whose

whose remembrance is so much and often commend-
ed unto us in holy Scripture. For better conceiving
whereof, we shall divide this Chapter into three prin-
cipal heads or points. The first whereof, shall be
of preparations or preambles, assigned to go before
this day. The second, of things that shall passe and
be executed at that day. The third, of that which is
to ensue upon the sentence given, and the judgment
ended.

I.

2.

3.

*Sect. I. Of preparations, before this general
day of judgment.*

CONCERNING the first, it is to be noted, that for
the more dread and Majesty of this great day,
the eternal wisdom of Almighty God, hath ordained
and revealed unto us, that before the coming thereof,
when it approacheth near, there shall most wonder-
full and horrible preparations, signs, and tokens ap-
pear in the world. The first whereof shall be the gar-
boils, tumults, and commotions of all Nations, King-
doms, and people upon earth. Which our Saviour
himself described in these words to his Apostles:

*When you shall hear the same or bruit of wars and up-
roars, be not afraid; for that these things must be, and yet*

Luc. 21.

*presently the end of the world shall not ensue. One nation
shall rise against another, and one kingdom shall impugne
another: there shall be great earth-quakes, pestilence, and
famin: most terrible signs and tokens from heaven. Up-
on which words of our Saviour, blessed Saint Gre-
gory hath this discourse. "The last tribulation must*

Greg. hom.
35. in
Evang.

*"have many tribulations going before it; and by
"these manifold afflictions precedent are declared
"the eternal afflictions that must ensue. And there-
"fore Christ said, that after wars and up-roars, the
end*

“end should not immediatly follow : for that , it be-
 “hoveth that many transitory calamities should go
 “before ; to denounce unto us the endlesse woes
 “which are to come after.

Ezech. 38.
 Dan. 7.
 Apoc. 13.
 See S. Hieron. com.
 in c. 7.
 Dan. in
 fine.

9. These wars , tumults , and most dreadfull confusions here signified by Christ , are specified more plainly in other places of holy Writ , but especially by *Ezechiel* , *Daniel* , and Saint *Iohn* in his Revelations. Where it is prophesied , that a little before the last general day of judgment , there shall be revealed the man of sin , called Antichrist ; who after the conquest of many Kings and Kingdoms , shall make himself the Monarch and absolute owner of the world ; and shall exercise upon good Christians more barbarous cruelty , and shed more innocent blood within the space of three years and a half (which shall be the term of his outrageous tyranny) then all other enemies of God have don from the beginning. The

Dan. 12.

matter is described most strangely by the Prophet *Ezechiel*. Who after declaration of one most bloody battel to be fought by Jerusalem , wherein he saith figuratively , that the weapons of such as shall be slain shall be sufficient to make fire for seven years after ; he adjoyneth in the person of God this narration : I have spoken in my zeal , and in the fire of my wrath have I promised , that in the last days when *Gog* and *Magog* shall come into the world (by these names are signified the army of Antichrist) there shall be a great commotion upon the earth , and the fish of the Sea , the birds of the air , the beasts of the field , and all that creepeth on the ground , together with all humane generation , which liveth upon the face of the earth , shall be in an up-roar before my face. Hills shall be over-turned , hedges shall be broken down , and every strong wall shall fall to

Ezech. 38.

A most
 wonderfull
 prophecy
 of the
 slaughter
 to be com-
 mitted by
 Antichrist.

the

the ground. " I will cast against them the sword from
 " the tops of all mountains ; and every mans sword
 " shall be bent against his own brother. My judg-
 " ment shall be in pestilence and bloud , and vehem-
 " ment storms, and in huge stones that shall fall down.
 " I will rain fire and brimstone , &c. And thou son
 " of man , tell unto all the fowls and birds of the air ,
 " and to all the ravenous beasts of the field ; assemble
 " your selves ; make haste ; come together from
 " all quarters , to feed of the sacrifice which I shall
 " prepare unto you : a great sacrifice upon the mountains
 " of Israel. You shall eat the flesh of stout
 " Champions , and shall drink the bloud of Princes.
 " You shall feed of their fat untill you be cloyed , and
 " you shall drink their blood till you be drunk , you
 " shall be filled at this my table, and all Nations shall
 " see this my judgment, that I have exercised , and in
 " what manner I have stretched out my potent hand
 " upon them.

Ezech. 39

10. Thus much hath the word of God, and much more (which for brevity I do omit) of the great miseries and confusions that shall be among men , some little time before the day of judgment. Which time being expired , there shall ensue other preparations in the heavens and elements of the world, much more dreadful then these. Which by Christ himself and his Saints are described in this manner. At this day there shall be signs in the Sun , in the Moon , and in the Stars. The Sun shall be darkened : The Moon shall give no light : The Stars shall fall from the Skies ; and all the powers of heaven shall be moved. The firmament shall forsake its situation with great violence ; the elements shall be dissolved with heat ; and the whole earth with all that is in her shall be consumed with fire. The firm land shall move and

The two kinds of preparations,

Luc. 98.

Mat. 24.

Mat. 13.

2 Pet. 3.

leave her place, and shall flie away like a Dove : The pressures of Nations upon earth shall be inestimable, by reason of these things, and though the confusion of hiddeous noise from the sea and floods; and men shall wither away and dry up for fear and expectation of the things, which at that day shall happen to the universal world. Thus far out of the Gospel.

Apoc. 6.
A most
wonderfull
revelation
of S. Iohn.

Death,
Hell.

Apoc. 8.
Seven trum-
pets, and se-
ven blasts.

1.

2.

3.

4.

11. But S. Iohn the dearly beloved Disciple of our
 " Saviour, setteth out the same more at large, accor-
 " ding as it was revealed unto him, in this manner. I
 " heard (saith he) a voice like a sound of thunder,
 " saying; Come and see; I did see. And behold a
 " white horse and one that sate upon him that had a
 " bow; and he went to conquer. After which fol-
 " lowed a black horse, and one that rode upon him
 " had a pair of ballances in his hand, After him pas-
 " sed forth a pale horse, and he that sate upon him
 " was called Death, and Hell followed behind him;
 " and he had authority given to him, to slay by sword,
 " by death, and by the beasts of the earth. The earth
 " did shake; The Sun grew black like a sack; the
 " Moon like bloud; The Stars fell from heaven; the
 " Skie doubled it self like a folded book; every hill
 " and Island was moved from his place : The Kings
 " of the earth, and Princes and Tribunes, and the rich
 " and stout hid themselves in dens, and in the rocks
 " of hils. Then appeared seven Angels with seven
 " trumpets, and each one prepared himself to sound
 " his blast. At the first sound came there hail and fire
 " mixt with bloud. At the second, a whole mountain
 " of burning fire into the sea, wherwith the third part
 " of the sea was made bloud. At the third blast, fell
 " there a great Star from Heaven, named *Absinthium*,
 " burning like a torch, and infected the rivers and
 " fountains. At the fourth blast was stricken down
 the

Lib. 1. part. 1. Of the great and last accounting-day: 291

“ the third part of the Sun, Moon, and Stars, and an
“ Eagle flew into the element crying with a hideous
“ voice; wo, wo, to all them that dwel upon the earth.

12. “ At the fifth sound fell another Star from hea- Apoc. 9.

“ ven, which had the key of the pit of hell: and he 5:

“ opened the pit, and there arose a smoke as from a

“ great furnace, and there came out certain locusts

“ like scorpions, who tormented all such as had not

“ the mark of God in their fore-heads. And all these

“ days men did seek death and could not find it. And wonderful locusts,

“ these locusts wer like barbed horses with crowns on

“ their heads. Their faces like men, their hair like

“ women, their teeth like lions, and the noise of their

“ wings, like the noise of many chariots running to-

“ gether; their tails like scorpions, and the stings wer

“ in their tails: their King was an angel of hell, named

“ *Abaddon*: which signifieth an utter destroyer. At the 6: Apoc. 9.

“ sixth blast of the trumpet, wer loosed four Angels

“ tied before, and then rushed forth an army of horf-

“ men in number twenty hundred times ten thou-

“ sand. And I saw the horses, and they that sate upon

“ them had breast-plates of fire and brimstone. The

“ heads of these horses wer as lions, and out of their

“ mouths came fire, smoke, and brimstone, whereby

“ they slew the third part of men which had not re-

“ pented; and their strength was in their tails, which

“ wer like serpents. Then was there an Angel, which

“ putting one foot upon the sea, and another upon Apoc. 10.

“ the land, did swear by him that liveth for ever and

“ ever, that after the blast of the seventh trumpet,

“ there should be no more time. And so when the

“ seventh Angel had sounded, there came great voices 7. Apoc. 11.

“ from heaven, saying, The kingdom of this world

“ is made to our Lord and his Christ, and he shall

“ reign for ever.

leave her place, and shall flie away like a Dove : The pressures of Nations upon earth shall be inestimable by reason of these things , and though the confusion of hiddeous noise from the sea and flouds ; and men shall wither away and dry up for fear and expectation of the things , which at that day shall happen to the universal world. Thus far out of the Gospel.

11. But *S. Iohn* the dearly beloved Disciple of our Saviour, setteth out the same more at large , according as it was revealed unto him , in this manner. I heard (saith he) a voice like a sound of thunder, saying; Come and see; I did see. And behold a white horse and one that sate upon him that had a bow; and he went to conquer. After which followed a black horse, and one that rode upon him had a pair of ballances in his hand, After him passed forth a pale horse, and he that sate upon him was called Death, and Hell followed behind him; and he had authority given to him, to slay by sword, by death, and by the beasts of the earth. The earth did shake; The Sun grew black like a sack; the Moon like blood; The Stars fell from heaven; the Skie doubled it self like a folded book; every hill and Island was moved from his place : The Kings of the earth, and Princes and Tribunes, and the rich and stout hid themselves in dens, and in the rocks of hils. Then appeared seven Angels with seven trumpets, and each one prepared himself to sound his blast. At the first sound came there hail and fire mixt with blood. At the second, a whole mountain of burning fire into the sea, wherewith the third part of the sea was made blood. At the third blast, fell there a great Star from Heaven, named *Abinthium*, burning like a torch, and infected the rivers and fountains. At the fourth blast was stricken down the

Apoc. 6.
A most
wonderfull
revelation
of *S. Iohn*.

Death,
Hell.

Apoc 8.
Seven trum
pets, and se
ven blasts.

1.

2.

3.

4.

Lib. I. part. I. *Of the great and last accounting-day.* 291

“the third part of the Sun, Moon, and Stars, and an
“Eagle flew into the element crying with a hideous
“voice; wo, wo, to all them that dwel upon the earth.

12. “At the fifth sound fell another Star from hea- Apoc. 9.

“ven, which had the key of the pit of hell: and he 5.

“opened the pit, and there arose a smoke as from a

“great furnace, and there came out certain locusts

“like scorpions, who tormented all such as had not

“the mark of God in their fore-heads. And all these

“days men did seek death and could not find it. And wonderful locusts,

“these locusts wer like barbed horses with crowns on

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“wings, like the noise of many chariots running to-

“gether; their tails like scorpions, and the stings wer

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“heads of these horses wer as lions, and out of their

“mouths came fire, smoke, and brimstone, whereby

“they flew the third part of men which had not re-

“pented; and their strength was in their tails, which

“wer like serpents. Then was there an Angel, which

“putting one foot upon the sea, and another upon Apoc. 10.

“the land, did swear by him that liveth for ever and

“ever, that after the blast of the seventh trumpet,

“there should be no more time. And so when the

“seventh Angel had sounded, there came great voices 7.

“from heaven, saying, The kingdom of this world Apoc. 11.

“is made to our Lord and his Christ, and he shall

“reign for ever.

13. " And I heard a great voice saying to the seven Angels, go and powr out seven cups of Gods wrath upon the earth, and so they did. And the first brought forth cruel wounds upon men. The second turned the sea into red blood. The third turned the rivers and fountains into like blood. The fourth afflicted men with fire and made them blaspheme God. The fifth made them eat their own tongues for sorrow. The sixth dried up the water. " And I saw three foul spirits like frogs, issue out of the mouth of a dragon. And finally, the seventh cup being powred out, there came a mighty voice from the throne of God, saying it is dispatched. " And there followed lightnings, and thunders, and voices, and earth-quakes, such as never wer seen " since men dwelt upon the earth. Thus far this Apostle, Evangelist, and Prophet, *S. Iohn*.

A consideration upon
the premises.

14. And now tell me (my good Christian brother) is it possible for any tongue, either humane or Angelical, to expresse a thing more forcibly then is here set down? What mortal heart can chose but tremble, even at the reading and remembrance onely of these unspeakable and incomprehensible terrors? What manner of day will that be (trowest thou) when the heavens shall mourn, the whole earth shall shake, the Sun and Moon lose their light, the stars fall down, the Sea and Flouds forsake their channels and natural courses, all the Elements be dissolved, the face of the Earth over-flowed with blood, and the universal World on a flaming fire? Is it marvel now, if the Scriptures avouch that the just man and Angels themselves shall be afraid of that day? And then to reason as *S. Peter* doth, if Innocency and Justice shall scarcely esteem themselves secure in that fearfull trial; what shall become of sin and iniquity? What shall become
(I say)

Sopho. 3.
Plal. 74.
1 Pet. 4.

(I say) of the carelesse and dissolute Christian, when he shall see so infinite a sea of miseries rush upon him? O that men would think upon this day while they have yet time! O that they would awake and prepare themselves by vertuous life to stand secure and confident at this wofull hour. Who is there now-a-dayes which taketh that care, that holy Ierom did, who was wont to say (having much lesse cause then we) *That he did never eat, nor drink, nor sleep, nor take any other action in hand, without the fearfull remembrance of this accounting-day.* And this of the preparations. There followeth the executions of things don in that judgment.

Hier. de reg.
Monach. 1c.
20.

Sect. 2. Of things that must passe in this judgment.

15. **V**When the former preparation shall be fulfilled and finished, and the whole world brought to that pitifull state and plight which I have described; Then (saith the Scripture) *shall the sign of the Son of man appear in the skie, and all the tribes of the earth shall see him coming in the clouds of heaven, amidst all his Angels, with much power and glory, in great authority and majesty. And there in a moment, in the twinkling of an eye, he shall send his Angels with a trumpet, and with a great cry at mid-night, and they shall gather together his elect from the four parts of the world, even from heaven to earth.* Hitherto are the words of holy Scripture; wherein is set down the first act of this dreadfull judgment, which is the coming of the Judg to this throne and tribunal seat: so much the more terrible and full of majesty in this his second appearance; by how much more humble, poor, and contemptible he was, & despised in his first, being upon earth for the work of our Redemption. So S. Iohn affirmed, that he which was slain as a Lamb, should come again to judg, as a Lion. Of which

U 3

coming,

Mat. 25:
Luke 21.
1 Cor. 13.

The coming
of the
Judg.

Apoc. 5.
& 13.

Eſay 64.

Eſay. 28.

Pſal. 49.

The man-
ner of the
Judgment.
Dan. 7.

Apoc 20.

coming, the Prophet Malachy's words are : *Behold, our Lord shall come, and who shall be able to abide the day of his coming?* And the Prophet Eſay addeth further touching the ſame coming, *That the very mountains ſhall melt at that day before his face.* And yet further he deſcribeth the ſame in another place thus : *Behold, our Lord ſhall come in ſtrength and fortitude, as a ſtorm of hail, and as a whirlwind, breaking and throwing down whatſoever ſtandeth in his way; as a rage of many waters that over-flow and ruſh together, &c.* Whereunto the Prophet David annexeth, *That burning fire ſhall run before his face, and on every ſide of him a violent tempeſt.*

16. This terrible Judg then being ſet, and all creatures of the world convented before; the Scripture relateth unto us the order of that judgment, deſcribed by Daniel in theſe words : *I ſtood (ſaith he) with attention, and I ſaw certain ſeats placed, and the ancient of years ſate down in judgment. Thouſand thouſands wer attendant to ſerve him; and then hundred thouſands ſtood waiting before him, The judgment was ſetled, and the books wer opened.* Thus much was revealed to Daniel, without declaration what books thoſe wer. But to S. Iohn the ſame wer manifeſt, who expounded the matter thus : *I ſaw (ſaith he) a great bright throne, and one that ſate upon the ſame, before whoſe face both heaven and earth did tremble, &c. And I ſaw all thoſe that wer dead, both great and ſmall, ſtanding before the throne. And the books wer then opened, and all thoſe that wer dead had their judgment, according to the things which wer written in thoſe books; every one according to his works.* By which words, we are given to underſtand, that the books which at that day ſhall be opened, and whereby our cauſe muſt be diſcerned, ſhall be the evidences of our deeds and actions in this life, recorded in the testimony of our own conſciences, and in the infallible memory of Gods inſcrutable

ble wisdom. Whereunto shall give witnesse in that place against the reprobate, both heaven and earth which wer created for them; the Sun and Moon with all the Stars and Planets, which from the beginning of the world have served them; the Elements and other creatures inordinately loved and abused by them; their companions there present with whom they sinned; their brethren whom they afflicted; the Preachers and other Saints of God whom they condemned; and above all other things, the ensign and standard of their Redemption, I mean the triumphant Crosse of Christ, which shall at that day be erected in the sight of the world. All these (I say) with infinit other things, shall then bear witnesse against the wicked, and condem them of intollerable ingratitude, in that they offended so gracious and bountifull a Lord, as by so manifold benefits allured them to love and serve him.

The store of witness against us at the last day.

17. *At this day (saith the Scripture) shall the just stand in great constancy against those by whom they wer afflicted and oppressed in this life. And the wicked seeing this, shall be surpris'd with a horrible fear, and shall say unto the hills, fall upon us, and hide us from the face of him that sitteth upon the throne, and from the indignation of the Lamb; for that the great day of wrath is now come. O mercifull Lord! how great a day of wrath shall this be? How truly said the Prophet in his meditation of this day? Who can conceive the power of thy wrath, or who is able for very fear, to recount the greatnesse of thy indignation? This is that day of thine, whereof thy servant said so long before; That thy zeal and fury shall spare none in this day of revenge, neither shall yield or be moved with any mans supplication; nor shall admit rewards for the delivery of any man. This is that most dreadfull day of thine, whereof thy holy Prophet admonisheth us when he said, Behold, the*

The confidence of the good and terror of the wicked.

Sap. 5.
Luke 23.
Apoc. 6.

Psal. 87.

Prov. 6.

The terrible day of God.

day of our Lord shall come, a cruel day, full of indignation, wrath and fury, to bring the earth into a wilderness, and to crush in pieces the sinners thereof. And another Prophet, of the

Joel. 2.

self-same day: Behold, the day of our Lord doth come; a day of darkness and dimness; a day of clouds and storms; a most terrible day, and such a one, as was never from the begin-

Gods-day.

ning of the world, nor shall be after in all eternity. This is thy day (O Lord) and so properly thou wilt have it called; like as it pleaseth thy goodness to term the course of this present life, the Day of Man. For that as in

Mans-day.

the time of this present world, thou art content to hold thy peace and be patient, and suffer sinners to do their will; even so at this last day, thou wilt rise up and plead for thine own glory, and wilt make thy self known to the terror of thine enemies, according as thy servant David fore-told of thee when he said, *Cognoscetur Dominus judicium faciens*. God will be known when he shall come to do judgment. And moreover it is to be remembred, that all men, good and bad, must see and be present at this day, and that none can be exempted: so as whosoever readeth this, must know, that he or she must see, and hear, and behold the same, and have their part and lot therein.

Psal. 9.

A dreafull
day.

Apoc. 20.

18. Good God, what a marvellous day shall this be, when we shall see all the children of Adam gathered together from all corners and quarters of the earth; when (as S. Iohn saith) the sea and land shall yield their dead bodies, and both hell and heaven shall restore the souls which they possesse, to be united to those bodies? What a wonderfull meeting will this be (dear Christian) how joyfull to the good, and how lamentable, dolefull, and terrible to the wicked? The godly and righteous being to receive the bodies wherein they lived, into the league and fellowship of their eternal blisse, shall embrace them with all possible
sweet-

sweetnesse and delight, singing with the Prophet; *Behold, how good and pleasant a thing it is, for brethren (or partners) to dwell together in unity.* But the miserable damned spirits, beholding the carcasses which wer the instruments and occasions of their sin; and well knowing that their unspeakable torments shall be increased by their mutual conjunction and association, shall abhor and utterly destroy the same, and curse the day that ever they wer acquainted together, inveighing most bitterly against all the parts and senses thereof, as against the eyes, for whose curious delight so many vanities wer sought; the ears, for whose pleasure and dalliance so great variety of sweet sounds and melody was procured: the mouth and taste, for whose contentment and fond satisfaction, so innumerable delicacies wer devised. And to be short, the back and belly with other sensual parts, for contentation of whose riotous voluptuousnesse, both sea and land wer sifted and turmoiled.

Psal. 132.

The complaints of the damned souls against the bodies,

19. This shall be the most sorrowfull condition of these unfortunate souls at that day; but this sorrow shall not avail them: for the judgment must passe on. *And then (saith the Scripture) shall Christ separate the sheep from the goats, and shall place his sheep on the right hand, and the goats on the left.* O most dreadful separation! what would *Alexander, Cesar, Pompey,* and other such Potentats of the earth give at that day, to have but the lowest room among them of the right hand? They (I say) who had all the room of this world at their pleasure, and all dignities under their own commandry, would now make more account of the meanest place and corner among Gods elect, then of all the pomp and bravery of ten thousand worlds, if they wer to live again: their cogitations at this day being far different from that they

Mat. 25.

Too late to repent at the day of judgment,

wer

were upon earth, and their judgments wholly contrary. But (alas) there is no time of alteration or amendment now. They must stand to that which is past, and according to their former demeanors they must receive their doom. They have a Judge present, whose power they cannot avoid; whose wisdom they cannot deceive; whose equity they cannot bow; whose severity they cannot mollify; whose indignation they cannot appease; whose determination they cannot alter; and from whose sentence they cannot possibly appeal.

The treasure of a good conscience at the day of judgment

20. O my dear and loving brother, no tongue of man (believe me) can expresse, what a singular treasure a good conscience will be at this day, when thou shalt see all the Princes and Monarchs of this world stand there naked, trembling and appaled; being utterly destitute of an answer to the whole multitude of their most secret sins, displayed openly before their faces. An unspotted conscience (I say) at this instant, shall be a greater consolation, then all the dignities or pleasures of a thousand worlds. For wealth will not help; the Judge will take no gifts; our own submission will not be admitted; intreaty of friends will not prevail; intercession of Angels and other Saints shall have no place; for that their glory shall be at this day (as the Prophet saith) *To bind their Kings in fetters, and noble Princes in iron manacles, to execute upon them the judgment prescribed.* Alas, what will all those delicate and dainty people do at this instant, who live now in ease and pleasures, and can take no pain in the service of God, nor abide to hear the naming of this day? What shift (I say) will they find out in those extremities? whither will they turn them? whose help will they crave? They shall see all things cry vengeance round about them; all things yield them

Psalm 149.

them cause of fear and horror; but nothing, any sparkle of hope or consolation. Above them, they shall behold their Judg offended with their wickedness; beneath them, hell open, and the cruel fornace ready boiling to receive them to torment. On the right hand, shall be their sins accusing them; on the left hand, the devils ready to execute Gods eternal sentence upon them. Within them shall lie their own conscience gnawing; without them, all damned souls bewailing; on every side the whole world burning.

A most
pittitull
case and
condition,

21. O mercifull JESUS, who art to behold this rufull spectacle; what a passage shall this be? what will the wicked sinner do, say, or think when he shall be environed with these inexplicable miseries? how will his heart sustain these anguishes? what way will he take? To go back is impossible; to go forward is intollerable; to stand there still is not permitted. What then shall he do, but as thou (O Lord) with thy sacred mouth hast foretold, that he shall dry and wither up for very fear; seek death, and death shall fly from him, cry and beseech the hills and mountains to fall down and cover him, and they refusing to do him that relief, or afford him so great a comfort; he shall stand there, as a most desperate, forlorn, and miserable caitif, untill he receive that dreadfull and irrevocable sentence of thine; Go ye *curst into everlasting fire.*

Attend
negligent
Christian,

Mar. 14.
Apoc. 6.
& 9.

Mat. 25.

Sect. 3. *Of the finall end, and that which shall ensue.*

22. **T**His shall be the last act and conclusion of this wofull Tragedy. For so it is recorded by the Judg himself: *Then shall the son of man say to those on his right hand: Come ye blessed of my Father, and possesse*

Mat. 25.

possesse the Kingdom which is prepared for you, from the beginning of the world. I was hungry, and you gave me harbour: I was sick and you visited me: I was in prison and you came to comfort me. And to them on his left hand he shall say: Depart from me ye accursed into everlasting fire, prepared for the Devil and his Angels; for I was hungry and you fed me not; I was a stranger and you harboured me not; I was naked and you clothed me not; I was sick and in prison, and ye visited me not. Then shall they say unto him, O Lord, when have we seen thee hungry, thirstie, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? And he shall answer: I tell you, for that you have not don these things to one of these lesser (your brethren) you have not don them to me. And then these wicked shall go into eternall punishment, and the just into life everlasting. Hitherto are the words of Christ himself.

29. In which may be noted, first, that in recounting the causes of these miserable mens damnation, our Saviour alledgeth not lack of belief, or that they wer not faithfull; whereof the reason may be that, which himself uttereth in another place of Infidels, saying: *He that believeth not, is already judged.* And S. Paul of an Heretick: *That he is condemned by his own proper judgment.* Secondly, he objecteth against them, not any actual enormous sins, whereof (perhaps) may be assigned for a reason, that which S. John doth insinuate and signifie, that such kind of manifest and deadly sinners are now evidently appertaining to the dominion of Satan. Wherefore Christ urgeth onely against these condemned people, certain omissions of good works and charitable deeds, commended unto us by the rule of Christian perfection. * And for these, he pronounceth against them his most dreadfull sentence of everlasting damnation. Which sentence being

once

Notes up-
on Christs
last sen-
tence.

1.

John 3.

Tit. 3.

2.

1 John 3.
&c 5.

* Mark
well this
point, O
carelesse
Christian.

once passed the Judges mouth , and received in the ears of all that infinit assembly there present, imagin (thou my soul) what an universal shout and out-cry will thereupon streight ensue. The saved rejoycing and singing eternal praises in the glory of their Saviour ; the damned bewailing, blaspheming, and cursing the day of their nativity; the Angels commending and extolling the equity of that judgment , against which the parties that are convicted, shall not be able to find any least exception. Consider the intollerable upbraiding of those most insolent infernal spirits, against the miserable condemned souls that are delivered to their prey; with how bitter scoffes and taunts will they trail them to their torments ? With what intollerable insultations will they execute the sentence of God against them ? Consider the eternal separation that now must be made of fathers and children , of mothers and daughters , friends and companions ; the one to glory, the other to misery , without any hope ever to hear or see any more the one the other. And that which shall be as great a grief as any of the rest ; the son or daughter going to rest and joy , shall not take pity of their own parents or friends that are carried to calamity ; but rather shall rejoyce thereat , for that it redoundeth to Gods glory , for execution of his justice , though perhaps they wer the occasion or material cause of the others damnation.

The cry and shout upon the Judges sentence,

A wofull separation

24. O my soul ! which now art here considering of these things afar off , and then shalt be present to see them actually before thine eyes ; what a dolefull separation will this be ? what a parting ? whose heart would not break at that day to abide this intollerable severing, if a heart could then break, and thereby make some end of his pains ? but so much ease will not be permitted. O ye children and lovers of this world !

The vanity of all worldly preferences at the last.

world! where will all your delights, recreations, and vanities be at this day? all your pleasant pastimes? all your pride and bravery in apparel? your glistering in gold? your sweet favors of perfumes? your honors of cap and knee? your adulations of flatterers? your delicate fare and dainty dishes? your musick? your wanton dalliances and pleasant entertainments? where are all your friends and merry companions accustomed to laugh, and disport the time with you? Are all now gon? O vanity of vanities! now when you have most need of them, they are furthest off from you, and the remembrance thereof shall do nothing but torment you. O my dear brethren! how slow will all the pleasures past of this world seem at that hour? How dolefull will the cogitation thereof be unto us? how frivolous a thing will all our dignities, riches, offices, and other preferments appear, wherein we take such excessive delight now, and do weary out our spirits for gaining the same? and on the contrary side, how joyfull will that man be at this instant, who hath attended to lead a vertuous life, in resisting of sin and doing good works, albeit it wer with much pain and contempt in this world? Most happy creature shall he be, that ever he took that path in hand; and no tongue but Gods, can expresse his happinesse.

25. Wherefore here (my loving brother) to make an end, and to frame no other conclusion of all this whole declaration, but onely that which Christ himself doth make unto us (who being the chief actor that shall deal in this affair, knoweth best of all other what counsel to give) let us consider with our selves, even in the very bottom of our hearts, how easie a matter it is now in this life, with a little pain and diligence to avoid the danger of this most dreadfull day.

For

The conclusion of the whole chapter, with a forewarning.

For which cause also it is most certain, that the same is foretold us, and so often urged in holy writ to our remembrance, as in like manner, so particularly described by our most mercifull Judg and Saviour, to the end we should by these severe and earnest admonishments, be stirred up to prepare our selves for it. So Christ himself doth most evidently declare, when after all his former threatnings he concludeth in these most sweet words of exhortation. *Look about your selves; watch and pray, for you know not when the time shall be. But as I say to you, so I say to all men: be watchfull.* And yet further in another place he adjoyneth. *Attend unto your selves, that your hearts be not overcome with eating, and drinking, and with the cares of this life, and so that day overtake you upon the sudden, &c.* Be you therefore watchfull, and alwayes pray that you may be worthy to escape all these things which are to come, and to stand confidently before the son of man at that day.

Mar. 13,

Luk. 21,

26. These are the words and fore-warnings of thy Judg and Saviour unto thee, my soul. And what more frendly and fatherly exhortation couldst thou desire? Canst thou plead ignorance in this affair hereafter? If thou think so, hear yet a further admonishment of his chief Apostle. *The day of our Lord (saith he) shall come as a thief (when men think not of it) in which the heavens and elements shall be dissolved; and all the earth with her inhabitants shall be consumed with fire.* Which being so; what manner of men ought we to be in holy conversation and piety, expecting and going on to meet with this day of our Lord, &c. In which words of S. Peter, it is diligently to be noted, that this meeting with the day of judgment, whereunto he exhorteth us, is nothing else, but the due examination of our life, to the works of piety and holy conversation: which indeed, is that onely sovereign remedy whereof the

The sweet and fatherly dealing of Christ with us.

2 Pet. 3,

How we may go and meet with the day of judgment
Ecc. 18.

1 Cor. 11.

the wiseman fore-warneth us, when he saith. *Provide a medicine before the malady, and examine thy self before judgment, and so shalt thou find favour in the sight of God.* Whereunto S. Paul well agreeth, saying: *If we would judg our selves, we should not be judged.* But for that no man entreth into this due judgment of himself, his life, state, and actions; hereof it cometh, that so few do prevent this dangerous day; so few prepare themselves; so few do accept of the good counsel of Christ; so few are watchfull: and so infinit do fall a sleep in the ignorance of their own peril, to their remedlesse destruction and unavoidable damnation. Our blessed Lord give us his holy grace to look better about us.

OF THE NATURE OF SIN, AND of the Malice of him that committeth the same, and persevereth therein.

*For justifying the severity of Gods judgment set down
and declared in the Chapter going before.*

C H A P. VIII.

TO the end that no man may justly complain of the severe account which God is to take of us at the last day, or of the rigor of his judgment, set down in the Chapter before; it shall not be amisse to consider in this place, the cause why God doth shew such severity against sin and sinners; as both by that which hath been sayd, may appear that he doth, as also by the whole course of holy Scripture; where, in every place (almost) he denounceth his great hatred, wrath, and indignation against

Gods ha-
tred a-
gainst sin-
ners.

against the same: as where it is said of him, *That he hateth all those that work iniquity.* And again, *That both the wicked man and his wickednesse are hatefull in his sight.* And finally, that the whole life of sinners, their thoughts, words, yea, and their good actions also, are *abominations* unto him, whilst they live in sin. And that (which yet is more) he cannot abide nor permit the sinner to *praise him, or to name his Testament with his mouth*, as the holy Ghost testifieth, and therefore no marvel if he shew such severity against him at the last day, whom he so hateth and abhorreth in this life, while he continueth his sinfull course and repenteth not.

Psal. 5.
Sap. 14.
Prov. 15.
16, 20.
Ioh. 116
Esa. 1.
Psal. 13. &
49.

Eccles. 15

2. Of which hatred and averſion (though he cease not to love our souls and desire our ſalvation) as the holy Scriptures have many testimonies, ſo may there alſo be many reaſons alledged; as, the undutiſull tranſgreſſion and contempt of Gods Commandments; the great ingratitude of a ſinner in reſpect of his divine benefits, and ſuch other, which might juſtifie ſufficiently his indignation and ſevere hatred againſt him. But there is one reaſon above all the reſt, which openeth the very fountain and origen of the matter; and this is the moſt grievous injury don unto Almighty God in every mortal ſin that we commit: which indeed is ſo great an injury, as no mean worldly Potentat could bear the ſame at his Subjects hands, and much leſſe God himſelf (being the omnipotent Lord of all Glory and Majeſty) may in reaſon let paſs unpuniſhed an out-rage ſo often iterated againſt him, as is ſin daily committed by the wicked.

The reaſon
why God
ſo hateth a
ſinner.

3. For the better underſtanding of which injury, we are to conſider, that every time we commit a mortal ſin, there doth paſſe through our heart and mind (though we mark it not) a certain practick diſcourſe

The injury
don to
God by sin.

our understanding and will (as there doth also in every other election :) whereby we lay before us on the one side, the seeming commodity of that sin which we are tempted to commit; that is to say, the pleasure which allureth us thereunto: and on the other part, the offence of God, which is, the losing of his grace and friendship by that sin, if we yield unto it. And thus having, as it wer, the balance there before us, and setting God in one end thereof, and in the other, the aforelaid pleasure; we stand in the midst, deliberating and examining, in a certain manner, the value and weight of both parts; and finally, do make choice of the pleasure, and reject Almighty God: that is, we chose rather to lose the favour of God, together with his grace, and whatsoever he is worth besides, then to lack that pleasure and delectation of sin. Now then, what can be more opprobrious and horrible then this? what can be more reproachfull to God, then to prefer a most vile pleasure before his infinit Majesty? Is not this far more intolerable, then the disgrace offered to him by the Jews, when they made choice of *Barabbas* the murtherer, and rejected *Iesus* their Saviour? Surely, how hainous soever that sin of the Jews was: yet in two points this doth seem to exceed the same. First, in that the Jews knew not whom they refused in their choice, as we do. Secondly, in that they refused *Iesus* but once, whereas we refuse him both daily and hourly, whensoever in our hearts we give consent to mortal sin.

Mat. 27.
Marc. 15.

4. And is it marvel then, that God dealeth so severely and sharply with sinners in the world to come, who do use him so opprobriously and contemptuously in this life? Undoubtedly the malice of a sinner is great towards God, and he doth not onely dishonour him by contempt of his commandments, and by

The malice
of a sinners
towards
God,

by preferring most vile and base delectation before him? but further also, if the matter be looked into, beareth a secret hatred and grudge against his Majesty, and would (if it lay in his power) offer in his endeavour to pull him out of his seat, or (at the least wise) wish in his heart, there wer no God at all to punish sin after this present life. Let every sinner examine the bottom of his conscience in this point, whether he could not be content, there wer no immortality of the soul, no reckoning after this life, no Judg, no punishment, no Hell, and consequently no God at all; to the end he might the more securely enjoy his pleasure.

5. And because God (who searcheth the heart and reins seeth well this most undutifull and traitorous affection towards him, lurking within the bowels of sinfull men (how smooth soever their words may be) hereof it cometh, that in the whole course of holy Scripture, he denounceth them for his enemies, and professeth open war and hostility against them. And then suppose you, what a pitifull case these unfortunate men are in (being but silly worms and wretches of the earth) when they have so puissant an enemy to fight against them, as doth make the very heavens to tremble at his look. And yet that the case is so, hear what himself saith, what he threatneth, what he thundreth out against them. After he had by the mouth of *Esay* the Prophet repeated many sins abominable in his sight: as the taking of bribes, oppressing of poor people, and the like: He denieth the doers thereof, as his open enemies, saying: *Thus saith the Lord God of hosts, the strong Lords of Israel: Behold, I will be revenged upon mine enemies, and will comfort my self in their destruction.* And the Prophet *David*, as he was a man in most high favour with God,

Sap. i.
Hier. ii. &
17.
Apoc. 2,

Rom. 5.
Iam 4.
Iohn 3.

Sinners enemies to
God and
God to
them. Isa. i.

Psal. 91.

and made privy to his secrets above many other : so he (more then any other) doth expresse this severe meaning of God , and his infinit displeasure against sinners ; calling them his enemies , vessels of his wrath , and ordained to eternal ruin and destruction ; and complaineth that the world will not believe this point. *An unwise man* (saith he) *will not learn this , neither will the fool understand it.* And what is this , O holy Prophet ? It followeth : *That sinners and workers of iniquity* (after they have appeared in the world) *do perish everlastingly.* And what is the reason of this ? He answereth immediatly : *Because thy enemies* (O Lord) *thy enemies* (I say) *O Lord , shall perish , and all they that work iniquity shall be consumed.* Whereby we see , that all sinners be enemies to God , and God to them , as also upon what ground and reason.

Gods hatred is infinit against sin , and why.

6. But yet (for the further justifying of Gods severity) let us consider in what measure his hatred is towards sin ; how far it proceedeth ; within what bounds it is comprehended ; or whether it have any limits or bounds at all , or rather be infinit and without limitation. And to utter the matter as in truth it standeth , if all the tongues in the world wer made one tongue ; and all the understandings of all creatures (I mean of Angels and men) wer made one understanding ; yet , could neither this tongue express , nor this understanding conceive , the great hatred which God beareth towards every mortal sin which we commit. And the reason hereof standeth in two points. First , for that God , by how much more he is better then we are , by so much more he loveth goodnesse and hateth sin , then we do. And for that he is infinitely good , therefore his love to goodnesse is infinit , and his hatred to evil infinit : and consequently , his rewards also to them both , are infinit and endlesse ;

lesse; the one in hell, with everlasting misery; the other in heaven, by eternal felicity.

7. Secondly, we see by experience, that how much more great and worthy the person is, against whom an offence is committed, so much greater is always the offence: as for example, the self-same blow or injury offered to a bond-slave, and to a Prince differeth greatly in quality, and in the nature of offence; and consequently, deserveth far different hatred and punishment. And for that, every mortal sin which we commit, is don directly against the person of God himself, as hath been declared before, whose dignity is infinit: therefore, the offence or guilt of every such sin is infinit, and consequently, deserveth infinit hatred, and infinit punishment at Gods hands. Hereof followeth the reason of divers things both said and don by God in the Scriptures, and taught by Divines touching the punishments of sin, which seem very strange unto the wisdom of the world, and indeed to them scarce credible. As first of all, the most dreadful punishment of eternal and irrevocable damnation of so many thousands, or rather millions of Angels, that wer created to glory with almost infinit perfection, and that for one onely sin, but once committed, and that onely in thought, as Divines are of opinion.

8. Secondly, the rigorous punishment of our first parents *Adam* and *Eve*, and all their posterity, for the onely eating of an apple by disobedience; for which fault, besides the chastising of the offenders themselves, and all the creatures of the earth for the same, and all their children and off-spring after them, both before our redemption and after (for albeit we are delivered from the guilt of that sin, yet temporal punishments do remain upon us for the same, as hunger, thirst, cold, sickness, death, and a thousand other miseries:)

Why every
sin deser-
veth infinit
punish-
ment.

Rom. 8.
1 Cor. 1.

The pu-
nishment
of Angels.

Of Adam
and Eve.

The value
of Christs
satisfacti-
on.

Esay. 55.

Mat. 26.
Mark 24.
Luke 22.
Mat. 27.
Psal 21.
Esa. 53.

ries :) besides also the infinit souls damned for the same, before the coming of Christ by the space of four thousand years ; as also since, as well Infidels, which are not baptized, as others : besides all this I say (which in mans reason may seem severe enough) Gods wrath and justice could not be sufficiently satisfied, except his own onely Son had come down into the world, and taken our flesh upon him, and by his pains and death, made satisfaction for the same. And when he was now come into the world, and had in our flesh subjected himself unto his Fathers Justice ; albeit the love his Father bare unto him wer infinit, and every little pain that he endured for us, or at least wise every drop of bloud which he shed for our cause, had been sufficient for the whole satisfaction (for that his flesh being united to his God-head, made every such satisfactory action of his, of infinit value and merit, and consequently of infinit satisfaction, correspondent to the infinity of our first parents sin :) yet to the end that God might shew the greatnesse of his hatred and justice against the said sin, and all other ; he never ceased to add affliction to affliction, and to heap torments upon the body and flesh of this his most dear and blessed Son (for by *Esay* he saith, that himself was the doer thereof) untill he had brought him unto that most rufull plight, that his flesh being all mangled, and most lamentably torn in pieces, retained no one drop of bloud within it. He spared him not (I say) even then, when he beheld him sorrowfull unto death, and bathed in that agony of bloud and water, when he heard him utter those most dolorous and compassionate speeches : *O my Father, if it be possible, let this cup passe from me!* And after that again, much more pitifully upon the Crosse : *O my God! why hast thou forsaken me?* Notwithstanding all which crys and lamen-

lamentations, his most mercifull Father (loving him as he did) would not deliver him; but for satisfiying of his Justice, laid upon him stripe upon stripe, pain upon pain, torment after torment, untill he had rendered up his life and soul into his said Fathers hands: which is a wonderful and dreadfull document of Gods hatred against sin for our example.

9. I might here mention the sin of *Esau* in selling his inheritance for a little meat: of which *S. Paul* saith, *He found no place of repentance after, though he sought the same with tears.* Also the sin of *Saul*, whose sin being but one, and that onely of omission, in not killing *Agag* the King of Amalek and his cattle, as he was willed; was, notwithstanding, utterly cast off by God for the same (though he wer his Anointed and chosen servant before) and could never get remission thereof; and albeit, both he and *Samuel*, Gods holy Prophet, did greatly lament and bewail, and made intercession in that behalf.

The sin of
Esau.
Gen 25.
& 27.
Heb. 12.
Of Saul.
1 Reg 15.
& 16.
1 Reg 9 &
15. & 16.

10. In like manner might I alledg the example of King *David*, whose two sins, albeit, upon his hearty repentance God forgave; yet notwithstanding the said repentance, and sorrow, and all the weeping, fasting, watching, lying on the ground, wearing of sack-cloth, and other bodily chastisements, which this holy Prophet recordeth, that himself did put in ure: God punished him besides with marvellous severity; as by the death of his dearly beloved child, and by many other continual afflictions, and temporal punishments, during the race of his whole life. And all this to shew his hatred against sin, and thereby to terrifie us from committing the same.

2 Reg. 12.
Psal. 9. 36.
68 108. 101.
2).

11. Of this also do proceed all those hard and severe speeches of holy Writ touching sinners, which coming from the mouth of the holy Ghost (and ther-

Eccle. 40.
Psal. 10.
Psal. 6.

Psal. 34
Pl. I. 9.
Psal. 36.
Psal. 144.

Psal. 57.
Psal. 36.
Psal. 103.
Psal. 140.

Eccle.
Psal. 72.
Esay 13.

Psal. 57.

fore no doubt, both true and certain) may justly yield great cause of fear to all such as live in sinfull state : as for example where it is said , *Death, bloud, contention, edg of sword, oppresion, hunger, contrition, and whips; all these things are created for wicked sinners.* And again, *God shall rain snares of fire upon sinners; brimstone with tempestuous winds, shall be the portion of their cup.* And yet further in many other places, these most dreadfull speeches and comminations are to be found. *God will be known at the day of judgment upon the sinner, who shall be taken in the works of his own hands. Many whips belong unto a sinner. Let sinners be turned into hell. God shall scatter all sinners, and shall dash their teeth out of their mouths. God shall scoffe at a sinner when he seeth his day of destruction cometh on. The sword of sinners shall turn into their own hearts. The arms of sinners shall be crushed and broken, and they shall wither and dry up like hay from the face of the earth. Desire not the glory and riches of a sinner, for thou dost not know the sudden subversion which shall come upon him, for God hath given him riches to deceive him therewith. Behold, the day of our Lord shall come; a cruel day, and full of indignation, wrath, and fury, to make desolate the earth, and to crush in pieces her sinners within her. Then shall the just man rejoyce, seeing this revenge, and shall wash his hands in the bloud of sinners.* These, lo (my Brother) and innumerable other such sentences of Scripture, pronounced by the holy Spirit of God against sinners, may instruct us of their pitifull estate, and of the unspeakable hatred of his divine Majesty against them, so long as they persist in their sinfull life and conversation.

12. Out of all which considerations, the self-same holy Scriptures do gather certain conclusions greatly to be observed. Whereof the first and more general is; *That sin bringeth all people to misery.* Secondly, and more

more particularly; *That he which loveth sin, hateth his own soul.* Or as the Angel Raphael uttereth the same in other words; *They which commit sin, are enemies, to their own souls.* Wherefore they lay down to all men this general, severe, and most necessary commandment upon all the pains before recited; *Fly from sin, as from the face of a snake.* And again; *Beware thou never consent to sin.* For howsoever the world may make little account of this matter, by whom (as the Scripture noteth) *The sinner is praised in his lusts, and the wicked man is blessed for his wickednesse:* Yet most certain it is (for that the Spirit of God avoucheth it) *That he which committeth sin, is of the divel,* and therefore is to receive his portion among divels and damned spirits at the latter day.

Tob. 12.

Eccle. 21.

Tob. 4.

Psal. 9.

1 Iohn. 3.

13. And is not all this sufficient (most dear Brother) to breed in us a detestation of sin, with fear and horror to commit the same? Is not this of force and strength sufficient, to shake the hearts of them that wallow perpetually in the puddle of sin? and do commit the same daily without scruple, remorse, or consideration? what desperate obstinacy and obduration is this? Surely we find now by experience, that the holy Ghost prophesied full truly of these men, when he said: *Sinners alienated from God, are possessed with a fury like a serpent, and like a deaf cockatrice which stoppeth her ears against the inchanter.* This fury (I say) is the fury or madnesse of wilfull sinners, which stop their ears like serpents to all the holy inchantments that God can use unto them for their conversion; that is, to all his internall motions and good inspirations; to all remorse of their own consciences; to all the threatnings of holy Scriptures; to all admonishments of Gods servants; to all examples of vertuous livers; to all the punishments that light upon

The obstinacy of sinners.

Psal. 57.

upon the wicked ; and to all the other means which God can use for their salvation.

The losses
that come
by every
mortal sin

14. Good Lord, what man would commit a mortal sin, for the gaining of ten thousand worlds, if he considered the infinit damages, hurts, inconveniences, and miseries, which do ensue by committing thereof ? For first, whosoever sinneth mortally, loseth the grace of God inherent in his soul, which is the greatest gift that can be given to man in this life; and consequently he loseth all those things which did accompany that grace ; as, are the virtues infused, and the seven gifts of the holy Ghost, whereby the soul was beautified in the sight of her spouse, and armed against all assaults of her ghostly enemies.

Esa 11:
Jer. 11:

2. Secondly, he loseth the favour of God, and consequently his fatherly protection, care, and providence over him ; and enforceth him to be his professed enemy. Which how great a losse it is, we may esteem in part, by the state of a worldly Princes servant and favourite, who being in high grace and credit with his Sovereign, should by some one great offence lose all his favour at one instant, and incur his mortal hatred and displeasure.

3. 15. Thirdly, he loseth all his inheritance, claim, and title to the kingdom of heaven, which is due onely by grace, as *S. Paul* well noteth ; and consequently he depriveth himself of all dignities and commodities depending thereupon in this life : as are the condition and high priviledge of being the son of God ; the communion of Saints ; the protection of holy Angels, and the like.

4. Fourthly, he loseth the quiet, joy, and tranquility of a good conscience, and all the favours, cherishments, consolations, and other comforts, wherewith the holy Ghost is wont to visit the minds of the just.

5. Fifthly, he loseth the merit and reward

Rom. 6.

reward of his good works don all his life before, and whatsoever he doth, or shall do, while he continueth in that miserable and sinfull state. Sixthly, he maketh himself guilty of eternal punishment, and enrolleth his name in the book of perdition; and consequently, bindeth himself to all those miseries and inconveniencies whereunto the reprobate are subject; that is to say, to be an inheritor of hell and damnation; to be in the power of the divel and his Angels; to be thral to sin and every temptation thereof, and his soul (which was before the temple of the holy Ghost, the habitation of the blessed Trinity, the spouse of God, and place of repose for holy Angels to visit) now to be a den of dragons, and a nest of scorpions, a dungeon of divels, a sink and swine-sty of all filth and abomination, and himself a companion of the miserable damned spirits.

16. Lastly, he abandoneth Christ, and renounceth all the interest and portion he had with him, treading him under his feet, defiling his most precious blood, and Crucifying him again (as Saint Paul avoucheth) in that he sinneth against him, who died for sin, and maketh himself a Persecutor of his Redeemer. For which cause the same Apostle pronounceth a most hard and heavy sentence against such men, in these words: *If we sin wilfully now after we have received knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certain terrible expectation of judgment, and rage of fire, which shall consume the adversaries.* To which S. Peter agreeth, when he saith: *It had been better not to have known the way of justice, then after such knowledge, to slide back again from the holy commandment which was given.*

17. This being so, let sinfull wordlings go now and solace themselves in their vanities and wantonnesse

Esa. 13j

The losing
of Christ
by sin.Heb. 6.
Rom. 6.Heb. 10.
Rom. 6.

2 Pet. 2.

Fond excu-
ses of sin.

nessle as much as they list. Let them excuse and pleasantly defend the same, by saying : Pride is but a point of gentry ; gluttony, good fellowship ; anger and revenge, but an effect of courage ; lechery and wantonnessle, a trick of youth : They shall one day find, that these excuses will not be received ; but rather that all such pleasant devices and joys will be turned into tears ; all such fond conceits , into dolefull lamentations. They shall prove to their great cost, that God will not be jeasted with , but that he is the same God still , and will ask as severe an account of them , as he hath don of others before , although now it please not them to keep any account at all of their life and actions ; but rather to turn all to disport and pleasure, perswading themselves , that howsoever God hath dealt before with others ; yet unto them he will pardon all. But this is a meer madnesse , and a voluntary deluding of our selves. For that God himself by his sacred word instructeth us to reason after another fashion , which I will here briefly touch , exhorting every prudent Christian seriously to examin the same in his own case.

Rom. 12.

The reason
ing of Saint
Paul.

Rom. 11.

Rom. 12.

18. At what time the great Apostle of the Gentils S. Paul took upon him to make a comparison between the grievous sins of his Nation the Jews (for which they wer rejected and made reprobate by God) and those which Christians do commit after their redemption; he framed this collection concerning Gods justice due unto them both, saying : *If God spared not the natural boughs, take heed least he spare not thee, which are but an inserted graft.* And thereupon he inferreth this admonition : *Noli altum sapere. sed time.* Be not high minded, but fear. Again, he reasoneth thus upon the old and the new law. *He that broke the law of Moses, being convicted by two or three witnesses, died for the same without*

without commiseration or mercy; and how much more grievous punishment then doth he deserve, who breaking the law of Christ by wilfull sin, treadeth the son of God under his feet; polluteth the blood of the new Testament, and reprocheth the holy Ghost? In like manner reasoneth S. Peter and S. Iude, touching the sin of Angels and ours. If God spared not the Angels when they sinned, but did thrust them down to hell, there to be tormented, and to be reserved unto judgment with eternal chains under darknesse: how much lesse will he spare us? And again; If the Angels which passe us in power and strength, be not able to bear Gods horrible judgment against them: what shall we do? And yet further in another place, the same Apostle reasoneth thus: If the just man shall hardly be saved, where shall the wicked man and sinner appear?

19. By all which examples; we are instructed, how to reason maturely and sincerely in our own cause. As for example, each man may truly say thus unto himself: If God have punished so severely one sin in the Angels, in Adam, and in others before recited: what shall I look for, which have committed so many sins against him? If God hath damned so many souls for lesser sins then mine are: what will he do to me for mine, that are far greater? If God hath born longer with me then he hath with many others whom he hath cut off, without giving them time of repentance: what reason is there, that he should bear longer with me? If David and others after their sins forgiven, took such pains in afflicting themselves, for satisfaction of their temporall punishment in this life: what punishment remaineth for me, either here or in the world to come, for satisfaction of so many sins committed? if it be true that our Saviour saith: That the way is hard, and the gate narrow whereby men go into heaven, and that they shall answer for every idle word before they enter therein:

what

Heb. 10.
Christians
more pu
nished for
sin then
Iews,

2 Pet. 2,

Ep. Iud.

2 Pet. 3.
1 Pet. 4.
A good
manner of
reasoning,

1.

2.

3.

4.

5.

Mat. 7.
Luk. 13.
Mat. 12.

what shall become of me that do live so easie a life, and do keep no account at all of my deeds, and much lesse, of my words? If good men in old time did take such pains for their salvation, and yet (as Saint *Peter* saith) the very just wer scarcely saved: what a state am I in, which take no pains at all, and do live in all kind of pleasure, and worldly contentations.

20. These arguments, consequences, and conclusions, are more true (good Christian) and would prove more profitable unto us, if we would exercise our selves therein, and thereby enter into some cogitation of our own dangers, and into just fear of Gods severe judgments, without flattering or deceiving our selves. For want whereof either onely or principally, the most part of enormous sins from time to time are committed, according as holy *David* most evidently declareth; when having shewed and detested the multitude of sins which the world committeth; he reduceth all (as it wer) unto two principall causes. Whereof the first is, that men deceive themselves and others, by vain flattery, in diminishing their sins; of whom he saith: *They are taken in their own devices, for that they praise the wicked man in the lusts and desires of his own mind.* The second is, for that this deceit and flattery is referred commonly by the vicious man, to the driving of Gods judgments out of his memory, to the end he may sin with lesse fear and scruple. For so saith the Prophet expressly; *The sinner hath exasperated God against him* (in that he hath said) *God in the multitude of his wrath will not require an account of my doings.* But what effect ensueth of this? Hear the words immediatly following: *He hath not God before his eyes; his wayes are filthy from time to time.* And what is the cause of all this? *For that thy judgments (O Lord) are removed from his sight; That is, that he will*
not

Two principall causes of deceiving our selves.

psal. 9.

psal. 43.

ibid.

not consider or bear in mind thy judgments (O Lord) but will needs flatter, delude, and deceive himself. Hereof it cometh, that he never maketh an end of his filthy life and wicked ways, but exasperateth thy justice, O Lord, against him, untill it be over-late to repent or amend.

21. Thus said this holy Saint, of wicked sinners: But what of himself? Hear his words (dear brother) and imprint them in thy memory: *I have kept the wayes of my Lord* (saith he) *and have not don wickedly in the sight of my God, for that all his judgements are before my eyes, and I have not cast his justice from me.* Behold the vertuous life of King David, and behold the cause thereof, for that Gods judgments wer continually before his eyes; therefore was his life pure, and void of wickednesse, or as in other words, at another time he expresseth: *I will confesse unto thee* (O Lord) *in the direction* (or purity) *of my heart, for that I have learned the judgments of thy justice.* And again in the same place: *I have chosen to walk the way of truth, for that I do not forget* (O Lord) *thy judgments:* That is (as a little after he expoundeth the same) *For that I do fear and tremble at thy judgments.* O most excellent effect of the fear of Gods judgments! No marvell, though it be called, *The beginning of all wisdom, and the very door and entrance to eternall salvation:* no marvel if the same holy Prophet in the very same Psalm do pray so heartily: *Strike through my flesh, with thy fear, O Lord.*

The remembrance of Gods judgments, cause of vertue. Psal. 118.

Ibid.

22. S. Paul after he had shewed to the *Corinthians*, that we must all be presented before the tribunal of Christ, every man to receive according to his merits; he maketh this conclusion. *We knowing therefore these things* (dear brethren) *do perswade the fear of our Lord unto all men.* And saint Peter having made a long declaration of the Majesty of God, and of Christ now reigning

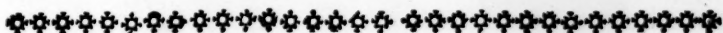
How the Apostles did perswade us to fear,

1 Pct. 1.

raigning in Heaven, concludeth thus: *If then you call him Father, which doth judg every man according to his works, without exception of persons; do you live in fear, during the time of this your habitation upon earth.* A necessary lesson (no doubt) for all men, but especially for such, who by reason of their sinfull life, do remain in displeasure and hatred of Almighty God, and hourly do stand obnoxious (as I have shewed) to the severity of his most dreadfull judgments. Whereinto if once they fall (especially by departure from this life) the matter remaineth remediless for all eternity ensuing, as God himself hath fore-warned us. Which thing being so; what man of wisdom would not fear? what Christian that is carefull of his own estate, would eat or drink, or take his repose with quiet, untill by hearty repentance, and other such means of holy Sacraments, as God hath left for this purpose in his Church, he had discharged his conscience of the burden of sin, and made an attonement between his soul and Saviour? O mercifull Lord, how dangerous is his estate, untill he have don it? how many ways may he fall into those heavy hands of his eternall Judg, whereof S. Paul conceived horror in only thinking? One little stone falling from the house top as he passeth by; one slip off his horse as he rideth; one assault of an enemy, when he thinketh not upon him; one poor ague by a surfet or other distemperature; one sudden mischance of a million that may fall unto him, is able to bereave him of this life, and to cast him into those terms of everlasting calamity, where-hence the whole world shall not be able to deliver him. And is not this then a matter to be feared? Is not this a case to be prevented? O how truly saith the holy Scripture! *Blessed is the man, which always is fearfull, and he that hath a hard heart, shall fall into perdition.*

Prov. 28.

23. Our Lord God of his mercy, give us his holy grace to fear him as we should, and to make such account of his judgments and justice, as by threatening the same, he would have us to do, for the avoiding of sin. And then shall not we delay the time, but shall resolve our selves to serve him, whilst he is content to accept of our service, and to pardon us all our offences, if we would once firmly make this resolution from our heart. For better effectuating whereof, I beseech thee (gentle Reader) to peruse with some attention the fifth and seventh Chapters of the second part of this Book, which give many notable examples of Resolutions in others, and no fewer reasons and arguments against delay and procrastination in thy self.



ANOTHER CONSIDERATION

For the further justifying of Gods Judgments,
and manifestation of our grievous offence.

*Taken from the inestimable Majesty of him whom we
offend: and of the innumerable benefits which
he hath bestowed upon us.*

CHAP. IX.

Albeit the most part of Christians through their wicked life, arrive not to that state wherein holy David was, when he said to God; *Thy judgments, O Lord, are pleasant unto me:* (as indeed they are to all those that live vertuously, and have the testimony of a good conscience) yet at least-wise, that we may be enforced to confesse with the same Prophet, that *the judgments of our Lord are true, and justified in themselves:* I have thought expedient, to add a reason

Psal. 118.

Psal. 118.

son or two more of this Chapter, whereby it may appear, how great our offence is, in sinning against God as we do: and how righteous his judgments and justice are against us, for the same.

The Majesty of God.

2. And first of all is to be considered the Majesty of him, against whom we sin. For most certain it is (as I have noted before) that every offence is so much the greater and more grievous, by how much greater and more noble the person is, against whom it is don, and the party offending, more base and vile. And in this respect, Almighty God (to terrifie us from offending him) nameth himself oftentimes with certain great and dreadfull titles of Majesty: As to *Abraham*: *I am an omnipotent Lord*. And again to *Esay*: *Heaven is my seat, and the earth is my foot-stool*. And at another time he commanded *Moses* to bear to the people in his name, this embassage: *Harden not your necks any longer, for that your Lord and God, is the God of Gods, and the Lord of Lords, a great God, both potent and terrible, which accepteth neither person nor bribes*.

Gen. 17.
Esa. 66.
Deut. 10.

3. First then, I say, consider (gentle Christian) of what an infinit Majesty he is, whom thou a poor worm of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly, or say one word against the Majesty of a temporal Prince, at least-wise in his presence, and within his own Dominions: But what is the Majesty of all earthly Princes put together, if it be compared to the thousand part of Gods incomparable and inestimable Majesty? who with one word made both heaven and earth, and all the creatures therein, and with half a word could annihilate and destroy the same again. Whom all the creatures which he made, both Angels, Heavens, Stars, and Elements, do serve at a beck, and dare not once offend.

Psal. 148.

offend. And under whom (as holy Iob saith) do crouch and tremble, even they that bear up and sustain the world.

Iob 9.

Onely a sinner is he, which emboldeneth himself against this Majesty, and feareth not to offend the same: whom (* as the holy Catholick Church doth professe daily, in her Preface to the blessed Sacrifice) the Angels do praise, the dominations do adore, the powers do tremble, and the highest heavens, together with Cherubims and Seraphims, Thrones, and all other multitudes of celestial spirits, do continual praise with hymns of glory.

* See Cyril.
Carech.
Myft 5.
Chryf. ho.
26. in Gen.
in fin. Cle.
1. 8. & 10.

4. Remember then (dear Christian brother) that every time thou dost commit a capital sin, thou givest (as it wer) a blow in the face to this great God of eternal Majesty, whose mansion (as S. Paul describeth) is in a light inaccessible, such as no man in this world can endure to behold. Whereof S. Iohn the Evangelist giveth good testimony by his own experience, notwithstanding he wer an Apostle, and most dearly beloved of his God and Master; yet when Christ appeared to him after his Resurrection, with certain sparkles onely of his dreadfull glory, uttering words of most sweet consolation unto him; he was for all that so astonished and oppressed with fear, that he fell down dead, as himself confesseth, untill the same Lord and Master vouchsafed to raise him up again. The like trial of this inexplicable Majesty, had Moses the familiar friend and trusty servant of God; who, after many conferences, desiring once in his life to see him, whose words he had so often heard, made humble petition for the same: but God answered, *That no man might see him and live.* Yet notwithstanding, to satisfie his request, and to shew him in part, what a terrible and majesticall God he was; he promised Moses that he should see some part of his glory; howbeit, he added, that it was needfull he should hide himself in

1 Tim. 6:

Certain
declarati-
ons of Gods
Majesty.

Apoc. 17:

Exod. 33.

* Exod. 20.

the hole of a rock, and be covered with Gods own hands for his defence, whilst he (or rather his Angel, as Divines do interpret) did passe by in glory. Who being once past, God removed his hand, and suffered *Moses* to behold the hinder parts onely of the Angel, which was notwithstanding most terrible and dreadfull. The like, or greater terror had the people of Israel, when they heard God speak with lightnings and thunders from the Mount * *Sinai*, and therefore desired *Moses* that he would speak unto them and not God, for they could not endure his speech; but he gave them a memorable answer, that God did this: *Vt terror illius esset in vobis & non peccaretis*: That his fear may be in you, to the end you commit no more sin.

Dan. 7:
The view
of God.
given to
Daniel.

Iob 26,

5. The same Majesty was revealed also in some part to *Daniel*, who saw God (as he writeth) placed upon a most glorious throne; *His apparel was as white as snow; his haire like unto fine wool; his throne was of a flame of fire, and his chariots wer a burning fornace; a swift flood of fire ran from his face; thousand thousands did serve him, and ten thousand hundred thousands did assist him.* All this and much more is recorded in holy Scripture, to admonish us thereby, what a wonderfull Prince of Majesty he is, whom a sinner doth offend. Which thing, that just and holy man *Iob* considering; and hearing but one word uttered by his friend, which in his conceit did savour of presumption, against this God, burst forth into these words: *VVhom wilt thou teach my friend? wilt thou teach him which hath inspired breath into man? which hath stretched out the heavens out over the vacuity of this world, and hath hanged up the earth in the air without stay: before whom hell is wide open, and there is no covering from perdition: the pillars of heaven: do tremble and quake at his onely sight. And if we should heave*

hear but the least whispering of his speech, who should be able to abide the thunder of his Majesties greatnesse?

6. Imagin then now (my loving Brother) after all these testimonies, that thou seeest before thy face, this great and mighty King sitting in his chair of Majesty, with chariots of fire, unspeakable light, and infinit millions of Angels about him. Imagin further (which also is most true) that thou seeest all the creatures in the world stand in his presence, and trembling at his Majesty, and most carefully attending to do that, for which he created them: as the heavens to move about: the Sun, Moon, and Stars to give light and influence: the Earth to bring forth her substance: and every other creature diligently to labour for performance of the duty assigned unto him. Imagin besides, that thou seeest all these creatures (how big or little soever they be) to hang and depend onely of the power and vertue of this God; and thereby onely to stand, move, and consist; and that there passeth from God to each creature in the world, yea, to every part that hath motion or being in the same, some beam of his vertue: even as from the Sun, we see infinit beams passe into the air. Consider, I say, that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaves of trees, or the parts of man upon the face of the earth) can grow, move, or consist, without some little stream of vertue and power derived to it continually from God. So that, thou must imagin God to stand as a most glorious and resplendent Sun, in the middle or centre of all things created, and from him, to passe forth innumerable beams and streams of vertue, to all the creatures that are either in heaven, earth, the air, or waters, and to every part and particle of the same; and that upon these beams of his Divine vertue, all crea-

A contemplation of Gods Majesty.

How all creatures depend upon the Creator.

tures do depend ; in so much , as if he should stop , or divert by any one of them all , it would destroy and annihilate presently some creature or other .

Iam. 2.

7. This (I say) if thou shalt consider touching the Majesty of God , and the infinit dread that all creatures have of him , except onely a sinner (for the devils also do fear him , as *S. James* affirmeth) thou wilt not marvel at the severe judgment appointed for his offence. For sure I am , that very shame of the world maketh us to have more regard in offending the poorest friend we have in this life , then a wicked man hath in offending Almighty God : which is an intollerable contempt of so great a Majesty ; and such a contempt indeed , as God himself doth account to proceed of plain infidelity. For , whereas at a certain time he had declared his own great power , by the mouth of *Jeremy* , and threatened many punishments to the Jews for their wickednesse ; they wer nothing moved therewith : whereupon he commanded him to return again unto them , and to say these words.

Lack of
fear pro-
ceedeth of
Infidelity.

Ier 5.

Hear foolish people , which have no heart ; you that have eyes and see not , ears and hear not. And will ye not then fear me ? will ye not tremble in my sight ? which have set the sands for a bound unto the sea , and have given him an eternal precept which he shall not break : &c. This people hath a faithless heart , &c. Which is as much as if he had said , that this lack of fear in the Jews , proceeded of their defect of faith. For if they had believed him to be indeed so powerfull , terrible , and full of Majesty , as the holy Scripture setteth him down ; they would have conceived more fear in offending him.

Sect. 2. *Of the Benefits of Almighty God.*

8. **B**Ut now if we adjoyn to this contemplation of *Majesty*, another consideration of his Benefits bestowed upon us; our default will grow to be far greater. For that to injure him who hath don us good, is a thing most detestable, even in nature it self. And there was never yet so fierce a heart, no not among bruit beasts, but that it might be won with courtesie and benefits: but much more among reasonable creatures doth beneficence prevail, especially, if it come from great personages, whose love and frendship declared unto us but in small gifts, doth greatly bind the hearts of the receivers to love them again.

Of the benefits of Almighty God.

9. Consider then (dear Christian) the infinite good turns and benefits which thou hast received at the hands of this great God, thereby to win thee to his love, and that thou should leave off to offend and injure him. And albeit, no tongue created either of man or Angel, can expresse the one half of these gifts which thou hast received from him, or the value thereof, or the great love and hearty good will wherewith he bestowed the same upon thee: yet for some better helping of thy memory, and stirring up thine affection to be gratefull; I will repeat certain general and principal points thereof, whereunto the rest may be easily referred.

10. First, then call to mind, that he hath bestowed upon thee the benefit of thy creation; whereby he made thee of nothing to the likenesse of himself, and appointed thee to so noble an end, as is to serve him in this life, & to reign with him in the life to come: having furnished thee besides for the better attainment thereof,

The first benefit.
Of creation

thereof, with the use, service, and subjection of all his other creatures. The greatnesse of which benefit may partly be conceived, if thou do imagin thy self to lack but any one part of thy body ; as a leg , an arm, an eye, or the like : and that one should freely, even of pure good will and love , supply thy want ; and give the same unto thee. Or if thou wantedst but any one of thy senses, as, that thou wert deaf, blind, or dumb ; and some man should restore thy sight, hearing, or speech unto thee : how wouldst thou esteem of this benefit ? how much wouldst thou professe thy self beholding unto him for the same ? And if the gift of one of these parts onely , would seem unto thee so singular a benefit ; how greatly oughtest thou to esteem the free gifts of so many parts together !

All crea-
tures made
for man.

11. Add now hereunto (as I have said) that he hath created thee to the likenesse of no other thing, but of himself ; to no other end, but to be his honourable servant in this world ; and his compartner in kingly glory , for all eternity to come : and this he hath don to thee, being onely a piece of earth or clay before : now imagin then, of what sea of love all this proceeded. But yet add further, how he hath created all this magnificent world for thee , and all the creatures thereof to serve thee in this businesse : the heavens to govern thee, and to give thee light ; the earth, air, and water, to minister most infinit variety of creatures for thy behoof and sustenance ; and of all these hath made thee Lord and Master, to use them for thine avail and benefit in his service , and many also for thy consolation and disport. Which gifts being so manifold and magnificent as they are, I appeal to thine own conscience , how intolerable an ingratitude it is , so greatly to dishonour and injure the giver, as to apply these gifts to his offence , which he bestowed upon thee for his service.

12. Next

12. Next after this benefit of Creation, ensueth the benefit of thy Redemption, much more excellent and bountifull then the former: the effect whereof is, that wheras thou hadst lost all those former gifts and benefits, and hadst moreover made thy self guilty by sin, of eternal punishment and damnation (whereunto the Angels wer now delivered for their sin committed before) God chose to redeem thee, and not the Angels; and for satisfying of thine enormous fault, vouchsafed to deliver his own only Son to the most opprobrious death of the Crosse, to pay the ransom and punishment for thee with his blood. O Lord God! what heart can possibly conceive the greatness of this benefit? Suppose with thy self (gentle Christian) for better understanding of this benefit, that thou being a poor and abject person, under the dominion of some great and mighty Emperor, hadst with some of his principal Peers and chief Nobility, committed grievous crimes against his Imperial Majesty, thou oftentimes, and they but once; and being both by law convicted, and ready to suffer Justice for the same; so singularly should the Emperors favour extend it self in thy behalf, as delivering over those other great Princes to execution for their demerits, he conceived a desire to save and pardon thee. And finding no other convenient means in respect of his Justice, how to do the same, should upon his only Son and heir of all his Empire, lay the pains, shame, and torments of death due unto thy trespasses. Tell me now, if being so abject & contemptible a creature, thou shouldst receive so great a grace of a mighty Emperor, who had for fewer offences, even in thy sight, put to death great and glorious Princes (as God did those principal Angels) how wonderfully wouldst thou think thy self bound and beholden unto him for the same? But if further, this Son and

The 2. benefit.
Of Redemption.

A supposition for expressing the greatness of this benefit.

and heir of this noble Monarch, refusing to speak one word for those great Princes, should not onely accept willingly this dishonor and punishment laid upon him by his Father, for thy sake; but also should offer himself thereunto, and crave most instantly, that he might by his death make satisfaction for thine offences, and not onely this, but also to derive unto thee the participation of his inheritance, making thee of a bondslave, *heir apparent* to so puissant an Emperor, and *coheir to himself*: could thy heart possibly conceive so great a benefit? Wer it possible, that thy powers of body and soul should not dissolve in the cogitation of so unspeakable grace? would not thy bowels in a manner boil and burst in sunder with the vehemency of love towards such a benefactor? Or can any man of reason ever imagin, that thou wouldst willingly for a thousand worlds offend any more so gracious a Lord? And yet is this benefit of thy Redemption (dear brother) by infinit degrees surpassing both this, and all other temporal graces that mans wit can imagin, in all and every circumstance that before hath been mentioned: and yet is it forgotten, yet is it scarce thought on by many, yet is it little esteemed, and the giver offended daily by sin, as if this never had passed. O singular ingratitude!

Ephes. 3.
Rom. 8.

The 3. and
4. Benefits.
Of Vocati-
on, and Iu-
stification.

13. In the third place, do come to be considered two other Benefits named *Vocation* and *Iustification*. The first whereof is that, whereby God of his infinit depth of mercies, hath called us from infidelity, to the state of Christians; and thereby made us partakers of this our Redemption last mentioned, which, Infidels are not. For, albeit he paid the ransom for all in general; yet hath he not imparted the benefit thereof to all, but to such onely as best it pleased his Divine goodnesse to bestow it upon. After which grace of

Vocation,

Rom. 8.
1 Cor. 1.

Vocation, and our acceptance thereof, ensued immediately our Justification, whereby we wer not onely set free from all our sins committed before, and from all pain and punishment due to the same; but also our souls wer beautified and enriched by the infusion of his holy grace inherent; accompanied with the vertues Theological: as *Faith, Hope, and Charity*, and with the most precious gifts of the holy Ghost: and by this grace we wer made just and righteous in the sight of God, and entitled to the most blessed inheritance of the kingdom of Heaven: the worthinesse of which gift, no tongue of man or Angels can expresse; the same exceeding yet the former two gifts, if I respect my own good. For that, little would it have profited me to have been created, and redeemed; if I had not been called to the profit and participation thereof: (as many are not) or if I be not elected and justified by Gods free mercy and grace, without any precedent merit on my behalf; whereby is seen that these two benefits are the perfection and complement of the other.

14. After these, do ensue a great number of benefits together, appertaining properly to such as are made the children and true frends of God; every one whereof in it self is of most infinit price and value. Among which are in the first place to be numbred the holy Sacraments of Christs Church, left unto us for our comfort and preservation after we be entred into the bosom thereof. They being nothing else indeed, but certain sacred conducts to convey unto us the holy grace of God: especially those two, which after our entrance by baptism, do apertain to all men in general, and may be iterated as often as need shall require, or our devotion serve us; I mean, the holy Sacraments of *Penance*, and of the *Blessed Body and Bloud*

The 3. Benefit
Of the Sacraments;

The use of
Sacraments

Bloud of our Saviour: whereof, the first is to purge our souls from sin so often as she falleth; the second, to feed and comfort the same after she is purged. The first is as a Bath made of Christs own precious bloud, to wash and cleanse our wounds therein: The second as a most comfortable and rich garment, to cover our soul after she is washed. In the first, Christ hath left with his Spouse the Church, all his authority which he hath in heaven or earth, to remit sins: In the second, he hath left himself, and his own flesh and bloud, to be a precious food, wherewith to feed and cherish our soul after her sins be remitted. Which two sovereign Sacraments (to say nothing of the rest) are such singular benefits and heavenly treasures, as no man, but he that hath a spiritual understanding, can conceive; and consequently, such as do not esteem the riches of these gifts, or for temporal respects do deprive their souls of the unspeakable benefit thereof, are deeply to be pitied, their losses being everlasting, and irrevocable. But let us go forward.

The sixth
benefit.
Of preservation and
inspiration

15. Besides all these, there yet remaineth another benefit, which we call the benefit of *Preservation*; whereby God hath kept and preserved us from infinite dangers, whereinto many others before us have fallen, and into which our selves had fallen in like manner, if Gods holy hand had not stayed us: and this not onely from ordinary snares of eternal damnation, to such as fall into them and repent not; as adultery, theft, fornication, murther, and other such ordinary sins: but from others far more grievous and dangerous, of schism and heresie, for that they cut off the very foundation of life everlasting, which is true faith. From these then, and other like dangers, if we find our selves to have been preserved above others,

thers, by Gods special protection; or if we have fallen into them, or do find our selves in them, yet to have been spared and preserved so long from death and judgment for the same, whereinto so many thousands of others have fallen, and are now in endlesse and remedlesse torments, which sinned perhaps lesse then we: This (I say) may make us see and feel in a certain sort this benefit of *Preservation*, Whereunto may be annexed also the most singular benefits of godly inspirations and admonitions, whereby God hath often both knocked inwardly at the dore of our conscience, and warned us outwardly by other mens dangers, by so many ways and means, as are good books, good sermons, good exhortations, good company, good example of others, and a thousand other most mercifull means besides, which at divers times he hath used and doth use, thereby to gain us and our souls unto his eternal kingdom by stirring us up to abandon vicious life, and to betake our selves to his holy and sweet service. Apoc. 3.

16. All which most rare and excellent benefits, being measured either according to their inestimable value in themselves, or according to the love of that heart from which they do proceed: or else if we respect the Majesty of the giver, or meannesse of the receiver; ought in reason to move us most vehemently to gratitude towards so bountifull a benefactor. And this gratitude should be, to resolve our selves at length, to serve him unfainedly, and to prefer his favour before all worldly or mortal respects whatsoever. Or if we cannot obtain so much of our selves; yet at least-wise not to offend him any more by our sins and wickednesse, as daily we do. Circumstances of benefits.

17. There is not so fierce or cruel a nature in the world (as I noted before) but is mollified, allured, and won Alien. In hist. animal

won by benefits. And stories do make report of strange examples in this kind, even among brut beasts; as of the gratitude of Lions, dogs, and other like, towards their masters and benefactors. Onely an obstinate sinner is he, amongst all the savage creatures that are, whom neither benefits can move, nor courtesies can mollifie, nor promises can allure, nor gifts can gain to the faithfull service of God, his Lord and master.

The intolerable ingratitude of a sinner towards God.

18. The greatest sinner that is in the world, if he give his servant but 20 nobles a year, or his tenant some little farm to live upon; if they for this should not serve him at a beck: he crieth out of their ingratitude. But if they should further maliciously seek to offend him, and to joyn in amity with his professed enemy; how intolerable a matter would this seem in his conceit? And yet himself, dealing much more ungratefully and injuriously with Almighty God, esteemeth it a matter of small consideration, and easily pardonable. He dealeth (I say) far more ingrately with God: for that he hath received a thousand-fold for one, in respect of all the benefits that one mortal man can give unto another. Seing, that of God he hath received all in all; the bread which he eateth, the ground he treadeth on, the light he beholdeth, the air he enjoyeth, and finally whatsoever he possesseth either within or without his body: as also the mind and soul with all her spiritual endowments for the use of all: whereof each one is more worth, then ten thousand bodies, if men knew, or would consider what a soul is.

Gods complaint of sinners.

Psal. 34:
Ier. 2.

19. Of this extream ingratitude and injury offered by mortal men, God himself is inforced to complain in divers places of holy Scripture, as where he saith: *They repayed me evil for good.* And yet much more vehemently

mently in another place, he calleth the heavens to witnesse of this iniquity, crying out: *Obstupeſcite cæli ſuper hoc.* O ye heavens be you aſtoniſhed at this.

As if he ſhould ſay by a figurative kind of ſpeech; loſe your ſenſes, and go out of your wits (you heavens) with marvail at this incredible iniquity of man towards me. For ſo he expoundeth the whole matter more at large in another place: *Audire cæli, & auribus*

percipe, terra. &c. Harken O ye heavens, and thou earth bend hither thine ears. *I have nourished up children and have exalted them, and now they do contemn me.* Eſay. 14

What a lamentable complaint is this of Almighty God, againſt moſt vile and baſe worms of the earth? But yet he amplifieth this iniquity more vehemently by certain examples and compariſons. *The Ox* (ſaith he) *knoweth his owner, and the Aſſe knoweth the manger of his Lord and Maſter: but yet my people knoweth not me.* Ibid.

VVo be to this ſinfull nation, to this people loaden with iniquity, to this naughty ſeed, to wicked children.

What complaint can be more vehement then this? what threatning can be more dreadfull then this *wo*, coming from the mouth of him which may puniſh us at his pleaſure?

20. Wherefore (dear brother) if thou have grace, ceaſe to be ungratefull to God any longer: ceaſe to offend him which hath by ſo many ways prevented thee with benefits: ceaſe to render evil for good, hated for love, contempt for his fatherly affection towards thee. He hath don for thee all that he can: he hath given thee all that thou art: yea (and in a certain manner) all that he is worth himſelf: and meaneth beſides to make thee partaker of all his glory in the world to come, and requireth no more for all this at thy hands, but love and gratitude. O my loving brother, why wilt thou not yield unto him this his deſire?

The con-
cluſion,

why

Causes of
love in
God, besi-
des his be-
nefits,

why wilt thou not do as much to him, as thou wouldst have another man to do to thee, for lesse then the ten thousandth part of these benefits which thou hast received? For, I dare boldly say, if thou hadst given but an alms to a poor man at thy dore, thou wouldst think him bound to love thee for it, albeit besides this, there wer nothing in thee that greatly might deserve his love. But thy Lord and Master (setting a-part all his gifts bestowed upon thee) hath infinit causes to draw thy love unto him; that is to say, all the causes which any thing in the world hath in it to purchase love, and infinit more besides. For, if all the perfections of things created both in heaven and in earth that may procure love, wer joyned together in one, as all their beauty, all their vertue, all their wisdom, all their sweetnesse, all their nobility, all their goodnesse, and other like excellencies: yet thy Lord and Saviour, whom thou by sinning against, contemnest, surpasseth all these, and that by infinit and infinit degrees. For that he is not onely all these things together; but moreover he is very beauty it self, vertue it self, wisdom it self, sweetnesse it self, nobility it self, goodnesse it self, and the very fountain and well-spring, from which by little peeces and parcels, all these things are derived unto his Creatures, as before hath been shewed.

21. Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and so bountifull a Lord: and resolve with thy selve for the time to come, to amend thy course of life, and former behaviour towards him. Say at length with the Prophet (having considered thine own ingratitude:) *O Lord pardon me mine offences, for they are great in thy sight. I know there is nothing (O Lord) which doth so much displease thee, or dry up the fountain of thy mercy,*
or

or so bindeth thy hands from doing good, as doth ingratitude in the receivers of thy benefits, wherein hitherto I have exceeded all others. But I have don it (O Lord) in mine ignorance, not considering thy infinite gifts bestowed upon me, or what account thou wouldst demand again of the same. But now, seeing thou hast vouchsafed to make me worthy of this special grace also, whereby to see and know mine own error and default: I hope hereafter by direction of the same grace, to shew my self a better child towards thee. O my God, I am vanquished at length with consideration of thy love: and how can I have the heart to offend thee hereafter, seeing thou hast prevented me so many ways with benefits, even when I demanded not the same? Can I have hands evermore to sin against thee, which hast given up thine own hands, to be nailed on the Crosse for me? No, no, it is too great an injury against thee (O Lord) and woorthy me that have don it so often heretofore. But by thy holy assistance, I trust not to return to such iniquity for the time to come: to which I beseech thee for thy mercies sake, from thy holy Throne of Heaven, to say *Amen.*



OF WHAT OPINION, SENSE,

And Feeling we shall be in the matters aforesaid,
at the time of our death, and departure
from this world.

*As also what our state shall be at that passage, and how
different our judgment from that it is now.*

C H A P. X.

The indu-
ration of
some hearts.

THe holy Scriptures do teach us, and expe-
rience maketh it plain, that during the time
of this life, the commodities, preferments,
and pleasures of the world, do possesse so
strongly the hearts of many men, and do hold them
chained with so forcible enchantments, being forsaken
also somtimes upon their just deserts of the grace
of God: that say and threaten what a man can, and
bring against them all the whole Scripture even from
the beginning of *Genesis* to the end of the *Apocalips*
(as indeed it is all against sin and sinners) yet will it
prevail nothing with them, being in that lamentable
case, as either they believe not, or esteem not whatso-
ever is said to that purpose, against their settled course
and resolution to the contrary. Of this we have in-
finit examples in Scripture: as of *Sodom* and *Gomorrhah*,
with the Cities thereabout, which would not hear the
warnings that good *Lot* gave unto them. Of *Pharaoh*
also and his Court, whom all that ever *Moses* could
do, either by signs or sayings, moved nothing at all.
Of *Iudas* in like manner, who by no sweet means or
sharp threatnings, used to him by his master, could
be brought to change his wicked resolution. But
espe-

Gen. 19.

Exod. 6, 7,
8, 9.

Mat. 26.

especially the holy Prophets sent by God from time to time, to dissuade the people from their naughty life, and consequently to deliver them from the plagues that hanged over them, do give abundant testimony of this matter, complaining every where of the hardnesse of sinners hearts, that would not be moved with all the exhortations, preachings, promises, allurements, exclamations, threatnings, and thunderings, that they could use. The Prophet *Zachary* shall testify for all in this behalf, who saith of the people of Israel a little before their destruction: *This saith the Lord of Hosts, judge justly: whereunto presently he addeth: And they would not attend, but turning their backs, went away, and stopped their ears, to the end they might not hear; and they did harden their hearts as an Adamant-stone, to the end they might not hear the law and the words which God did send in his spirit, by the hands of the former Prophets, whereby Gods great indignation was stirred up against them. So Zachary.* Zach. 7

2. This then is, and always hath been the manner of dissolute worldlings and reprobate people; to harden their hearts as an Adamant-stone, against any thing that can be told them for the amendment of their lives, and for the saving of their souls. Whilst they are in health and prosperity, they will not know God, as in another place himself complaineth. But yet as the Prophet saith: *God will have his day with these men also, when he will be known.* And this is, *Cognoscetur Dominus judicia faciens: God will be known when he beginneth to do judgment, which is, at the day of their death, being indeed the next dore to their judgment, according as S. Paul testifieth, saying: It is appointed for all men once to die, and after, then ensueth judgment.* Esay 1: Psal. 91 Heb. 9:

3. This (I say) is the day of God, most terrible,

Rom. 2.
2 Cor. 4.
Plal. 75.

The great
change of
things at
the day of
death.

1 Cor. 2.

Rom 8.
2 Cor. 1.

Sap. 5.

The lamen-
tation of
wicked
men in the
end.

sorrowfull, and full of tribulation to the wicked; wherein God will be known to be a righteous God, and to restore to every man according as he hath don whilst he lived: Or as the Prophet describeth it, He will be known then to be a terrible God, and such a one as taketh away the spirit of Princes; a terrible God to the Kings of the earth. At this day, as there will be a great change in all other things, mirth being turned into sorrow, laughings into weepings, pleasures into pains, stoutnesse into fear, pride into despair, and the like: so especially, will there be a strange alteration in the judgment and opinion of men. For, that the wisdom of God (whereof I have spoken in the former Chapters, and which, as the Scripture saith, *Is accounted folly by the wise of this world*) will then appear in her likenesse, and (as it is in very deed) will be confessed by her greatest enemies, to be the onely true wisdom; and all carnal wisdom of worldlings to be meer folly, as God calleth it.

4. This the holy Scripture setteth down clearly, when it describeth the very speeches and lamentations of the wise-men of this world at the last day, concerning the state of holy men, whom they despised in this life. *VVe senselesse men did esteem their life to be meer madnesse, and their end to be dishonourable: but, look how they are now accounted among the children of God, and their portion is with the Saints. VVe have erred from the way of truth, and the light of righteousnesse hath not shined before us, neither hath the sun of understanding appeared unto us. VVe have wearied out our selves in the way of iniquity and perdition, and we have walked craggy pathes; but the way of our Lord we have not known.* Hitherto are the words of holy Scripture; whereby we may perceive, what great change and alteration of judgment there will be at the last day, from that which men have now: what confession

feſſion of folly; what acknowledgment of error; what hearty ſorrow for labour loſt; what fruitleſſe repentance for having run awry. O that men would ponder and conſider attentively theſe things now! *We have wearied out our ſelves* (ſay theſe miſerable men) *in the ways of iniquity and perdition, and we have walked craggy paths.* What a deſcription is this of lamentable worldlings, who beat their brains daily, and weary out themſelves in the purſuit of vanity and chaſſe of this world, for which they ſuffer, notwithstanding, more pain oftentimes, then do the juſt in purchaſing heaven? And when they arrive at the laſt day to the gate of death, wearied and worn out with trouble and toil, they find that all their labour is loſt, all their vexation taken in vain. For that the little ſelf which they have ſcraped together in this world, and for which they have ſtrugled and drudged ſo extremely, will avail them nothing at that inſtant, but rather increaſe exceedingly the burthen of their afflictions: which afflictions ſhall be ſo manifold, grievous, and intolerable in the wicked, as no mind created may perfectly conceive the ſame but he that feelth them; albeit in part ſome ſmall conjecture may be made thereof by theſe three general Points enſuing, whereunto the reſt may be referred.

Three cau-
ſes of great
miſery in
death.

5. The firſt is exceſſive pain which commonly men ſuffer in the ſeparation of their ſouls and bodies; which having lived ſo long time together, united as two dear friends in joy and pleaſure, are now moſt loth to part, wer it not that violently they are forced therunto. This pain may partly be conceived, if we would go about to drive out life or ſoul (which ſoul is all over, and every where throughout our body) but from the leaſt part or member thereof. As for example, out of our little finger (like as ſurgeons are wont to do,

The firſt
Point.
Of miſery,
in death.

How pain-
full is mor-
tifying of
our flesh.

when they will mortifie any one place, to make it break) what intolerable pain doth a man suffer before this member be dead? What raging grief doth he abide? If then the mortifying of one little part onely, doth so much afflict us; imagin what the violent mortifying of all the parts together will do. For we see that first the soul is driven by death to leave the extreamest parts, as the toes, feet, and fingers, then legs and arms, and so consequently one part dieth after another, untill life be restrained onely to the hart, which holdeth out longest as the principal part; but yet finally, must be also constrained to render it self, though with never so much pain & resistance. Which pain, how great and strong it is, may appear by the breaking in pieces the very strings and holds where-with it was environed, through the excessive vehemency of this deadly torment.

A similitude expressing the pains of death.

6. Neverthelesse, before it come to this point of yielding, no man can express the cruel conflict that is betwixt death and her, and what distresses she abideth in the time of her agony. Imagin, that a Prince possessed a goodly city, in all peace, wealth, and pleasure, and greatly frended of all his neighbours round about him, who promised to assist him in all his needs and affairs; and that upon the sudden, his mortal enemy should come and besiege this city, and taking one hold after another, one wall after another, one castle after another, should drive this Prince onely to a little tower, and besiege him therein, all his other holds being beaten down, and his men slain in his sight: what fear, anguish, and misery would this afflicted Prince be in? How often would he look out at the windows and loop-holes of his tower, to see whether his friends and neighbours would come to help him or no? And if he saw them all abandon him, and his cruel enemy even ready

ready to break in upon him: would he not (trow you) be in a most pitifull plight? Even so then fareth it with our poor soul at the hour of death: the body wherein she raigned like a jolly Princeesse in all pleasure, whilst it flourished, is now battered and overthrown by her enemy, which is death: the arms, legs, and other parts wherewith she was fortified, as with walls and wards during time of health, are now surprised and beaten to the ground, and she is driven only to the heart, as to the last and extreamest refuge, wherein also she is most fiercely assailed in such sort, as she cannot possibly hold out long. Her dearest friends who soothed her in time of prosperity, and promised assistance; as, youth, agility, strength, courage, dyer, physick, and other humane helps, do now utterly abandon her: the enemy will not be pacified or make any league at all, but night and day assaulteth this turret wherein she is retired, and which now be-
 ginneth to shake and shiver in pieces, in such sort, as she expecteth hourly when her enemy in most raging and dreadfull manner, will break in upon her.

7. What think you is now the state of this afflicted soul? It is no marvel if a wise-man become a fool, or a stout worldly man, most timorous in this instant of extremity, as we often see they do in such sort, that they can dispose of nothing well, either towards God or the world at this hour. The cause whereof is the extremity of pains oppressing their minds, as *S. Austen* well noteth, giving us therewithall a most excellent fore-warning of this day, if men wer so happy as to follow it. *VVhen you shall be in your last sicknesse, dear brethren* (saith he) *O how hard and painfull a thing will it be for you to repent of your faults committed, and of good deeds omitted? And why is this? but onely for that all the intention of your mind will run thither, where all the force of*

An admonition of *S. Augustin.*

Ser. 48. ad Frat. in Eremo. circa finem.

Many impediments shall let men at that day: as the pain of the body, the fear of death, the sight of children for the which their fathers shall oftentimes think themselves damned, the weeping of the wife, the flattery of the world, the temptation of the devil, the dissimulation of Physicians for lucre's sake, and the like. And believe thou (O man) which reade'st this, that thou shalt quickly prove all this true upon thy self; and therefore I beseech thee, that thou wilt do penance before thou come unto this last day. Dispose of thy house, and make thy Testament whilst thou art whole, whilst thou art wise, whilst thou art thine own man: for if thou tarry untill the last day, thou shalt be led whither thou wouldst not. Hitherto are S. Austens words.

The second
point.
Of misery
in cca. h.

8. The second thing which shall make death most terrible and grievous to a worldly man, is the sudden parting (and that for ever and ever) from all the things which he loved most dearly in this life; as, from his riches, possessions, honours, offices, fair buildings, goodly apparel, and rich jewels: as also from wife and children, kindred and friends, and all other earthly delights and commodities, wherewith in this life he thought himself a most happy man. And now to be plucked from these upon the sudden, without hope ever to see or use them again, and that oftentimes when he least doubted any such matter, must needs be a point of extreme grief; especially, if he be in the state which holy *Iob* describeth, when he saith, *The wicked man dieth when he is strong and whole of body, rich and happy? whilst his entrails are full of fat, and whilst his bones are well watered with marrow.* O Jesu, what a griping grief, how intolerable a torment will this be? O how true an Oracle is that of God, which saith: *O mors! quam amara est memoria tua homini pacem habenti in substantiis suis?* O death! how bitter is thy memory unto a man that hath peace and rest in his substance

Iob 21.

Eccles. 21.

substance and riches? As, who would say, there is no greater bitterneſſe of grief in the world to ſuch a man, then to remember, or onely think of death, but much more to taſt, and try it himſelf, yea, and that immediatly, when it ſhall be ſaid unto him, as Chriſt reporteth it was ſaid unto that great wealthy man in the Goſpel, which had his barns full, and was now come to the higheſt top of felicity: *Thou fool, even this night thy ſoul ſhall be taken from thee; and then who ſhall enjoy all that which thou ſo painfully haſt ſcraped together?*

Luke 12.

9. O dear Chriſtian! it is impoſſible for any mortal tongue to expreſſe the dolefull ſtate of a worldly man in this inſtant of death, when nothing of all that he hath gathered together with ſo much labour and toil, and wherein he was wont to reſoſe ſo great affiance, will now avail him any longer, but rather afflict his ſoul with the memory thereof, conſidering that now he muſt leave all to others, and go himſelf to give account for the gathering and uſing of the ſame (and that perhaps to his eternal damnation) whiſt in the mean time, other companions in the world do live merrily and pleaſantly upon that he hath gotten; little remembring and leſſe caring for him, that perhaps lieth burning in unquenchable fire for thoſe riches unrighteouſly heaped and left unto them. This undoubtedly is a moſt woſull and lamentable point, which ſhall bring many a man to great ſorrow and anguiſh of heart at the laſt day; when all earthly joys muſt be left, all pleaſures and commodities for ever abandoned. O what a dolefull day of parting will this be! what wilt thou ſay (my friend) at this day, when all thy glory, all thy wealth, all thy pomp, is come to an end? What art thou the better now to have lived in credit with the world, in favour of Princes, exalted of

The ſorrow
of leaving
all,

all

all men, feared, revered, and honoured of all sorts; seeing at this instant, all thy jollity, pride, and pomp is at an end, all thy former felicity is arrived now to her everlasting period?

The third
point.
Of misery
in death.

Eccle. 10.

The misera-
ble change
of the body

Esay 3:

10. But now besides all this, there is a third thing which more then all the rest will make this day of death to be most dreadfull and miserable unto a worldly man: to wit, the consideration what shall become of him, both in body and soul. And as for his body, it will be no small horror to think upon that saying of holy Scripture: *The end of the wicked mans flesh shall be fire and vermin, and his inheritance shall be serpents, beasts, and worms*: that is, it must be thrown out to be the food of vermin. That body, I mean, which was before so delicately entertained with all variety of meats, soft pillows, and beds of down, so trimly set forth in apparel and other ornaments, whereupon the wind might not be suffered to blow, nor the sun to shine; that body (I say) of whose beauty there was so much pride taken, and whereby so great vanity and sin was daily committed; that body, which in this world was accustomed to all pampering and niceness, and might abide no austerity or disciplin at all, must now be forlorn and abandoned of all men, and left onely for a prey to be devoured of worms. Now the time is come when those words of God must be fulfilled, which he uttered by his Prophet against delicate people: *In this day God shall pull off all ornaments, chains, bracelets, rings, jewels, pomanders, &c. And then shall be instead of sweet savours, stench; in place of rich girdles, a rope; for curled hair, a bald scull, &c.* All which bodily disgrace and misery, albeit, it cannot but breed much horror in the heart of him that lieth a dying; yet is this nothing in respect of the dreadfull cogitations which he shall have touching his soul;

soul; to wit, what shall become thereof, whither it shall go after her departure out of the body. And then considering that she must appear before the judgment-seat of almighty God, and there receive sentence, either of unspeakable glory, or insupportable pains: he falleth to consider more in particular the danger thereof, by comparing Gods Justice and threats (set down in holy Writ against sinners) with his own life; he beginneth to examin the witnesse (which is his conscience) and findeth the same ready to lay infinit accusations against him, when he cometh to the place of Justice.

Cogitations of him that lieth in dying.

II. And now (dear Christian brother) beginneth indeed the inexplicable misery of this poor afflicted man; now do all the multitude of sins present themselves before his face; now doth he indeed see verified that sentence of sacred Scripture: *In fine hominis denudatio operum*: The works of every man are laid open at his end. Now do muster before his eyes all Gods threats against wicked livers; neither is there any one severe saying of holy Writ pronounced against sinners, which now doth not offer it self unto his mind. Our ghostly enemy, which in this life laboured to keep all these things from our consideration, thereby the more easily to entertain us in sin and pleasure, will now lay all, and more, before our face, amplifying and urging every point to the uttermost, and alledging our conscience in every thing for his witnesse. Which when the poor soul in dying cannot deny, she must needs thereby most vehemently be terrified. And so we see it daily come to passe, even in many most vertuous and holy men; whereof S. Hierom reporteth a very memorable example of blessed S. Hilarion, whose soul being greatly affrighted with these considerations, and exceeding

Eccle: xix

A pittifull plight of a man in dying.

Hierom. in vita Hilar. Abbatis.

loth

Cyp. lib.
De Mortal.

loth to part from his body, at length, after long conflict, he took heart and said: *Go forth my soul, go forth, why art thou so sore afraid? thou hast served Christ almost threescore and ten years, and art thou now so fearfull to depart?* To like effect also the holy Martyr of God S. Cyprian, telleth of a vertuous and godly Bishop, which dying in his time, was greatly terrified at the hour of death, notwithstanding he had lived very vertuously, untill at length Christ appearing unto him in the form of a goodly young man, rebuked him in these words: *You are afraid to suffer, and out of this life you will not go; what then shall I do unto you?* which words and examples Saint *Augustin* did often use to recount talking of this matter, as his scholar *Possidius* recordeth in his life.

Possidius
in vita Aug.

Cap. 1. de
vanitate
saeculi.

12. Now then, if good men and Saints are so afraid at this passage, yea such as had served God with all purity of life and perfect zeal for the space of threescore and ten years together: what shall they be which scarcely have served him indeed one day in all their lives, but rather have spent their years in sin and vanity of this world? Shall not these men (trow you) be in great extremity at this passage? Surely Saint *Augustin* describeth the same very effectuously in one of his Sermons, and (according to his manner) doth give a notable exhortation upon the same. "If
"you will know dearly beloved (saith he) with
"how great fear and pain the soul of man doth passe
"from the body: mark diligently what I shall
"say unto you. The Angels at that hour shall
"come to take thy soul and bring her before
"the judgment-seat of a most deradfull judg: and
"then she calling to mind her wicked deeds, shall
"begin exceedingly to fear and tremble, and
"would gladly fly and leave her deeds behind
"her,

“her, seeking to entreat the Angels, and to request
 “but one hours space of delay. But that will not be
 “granted, and her evil works crying out all toge-
 “ther shall speak against her, and say: *VVe will not stay*
 “*behind, or part from thee, thou hast don us, and we are thy*
 “*works, and therefore we will follow thee whither soever*
 “*thou goest, yea, even unto the seat of judgment.* This (loe)
 “is the state of a sinners soul, which parting from his
 “body with most horrible fear, goeth onwards to
 “judgment loaden with sins; and with infinit confu-
 “sion. Contrariwise the just mans soul goeth out
 “of his body with great joy and comfort, the good
 “Angels accompanying her with exultation. Where-
 “fore (brethren) seeing these things are so; do
 “you fear this terrible hour of death now, to the
 “end you may not fear when you come unto it.
 “Foresee it now, that then you may be secure. Thus
 “far S. *Augustin.*

13. And for that this holy Father and learned Do-
 ctor in Christs Church, maketh mention in this place
 of good and evil Angels which are ready at the hour
 of death to receive the souls of such as depart out of
 this life: it shall not be from our purpose to note,
 that oftentimes God doth permit the apparitions of
 Angels both good and evill, as also of other Saints,
 to some men lying on their death-beds, for a taste
 either of comfort or sorrow, touching that which
 shall ensue in the World to come. And this is also
 one singular priviledge, among other, belonging to
 this passage. And concerning the just, I have shewed
 before an example of Saint *Cyprian* and Saint *Augu-*
stin, touching one to whom Christ appeared at the
 hour of his death. And Saint *Gregory* the Great hath
 divers like narrations to that purpose, in the fourth
 book of his Dialogues. As for example-sake, of

Appearing
 of Angels
 at the hou-
 re of death

Cap. 12. &
 13. 15. &c.

Lib. 4. Dial
cap. 38.

one *Vrsinus*, to whom the blessed Apostles Saint *Peter* and Saint *Paul* appeared. But as concerning evil spirits and wicked Angels, which shewed themselves unto divers sinners at the hour of death, and denounced unto them their eternal damnation, and horrible torments appointed in hell: we have many and most terrible examples recorded in many grave and ancient Writers. As among other, that recorded by S. *Gregory* of one *Chrisorius* a great rich man, but as full of sin as of wealth, to whom lying on his death-bed, the infernal fiends in most ugly manner appeared, shewing how now he was delivered into their power, and therefore would never depart from him untill he dying, left his Soul unto them to be carried to eternal torments.

Lib. 5. hist.
Angl. c. 15.

14. The like examples doth venerable *Bede* recount to have hapned in our country about his time. And among other, of a certain wicked Courtier in great favour with King *Coenrede*, to whom lying in the pangs of death, and being now a little recovered, both the good and evil Angels appeared visibly; the one laying before him a very small book of his good deeds, the other a great huge volume of his enormous crimes. Which after they had caused him to read; by the permission of the good Angels, they seized upon him; assigning also unto him the certain hour of his departure, according as both himself confessed openly to all that came to visit him; and as by his horrible and desperate death ensuing (at the very houre by them appointed) he manifestly confirmed. The like story recordeth he in the Chapter following of one whom he knew himself; and (as both he, Saint *Gregory*, and Saint *Cyprian* also do note) all these and such other visions wer permitted for our sake which do yet live, and may take commodity by

Beda l. 5.
c. 15.

by the same; and not for their good that died, whom they nothing at all availed.

15. Which being so (dear Christian brother;) that is, this passage of death being so terrible, so dangerous, and yet so inevitable as it is: seeing so many men do perish and are over-whelmed daily in passing over this perillous gulf, as both holy Scriptures and ancient Fathers do testifie by examples and records unto us: what man of discretion would not learn to be wise by other mens dangers? or what reasonable creature would not take heed and look about him, being warned so manifestly and apparently of his own perill? If thou be a Christian, and dost believe indeed the things which Christian faith doth teach thee: then dost thou know and most certainly believe also, that of what state, age, strength, dignity, or condition soever thou be now; yet must thou thy self (which now in health and mirth dost read this point, and thinkest the same little appertaining unto thee) one of these days (and that perhaps very shortly after the reading hereof) come to prove all these things in thine own person. That is; thou must with sorrow and grief be enforced to thy bed, and there after all struglings with the darts of death, thou must yield thy body which thou lovest now so dearly, to be the bait of worms, and thy soul to the tryal of justice, for her doings in this life.

The application of all that hath been said,

Sect. 2. *Containing the application of the Premises.*

16. **A**Nd now it remaineth, that after all these declarations and discourses, we make some application of these things to our selves, for our own profit, and direction in the guiding of our life: wherefore imagin now my dear brother, and friend, even thou

A very profitable consideration. Upon the premises,

thou (I say) which art so fresh and frolick at this instant, that the ten, twenty, or two years (or perhaps two months or days) which thou hast yet to live, wer now come to an end, and that thou wert even at this present stretched out upon a bed; wearied and worn out with dolour and pain; thy carnal frends about thee weeping, and many of them desiring thy goods; the Physicians departed with their fees, as having given thee over; and thou lying there alone mute and dumb in a most pitifull agony, expecting from moment to moment the last stroke of death to be given unto thee. Tell me in this instant, what will all the pleasures and commodities of the whole earth avail thee? what comfort or ease will it be unto thee now to have been of honour in this world, to have had the cap and knee of the people; to have gathered wealth and purchased much; have born office, and enjoyed the Princes favour; to have left thy children and kindred in abundance; to have trodden down thine enemies; and to have stirred much, and born great sway in this life? What pleasure (I say) or benefit would it be to thee, to have been beautifull, to have been gallant in apparel, goodly in personage, glittering in gold? Would not all these things rather afflict, then profit thee at this instant?

The cogitation and speech of the soul at our dying day.
Prov. 11.
Iob. 15.

17. No doubt; but now thou shalt well see and throughly perceive the vanity of these trifles: thou shalt prove true the saying of the Wise-man: *Non proderunt divitiæ in die ultionis*: Riches will profit nothing in the day of Gods revenge. That most excellent demand of holy *Iob*, will oftentimes offer it selfe unto thy remembrance: *Quid ad eum pertinet de domo sua, post se?* What hath a man to do with his house, family, or kindred, after he is gone?
what

what good or comfort shall he take thereby? *VVho will have mercy of thee?* (saith God to Jerusalem, by his Prophet Ieremy) *or who will be sorrowfull for thee at this day?* *VVho will go to intreat for thy peace?* Thou hast abandoned me, saith God, thou hast gone from me; and now will I stretch out my hand and kill thee. And yet further in another Prophet he demandeth of wicked men: *VVhat will ye do in this day of my vilitation, and of calamity that cometh upon you?* to whose help will ye fly? where will ye leave your glory? And in another place expressing yet more effectually their state and misery, he saith: *They shall cry to the Gods whom they served in this life, and they shall not save them in this time of affliction:* That is, They shall cry and call upon their friends, acquaintance, wealth, honour, and other idols, which they served more then God in this life, but they shall receive no help or comfort from them.

Ier. 15.

Esay 10.

Ier. 17.

A lamentable complaint.

18. O dear Christian, what difference of cogitations, what change of judgments, what discovery of vanities will this day bring? Thy heart within thee will now begin to reason; Lo, here is an end now of my delights and worldly prosperities. All my joys, all my pleasures, all my mirth, all my pastimes are now at an end. Where are my friends, that wer wont to laugh with me; my servants wont to attend upon me; my children wont to disport the time with me? Where are all my coaches and horses, wherewith I was wont to make so goodly a shew; the caps and knees of people accustomed to honour me; the troops of Suiters following me? Where are all my daliances and tricks of love; all my pleasant musick; all my gorgeous buildings; all my costly feasts and banquetings? And above all other, where are now my dear and sweet friends,

A a

who

who seemed they would never have forsaken me? But (alas) all are now gone, and have left me here alone, to answer the reckoning for all; and none of them will do so much as to go with me to judgment, or to speak one word in my behalf. Wo worthy me, that I had not fore-seen this day sooner, and so have made better provision for the same. It is now too late, and I fear me I have purchased eternal damnation, for a little pleasure; and have lost unspeakable glory, for a fleeting vanity. O how happy, and twice fortunate are they, who so live, as they may not be afraid of this day? I now see the difference betwixt the ends of good and evil men, and marvel not though the Scriptures say of the one: *The death of Saints is precious.* And of the other: *The death of sinners is miserable:* O that I had lived so vertuously as some others have don; or as I had often inspirations from God to do; how sweet and comfortable would the same be to me now in this my last, and extreamest distresse?

Isal. 115.
Isal. 33.

Twomeans
to prevent
the terror
of death.

Apoc. 14.

Psal. 40.

19. To these cogitations and rufull speeches (my loving brother) shall thy soul be driven at the last hour of her departure, if now thou prevent it not by wisdom and diligence. For which prevention, the spirit of God hath revealed unto us two principal means: the first whereof is, the diligent exercise of good works in this life, whereunto Christ himself assureth a good and happy passage at our death. For so he pronounced plainly by a voice from heaven to his dear Apostle Saint Iohn: *They shall now rest and repose from their labour,; for that their good deeds do follow them.* And holy David the Prophet expresseth the manner of a good mans departure more in particular, saying: *Dominus opem feret illi super lectum doloris ejus.* God shall help and assist him upon the bed of his sorrow; that is,

is, upon his death-bed, or bed of his last departure, which to a worldly man may rightly be called the bed of sorrow, for that it is nothing else, but a collection and heap of all sorrow together. Which sorrows in a Christian man can no way better be prevented, then by doing good works in this life, which at his death he may be sure will not fail him. For so assur-
 reth us Saint Paul, when he saith: *God is not unjust, that he can forget your good works and charity which you have shewed in his name, and have, and do minister unto his Saints. And our desire is that every one of you should continue the same solicitude of ministering to Saints, for supplying their necessities) to the fulnesse of your hope, even to the end.* So Saint Paul: which is as much to say, as that at your ending day, you may be full of hope, in respect of the alms, and other good works, which you have don to the servants of God, for his sake in your life-time, which his divine Majesty holdeth himself so bound fully to reward unto you at your last day, as though he might be accounted unjust, if he did it not. What more excellent assurance can be given then this? What more comfortable exhortation, and perswasion to do good works in a mans health, then this of the Apostle, to obtain thereby *the fulnesse of hope*, in the hour of our death? that is to say, that our soul in that dreadfull passage shall be devoid of fear, and replenished with all kind of hope, confidence and comfort from God himself.

Heb. 6.

An excellent assurance given by S. Paul for reward of good works,

10. This then is the first and chiefeft preparation to comfort in our death, to be full of good works in our life, especially alms-deeds, and works of charity, whereof there wer no end, if we would begin to treat, and declare what both holy Scripture, and the Spirit of God, in his Saints and servants, have uttered

The force
and vertue
of alms-
deeds.

Luc. 11.

ed in recommendation thereof. The general sentence of Christ our Saviour is most admirable, being as it is universal, when having spoken of most grievous sins in the *Scribes* and *Pharisees*, to wit, of rapine, and iniquity, whereof he exhorted them to cleanse their minds: yet he addeth presently this other general remedy: *Veruntamen date eleemosynam, & ecce omnia munda sunt vobis*: But notwithstanding do you give almes, and behold all is clean unto you. Of what a wonderfull force is this, that it could cleanse even the *Scribes* and *Pharisees* of rapine and iniquity; yea, and of all other offences! But yet the Spirit of God in the Prophet *Daniel* went somewhat further: for he offered not onely to *Scribes* and *Pharisees* that believed in God to be cleansed this way; but even to King *Nabuchodonozor* himself, that was a meer Pagan and Gentil, exhorting him to redeem his sins with alms: *Hear my counsel, O King* (saith he) *and redeem thy sins with alms-deeds, and thy iniquities with works of mercy towards the poor, for perhaps God will pardon thy sins by this means.*

Dan: 4.

Acts 10.

21. This was the Prophets counsel, and it was good counsel; for by this means God had mercy upon him indeed, before his death. And if God respect so much these charitable deeds, even in heathen and unbelieving people (according as we read also in the *Acts of the Apostles*, that the alms-deeds of *Cornelius* (a Captain) wer accepted by Almighty God, and rewarded by sending *S. Peter* to him, to convert him to Christian faith) how much more will God accept and reward the same in Christians, especially at their death, when they have most need of his heavenly comfort! The Spirit of God writeth of a godly woman, that had a large hand in giving alms: *Manum suam aperuit inopi; & palmas suas extendit ad pauperem.*

Prov. 31.

rem. She opened her hands unto the needy, and stretched out her arms unto the poor. But what reward ensueth? Twenty blessings truly, which you may read in the Text, and one of the greatest is: *Et ridebit in die novissimo*: And she shall laugh at the last day; that is to say, when others shall weep and be afflicted at the day of her death, then shall she rejoyce and be in mirth.

22. Holy S. *Chrysostom* was wont to make many earnest speeches about this matter unto his people of Constantinople, in his ordinary Sermons, and amongst other things he was wont to say: *That a great alms-man could not possibly be damned, nor have an evil death.* The reason is, for that he had so many Lords and great Courtiers of heaven to pray and be intercessors for him (which are the poor by Christs own interpretation, when he saith: *That poor men are blessed for that theirs is the Kingdom of heaven*) as it is impossible for God not to hear them, when they joyn together to obtain pardon for any man; as always they do for a great alms-man. To which effect there is a history in the book called *Pratum spirituale*, of a certain woman that cried vengeance at Gods hand many days together against *Zeno* the Emperor for taking away her daughter; which *Zeno* being a man that gave great and large alms, it was answered to the woman in a vision, that those his many alms-deeds did defend him against her demand of vengeance.

The saying of S Chrysostom about alms-deeds.

Mat. 6.

Zeno the Emperor defended by alms-deeds See *Pratum spirituale*, cap. 275.

23. We read also of a certain Captain that having lived extreme wickedly in all kind of looseness, and liberty of a souldiers life, fell sick at last even unto death, and being extreemly afraid and vexed for divers days together, with the conscience of so many hainous sins all the time of his life committed, at last, falling into a great trance, there came into his mind, and re-

A comfortable example of the death of a repentant souldier.

presented it self as it wer before his eys, with infinit comfort, that he had once in the sackings of a certain City, saved a young virgin from ravishing by another souldier; in respect of which act (it being the onely good thing that he could remember don by him throughout his life) it seemed that Almighty God would have mercy upon him, and give him true repentance, and pardon for his sins: which cogitation, as it did comfort him infinitely in that afflicted state of his, so it fell out also to be true very soon after, for that he feeling by this means an exceeding tenderness of hart towards sorrow for his said sins committed, he brake forth into many tears, confessed himself according to the use of Christs Catholick Church, received the Sacraments both of Penance, Eucharist, and Extreme Unction, and so died most happily repentant for his sins, and full of hope, comfort, and consolation from almighty God for his exceeding mercies towards him.

24. This then is the force and vertue of this singular patronage of good works, to help and assist us at our death, to which effect, *S. Iohn Damascene* hath that excellent parable of the Steward that had three sworn frends to help him at all needs and necessities; but when at length he fell into disgrace and wrathfull offence of his King, and was called in haste to appear before him, and give up his accounts; he being greatly terrified with this sudden change, ran up and down as a man amazed to seek out his three frends to go with him, and to be surety for him if need required: but when he came to the first, he was answered by him, that for so much as the King was a terrible man, he durst not appear before him, onely he said, for that the Stewards apparel was not good, he would lend him some better apparel to appear before him for his credit: Going therefore to the second frend, he denied

A notable
parable of
S Iohn Da
mascen in
vita Bar-
laam.

in like manner to go in with him to the Kings presence, or to speak for him, but onely for that he was somewhat handsomly appareled, he would accompany him (for honours sake) unto the palace gate, and there would leave him.

25. The poor man being thus abandoned by his first two friends, he ran with a sorrowfull heart to the third, who hearing his cause, bid him be of good chear, for he would go with him, and enter before the King, intreat, and plead for him, and if need wer, be surety also for his debts; and so he did, and the afflicted Steward was delivered thereby, and restored to the Kings favour again. This is the parable: And the first two faint and false friends are the world, and our carnal kindred and worldly friends, both forsaking us at our death; the former lending us onely a fair cloath or two to be laid over the bear, wherein we are carried; and the second accompanying us onely (for honours sake) unto the grave, or pit, where we must enter. But the friend, which are our good works and alms-deeds, is content to enter with us to the presence of the Prince himself, pleadeth, and entreateth for us, and so pacifieth his wrath, as by his earnest and affectual intercession we are restored to his favour and friendship again. This then is the first prevention and preparation for Christian men to assure to themselves a comfortable dying-day.

The explanation of the parables

26. The second means to the same prevention is, that we premeditate, and think often of this passage of death before-hand, if we would not fear the same, and be terrified therewith when it cometh. For as Philosophers say; *Ab assuetis non fit passio*: Things whereunto we are accustomed do not move, or trouble us much: as for example, a horse accustomed to the noise and terror of war, and to hearing the beating of

The second way of preventing the terror of death

Iob 14.

drums, and to see the discharging of harquebusses and artillery, starteth not thereat, as other horses will do, to whom the matter is strange and new: and so he that acquainteth himself before with the ghastfull visage of death, by daily premeditation thereof, is lesse subiect to the fear and terror of the thing it self when it cometh; for he hath made all his accounts beforehand, as good holy *Iob* had, when he said of himself; *All the days of my life do I attend the coming of my change, or departure from this world.* So as every day he thought of death; whose example all holy men have commonly followed from time to time, and do at this day, and that with great reason, let carelesse men say what they will, that this meditation will let their mirth, breed melancholly, and such other toys. For if this bitter cup cannot passe, but that all must drink thereof, then is it wisdom and providence to look upon it, and think thereof well beforehand.

An example shewing the utility of frequent meditation of death,

27. If there wer a certain river to be passed that no man could avoid, and that each man and woman in their turns must passe the same, and that perforce in haste when they are called unto it, and that most people wer accustomed to perish and be drowned in that passage; wer it not wisdom for a man to go and view the place of passage before his turn cometh to enter, or to be forced to take his adventure therein? wer it not good, that he should go as near the river as he could, to behold the entrance, examin the fords, see and contemplate the passage of others, as well such as have miscarried, as those that have happily escaped and arrived safely to the other side? wer not all this wisdom (think you) and most necessary and profitable providence? And how then in this most dangerous passage of death, through which all must pass, and

and do passe daily, and many are everlastingly cast away in passing: how (I say) are worldly men so fondly negligent and delicate, as for not marring their mirth, they will not so much as think of it, nor trouble their minds with cogitations of any such matter, nor take any notice thereof at all, untill the very jump that themselves must passe perforce? Oh pitifull deceit! Oh lamentable folly and negligence! how many thousands might be saved both body and soul which perish in this passage, if they would vouchsafe but to view and look upon it before-hand!

Great folly
of careless
worldly
men,

28. We read of *S. Hierom* that he was wont to say, that no day passed him, nay, no hour, whether he were eating, drinking, studying, praying, rising, or going to sleep, but he thought of this passage, and therefore in his picture there is commonly painted a Crucifix, with a death's-head by it, as a double memorial of our dying day; whereto some do add an hour-glasse, for to measure the time, how it runneth towards this passage. And albeit, some careless wanton people in the world will laugh at this diligence (which many servants of God do use also at this day) yet will they prove to their cost in time, how profitable an exercise this was and is: for that certainly no one thing under heaven is more forcible and potent to hold a man in good order, and to repress the fumes and furies of his rebellious passions and disordinate appetites in this life, then this often remembrance of death: for that it striketh down the very top-sails of vanity at one blow. And if Princes in their greatnesse of fortune, and worldly men amidst their prosperities in their banquetings, feasting, marriages, maskings, and the like, would admit but one serious thought of this last passage, and what they shall be, and feel therein; it would put water to all their wine, and hold them within such

The exam-
ple of *S.*
Hierom
with his
death's
head,

limits

limits of temperate proceeding, as they might (according to our English proverb) *Be both merry and wise together*, and feast without offending of God.

A contem-
plation
about the
dead mans
Skull.

29. And to say a word or two more of our deaths-head, or dead-mans skull, left before with S. Hierom; true it is, that it seemeth an ugly and loathsome sight to such as now flourish in flesh, and have not yet their bones discovered, and dried up, nor their fair faces disfigured, as that skull hath: but to spiritual wise-men it seemeth a more pleasant sight then the other, and a much more true and necessary spectacle; for that much more sincerely it maketh us to see what we are, and what we shall be shortly. For which cause, many devout people, yea, some Princes also do use to keep the same by them in their chambers, near about, where often they may be admonished, thereby to hold continually in their mind and meditations, the mystery which it representeth, especially by help of these words which commonly are written about the said skull: *Sum quoderis, fueramque quodes.* I am that which thou shalt be, and have been that which thou art now: that is to say, I have been as lusty, jocund, and frolick, as thou art at this present; I have been as proud and vain of my stature, beauty, hair, skin, agility, and nimbleness, and of other qualities, and deckings up of my body, as thou ever hast been, that now lookest upon me with disdain and contempt, and shortly thou shalt be that which I am now; that is to say, a dried skull, bones without flesh, mouth without tongue, ear-holes without hearing, eye-pits without sight, brows without brains, and head without sense or feeling. The soul that was wont to quicken me, and give life to all, hath long ago abandoned me, and left me to the food of worms; and so shalt thou be shortly also, notwithstanding all thy

The speech
of a deaths-
head to the
beholder,

thy care and diligence now in dressing, decking, and preserving thy self: neither do thou think that the time will be long, for it flyeth and fleeteth with the wind, nor stayeth for any occasion whatsoever.

30. Remember then S. *Hieroms* hour-glasse that runneth continually, and for more assurance take thy self by the wrist, and feel the beating of thy own pulse, which is the clock or dial of thy heart, and consider that every blow and stroke thereof, is a stroke to the shortning of thy life, and the ending of thy pulse is the end of thy days: For when the pulse standeth still, and beateth no more, thy soul flyeth, and then shalt thou be as I am now. And this is the speech of the deaths-head to him that beholdeth it; which, imagin (gentle Reader) to be thy self, and thereby seek to profit thy self by other mens examples that have come to that state before: which if thou wouldst seriously do, and enter into consideration and contemplation thereof, thou wouldst (no doubt) reap such singular commodity thereby, as the same might serve thee for a light to guide and direct the residue of that little time which thou hast in this world to enjoy, in the true path and course of virtuous life and conversation.

13. And this may serve for this place, to shew the great and many utilities, which the frequent meditation, and serious consideration of this our last passage may bring unto men: for that indeed it layeth truly before us, what a man is, how frail and miserable a creature, how fond and vain in the haughtinesse of his cogitations while he is in health and prosperity. It is the true glasse that representeth a man as he is indeed: other glasses are false and counterfeit, and full of fraud in their representations; but this is sincere and simple, and beguileth no man. For which cause,

holy

How profitable it is to think upon death

holy Fathers that do labour to make us truly to know our selves, and thereby to repress some part of the swelling pride and insolency of our flesh and worldly cogitations, do principally perswade us to look often upon this glasse, and above all other meditations, to make this our frequent and ordinary, whereof divers and sundry most excellent effects and fruits will ensue, whereof I shall teach some few in this place, and therewithall make an end of this Chapter, and of this whole matter.

32. The first fruit is, that we shall hereby stand in continuall awe and expectation of death, as you have heard blessed *Iob* affirm of himself before, and King *David* also confessed; *That the fear of death was fallen upon him.* Out of which fear doth proceed a second effect of great weight in mans life, named heedfulness, or solicitude, which the blessed man *Iob* had by his fore-named meditation of death; for so he saith of himself: *That by consideration, he was made solicitous with fear:* and thereupon he addeth further; *That he doubted all his works.* In which case, *S. Paul* also signifieth himself to be, when he exhorted all men to be carefull to do good works whilst they have time; and for that this time is but short; so to use this present world, as though they used it not. The third effect that followeth in the meditation of death, is the understanding of our own baseness and vility, whereunto *S. Paul* exhorted the *Corinthians* when he said unto them: *Except you be reprobates, you know your selves.* For he that thinketh often upon the state of a dead man, shall easily confesse with Saint *Iames*: *That our life is a vapour;* and with *Esay*: *That all the glory of man, is but as a flower of the field.* And will finally say to himself with the Wise-man: *Quid superbit terra & cinis?* Why doth earth and dust wax proud, and take so much upon it?

33. These

Psal. 54.
2.

Iob. 23.
Iob. 9.

Gal. 6.
1 Cor. 6.
3.

2 Cor. 13.
Iac. 4.
Esa. 40.

Eccle. 10.

33. These are three most excellent effects, that do ensue, by frequent meditation and consideration of death. But besides these, there followeth also a fourth, which is the casting from us all superfluous worldly cares, which are commonly in them that consider not their end, according as the Wise-man warneth us, when he saith: *God hath given (or permitted) to the sinner affliction and superfluous care, to scrape and gather together, to leave it to such as to God it shall best please.* And out of this effect, is engendred by little and little, and by degrees, another more high and excellent thing, called the contempt of creatures for the love of their Creator, whereunto Saint Paul was arrived when he wrote those fiery words: *I do esteem all things as dung, for the gaining of Christ,* And from this proceedeth another (which is the sixth and last) called the contempt, or rather the love and desire of death. Which Saint Paul also had attained unto, when he said of himself: *I do desire to be dissolved, and to be with Christ.* And the holy Prophet David, who said in the beginning (as you have heard) *That the fear of death was fallen upon him:* came at length to cry out, *my soul doth thirst after God, that is the lively well-spring: when shall I come, and appear before the face of God?* So that from the fear of death (which is the first effect that springeth of the remembrance and meditation thereof) he was come now to the love and most earnest desire of the same, which is the highest degree of comfort, and the most supreme felicity that Saints do arrive unto in this life.

Eccl. 31

Phil. 31

Phil. 1.
Psal. 54.
Psal. 41.

The highest
felicity of
Saints in
this life.

34. Endeavour then (my dear Christian brother) by frequent and diligent premeditation of this passage, to attain to this felicity, or at least-wise, to some part or degree thereof. Fear death now, that thou mayst not fear it then. For as God by his holy spirit
assureth

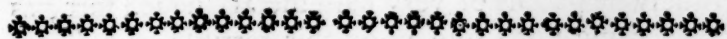
The conclusion of all.

Eccl. 1.
Job 5.

assureth us ; *He that feareth now , shall be in security at the last, in the day of his departure.* Nay, as holy *Iob* further describeth the matter : *He shall laugh at that day , when other men are in spoile and famin : he shall not fear the beasts of the earth ; his league shall be with the stones of Nations ;* (that is , he shall be no more moved or terrified with coming of death ; then stones are) *he shall see, that his tabernacle shall be at that day in peace ; he shall enter into his sepulcher in all abundance, as a mow of corn in the harvest time : that is ; he shall depart hence in abundance of all grace and merit at the hour of his death, which to a vertuous man is the day of harvest , wherein he shall reap the rewards of his good deeds , which he hath sown in this life.* Thus describeth *Iob* the blessed departure of a godly man , concluding his whole discourse with this admonition and exhortative clause : *Ecce, hoc ita est ; quod auditum , mente pertracta.* Behold, this thing is as I have said : which thou having understood , passe it not over slightly , but revolve and discusse the same diligently in thy mind : especially adding the contemplation of the next ensuing Chapter, which will greatly help thee to this effect.

Job 3.





OF THE GREAT AND SEVERE

Pains and Punishments appointed by God for
wicked men and sinners after
this life.

*As also two kinds and sorts thereof, the one temporal for
them that shall be saved, the other eternal for
the damned.*

C H A P. XI.

AMongst all other means which Almighty God useth towards the children of men in this life, to move and induce them to the resolution, whereof I entreat: the strongest and most forcible (considering humane frailty) is the consideration of punishments prepared by him for rebellious sinners and transgressors of his commandments. Wherefore he useth this motive often, as may appear by all the prophets, who do almost nothing else but thunder out and threaten plagues and destruction to offenders. And this mean hath oftentimes prevailed more then any other that could be used, by reason of the natural love which we bear towards our selves; and consequently the natural fear which we have of our own danger. So we read that nothing could move the *Ninivites* so much, as the fore-telling them of their imminent destruction. And Saint *Iohn Baptist*, albeit he came in a simple and contemptible manner: yet preaching unto the people *the terror of vengeance to come, and that the axe was now put unto the tree, to cut down for the fire, all such as repented not*: he moved the very publicans and souldiers to fear (being other-

The force
of fear.

Ion. 1.
Mat. 12.

Mat. 3.

Luk. 3.

otherwise people of very hard metal) in such sort, as they came unto him upon this terrible embassage, and asked what they should do to avoid these punishments?

Of Gods
punish-
ment in
general.
2 Cor. 5.
Rom. 2.

2. For which cause, having now considered in the former Chapter, of death, and of Gods severe judgment ensuing thereupon: (wherein every man hath to receive according to his works in this life) it followeth, that we consider also of the punishments which are appointed for them that shall be found faulty in that account, hereby at least-wise (if no other consideration will serve) to induce Christians to this resolution of serving God. For as I have noted before, if every man have naturally a love of himself, and desire to conserve his own ease: then should he also have fear of peril, whereby he is to fall into misery and calamity. This expresseth Saint Bernard very excellently, according to his wont. "O man (saith he) if thou have left all shame (which appertaineth to so noble a creature as thou art) if thou feel no sorrow (as carnal men do not) yet lose not fear also which is found even in bruit and savage beasts. We use to load an Asse, and to weary him out with labour, and he careth not, because he is an Asse: but if thou wouldst thrust him into fire, or sling him into a ditch, he would avoid it as much as he could, for that he loveth life and feareth death. Fear thou then, and be not more insensible then a bruit beast: Fear death, fear judgment, fear hell. This fear is called the beginning of wisdom, and not shame or sorrow; for that the spirit of fear is more potent to resist sin, then the spirit of shame or sorrow. Wherefore it is said; *Remember the end and thou shalt never sin*; that is, remember the final punishments appointed for sin; after this life. Thus far holy S. Bernard.

In serm. de
primordiis
mediis &
novissimis
nostris,

Ecccl. 7.

3. First

Three conjectures of the greatness of punishments, Psal. 76. Deut. 10.

3. First therefore to speak in general of the punishments reserved in the life to come : if the Scriptures did not declare in particular their greatnesse unto us ; yet are there many reasons to perswade us , that they are most severe , grievous and intolerable. For first, as God is a God in all his works, that is to say , great, wonderfull , and terrible : so especially he sheweth the same in his punishments : when he taketh upon him to punish , being called for that cause in holy Scripture, both *God of justice* : and *God of revenge*. And the Prophet *David* doth so much exaggerate the terrors of Gods punishments when he is angry , as he doth not onely say twice to God in one Psalm ; *In ira tua defecimus* : we cannot subsist or stand in thy wrath ; but addeth also this exaggerative interrogation ; *VVho knoweth the power of thy wrath ? or who for very fear can expresse thy anger , and force thereof ?* Wherefore seeing all his other works are so majesticall and exceeding our capacities as we prove daily : we may likewise gather , that his hand in punishment is no lesse wonderfull, when he beginneth. God himself teacheth us to reason in this manner ; when he saith : *And will ye not then fear me ? and will ye not tremble before my face ? who have set the sands for limits to the sea ; and have given the waters a commandment never to passe the same ; no not then when they are most troubled , and the waves thereof most outrageous ?* As who would say ; if I be wonderfull and do passe your imagination , in these works of the sea, and other of this world , which you behold daily : then have you just cause to fear me , considering that my punishments are like to be correspondent to the greatnesse of my other actions.

Psal. 4.
Psal. 9.

Psal. 89.

His Majesty,

Ier. 5.

4. Another conjecture of the great and severe justice of God in punishing , may be the consideration of his infinit and unspeakable mercy ; which as it is

Gods mercy.

Psal. 84.

Rom. 9.
Elay 13.3.
Gods pati-
ence.

the very nature it self of God, and consequently without end or measure, as his God-head is: so is also his justice. And these two are the two arms (as it wer) of his divine Majetty, embracing and kissing one the other, as the Scripture saith. And therefore as in a man of this world, if we had the measure of one arm, we might easily conjecture the length of the other: so beholding daily the wonderfull examples of Gods infinit mercy towards them that do repent: we may thereby conceive the severity of his justice towards such as he reserveth to punishment in the life to come, and whom, for that cause, he calleth in holy Writ: *Vasa furoris*, that is, vessels of fury, whereon to exercise the rage of his dreadfull and most terrible indignation.

3. A third consideration to induce us to the understanding of the greatnesse of Gods punishments in general; may be his marvellous patience, and long suffering of sinners in this life. As that (for example) he permitteth divers men from sin to sin, from day to day, from year to year, and from age to age, to live continually in the contempt of his Majesty, and transgression of his commandments; refusing all persuasions, allurements, good inspirations, or other means of grace and favor, that his mercifull goodnesse can devise to offer for their amendment. And what man in the world could suffer this? or what mortal heart wer able by inestimable sufferance and forbearing in this life, to shew such patience? We say among men that *Patientia laesa vertitur in furorem*; Patience violated turneth it self into rage; but Gods patience we see daily in this world, not onely violated, and exasperated by the perseverance of sinners in their sins, but neglected, and contemned also. Wherefore if this should not be requited with severity of punishment,

in

in the world to come, it might seem to be against the law of justice and equity, and so one arme in God to be longer then the other. Saint Paul toucheth this reason in his Epistle to the Romans, where he saith: *Dost thou not know that the benignity of God is used to bring thee to repentance? and thou by thy hard and impenitent heart, dost heap up vengeance unto thy self, in the day of wrath and appearance of just judgments, which shall restore to every man according to his works.* In which sentence Saint Paul useth the phrase of *heaping wrath or vengeance*, to signifie thereby, that like as the covetous man doth lay up mony daily to make his heap increafe; so the unrepentant sinner doth heap sin upon sin: and God on the contrary side heapeth vengeance to vengeance, untill his measure be full, to restore in the end, *measure upon measure*, as the Prophet saith, and to pay us as another Prophet saith, *according to the multitude of our own abominations.* Rom. 2. Ezech. 26. Ier. 16.

6. This was the meaning of Almighty God when he said to Abraham: *That the iniquities of the Amorreans wer not yet complete:* As also in the Revelations unto S. Iohn Evangelist, when he used this conclusion of that book: *He that doth evil, let him do yet more evil: and he that lyeth in filth, let him yet become more filthy: for behold I come quickly, and my reward is with me, to render to every man according to his deeds.* By which words God signifieth, that his forbearance and toleration with sinners in this life, is a preparation of his greater severity in the life to come: which the Prophet David doth insinuate in like manner, when talking of a careless sinner, he saith: *God shall deride him for that he seeth before-hand, that his day will come.* "Which day (no doubt) is to be understood the day of account and punishment after this life; for so doth God more at large declare himself in another place in these words, B b 2

" words. And thou son of man, this saith thy Lord
 " God : the end is come ; now, I say, the end is come
 " upon thee. And I will shew on thee my fury, and I
 " judge thee according to thy ways. I will lay against
 " thee all thine abominations, and mine eye shall not
 " spare thee, neither will I take any mercy upon thee,
 " but I will lay thine own ways upon thee, and thou
 " shalt know that I am the Lord. Behold affliction
 " cometh on, the end is come, the end, I say, is come :
 " it hath watched against thee, and behold it is come :
 " destruction is now come upon thee : the time is
 " come, the day of slaughter is at hand. Shortly will
 " I powre out my wrath upon thee, and I will fill my
 " fury in thee, and I will judge thee according to thy
 " ways, and I will lay all thy wickednesse upon thee :
 " mine eye shall not pity thee, nor will I take any
 " compassion upon thee, but I will lay thy ways upon
 " thee, and thy abominations in the midst of thee ;
 " and thou shalt know that I am the Lord that strik-
 " eth. Hitherto is the speech of Almighty God,
 delivered by the mouth of his holy Prophet Eze-
 chiel.

Sect. 2. *Of two sorts of punishments after this life, the one
 temporal, the other eternal : and first of the temporal.*

7. **S**eing then we now understand in general, that
 the punishments of God in the life to come are
 most certain to be great and severe, to all such as fall
 into them (for which cause S. Paul affirmeth ; *That it
 is a horrible thing to fall into the hands of the living God :*)
 Let us consider somewhat in particular, what manner
 of pains and punishments they shall be. For better
 conceiving whereof, it is to be noted, that there be
 two sorts of sinners in this world : the one, which
 dye

dye in the guilt of mortal sin; and in the disfavour and hatred of Almighty God, of whom it is said, *The portion of wicked men shall be in the lake of burning with fire, and brimstone, which is called the second death.* And Christ in the Gospel saith of the same men; *Paleas autem comburent igni inextinguibili:* God shall burn these kind of men which are but chaffe, with unquenchable fire. The other which have the guilt of their sin pardoned by their repentance in this life, but yet have not made that temporal satisfaction to Gods Justice, nor are so thoroughly purged in this world, as they may passe to heaven without punishment: and of these it is written by S. Paul: *They suffered detriment, but yet they shall be saved, as by fire.* Upon which words, the holy Father S. Austen writeth thus: Because S. Paul saith, *that these men shall be saved by fire, therefore this fire is contemned: but surely, though they shall be saved by it, yet is this fire more grievous then whatsoever a man can suffer in this life; albeit, you know how great and intolerable things men have or may suffer:* So he. And the same S. Austen in another place expoundeth yet further the words of the said Apostle in this manner. *They which have done things worthy of temporal punishment (whom the Apostle saith, They shall be saved by fire) must passe through a fiery river, and most horrible shallows of burning flames, signified by the Prophet, when he saith: And a flood of fire went before him; and look how much matter there is left in their sins, so long must they stick in passing through, how much the fault requireth; so much shall the punishment of this fire revenge. And because the word of God doth compare the soul of a sinner to a pot of brasse, saying, Put the pot empty upon the coals, untill all the rust be melted off: therefore, in this fire, all idle speeches, all filthy cogitations, all light sins shall boil out and consume, which by a short way might have been separated from the soul, in this*

Apol. 21.

Mat. 3.

1 Cor. 3.

Aug. in
Psal. 37.Hom. 16. ex
50. hom.

1 Cor. 3.

Dan. 7.

life by alms, and tears. Hitherto S. Austen.

Lib. de vera
& falsa poe-
nitentia,
cap. 18.

8. And the same holy Father in another place hath yet further these words: "If a sinner by his repentance and conversion escape death and obtain life; yet for all that I cannot promise him, that he shall escape all pain or punishment. For he that deferred the fruits of repentance untill the next life, must be perfected in Purgatory in fire: and this fire (I tell you) though it be not everlasting; yet is it passing grievous, for it doth far exceed all pains that man can suffer in this life. Never was there found out yet so great a pain in flesh, as that is, though Martyrs have abiden strange torments, and many malefactors have suffered exceeding great punishments and torments for their evil facts.

Gregor. in
Psal. ter-
tium poeni-
tent. Psal.
27.

9. To like effect doth S. Gregory write of the severity of this punishment, expounding those words of David: *O Lord, rebuke me not in thy fury, nor correct me in thy wrath.* This is as if he said (saith S. Gregory) I know that after this life, some must be cleansed by purging fire, and others must receive sentence of eternal damnation. But because I esteem that purging fire (though it be transitory) to be more intolerable, then all the tribulation which in this life may be suffered: therefore, I do not onely desire, not to be rebuked in the fury of eternal damnation; but also I greatly fear to be purged in the wrath of transitory correction. Thus saith S. Gregory. And I might add an hundred like other sayings out of the ancient holy Fathers, touching the extreme severity of this purging fire after death, and of the great fear which they had thereof. But that this already spoken may be sufficient to give admonishment to Catholick men, that agree with these Saints in belief of this Doctrine, more carefully to look unto themselves, for avoiding the rigor

The grie-
vousness of
pains in the
purging-
fire.

rigor of this fire, especially by these two principal means of *Alms-deeds* and *Tears*, whereunto *S. Augustin* most earnestly exhorteth them in the place before alledged; where also he frameth this notable collection: "You know (saith he) how great pains wicked men have or may suffer in this life, and yet have they suffered no greater then good men may also suffer, and have suffered. For whatsoever malefactors, thieves, adulterers, murderers, wicked and sacrilegious people have suffered by laws: no lesse grievous have Martyrs suffered for the confession of Christ, and both these are much more easie then the purging-fire before mentioned: *Gravior erit ille ignis, quam quis potest homo pati in hac vita*: This fire is more grievous then whatsoever a man can suffer in this life. These things therefore which we suffer here, though much more easie then that fire; yet you see, that men will do any thing rather then suffer the same: how much more then ought we to do that little which God commandeth us, to avoid that fire? This was the feeling which learned Saint *Augustin* had in these affairs.

10. And truly it is very strange and wonderfull to consider, how great fear and terror holy men of ancient times conceived at the very cogitation of this fire, and how slenderly we passe the same over now-a-days, having infinit more cause to fear then they had.

Among other, that blessed devout man *S. Bernard*, who led so exemplary and strict a life, as the world doth know, entring into contemplation of this matter, brake forth into these words ensuing: "O would God some man would now before-hand provide for my head abundance of water, and to mine eyes a fountain of tears: for so perhaps the burning fire should take no hold, wher running tears had cleansed

Bernar. Ser.
de sex tribulatio-
nibus, 1.
55. in Can.

Cap. 16. &
55. in Can.

“before. And again in another place; “I tremble
“and shake for fear of falling into Gods hands. I
“would gladly present my self before his face already
“judged of my self, and not to be judged then of
“him. Therefore, I will make a reckoning whilst I
“am here, both of my good deeds and of my bad. My
“evil deeds shall be corrected with better works;
“they shall be watered with tears; they shall be pu-
“nished by fasting; they shall be amended by sharp
“disciplin. I will rip up the very bottom of my ways
“and works, to the end he may find nothing untried
“at that day, or not fully discussed to his hands. And
“then I hope in his mercy, that he will not judg the
“same faults again, as he hath promised. Hitherto are
the words of S. Bernard; whose fear and solicitude for
avoiding these temporal punishments in the next life,
no marvel though it was so great: for that in another
work of his he hath these words; *Know ye that what
sins soever have been neglected by us here in this life, they shall
be punished afterwards an hundred-fold in the purging places
of the life to come.*

Bern. serm.
de obitu
Hamberti.

Ambros.
Præcat.
præparat. 2.
Ad Missam.

11. The like great fear uttered holy S. Ambrose in
these words: *O Lord, if thou reserve any thing in me to be
revenged in the next life: yet I humbly beseech thee that thou
give me not up to the power of wicked spirits, whilst thou wi-
pest away my sins by the pains of Purgatory.* And again in
another place; “I shall be searched and examined as
lead (in this fire) and I must burn untill all the lead be
“melted away. And if then there be found no silver-
“metal in me; wo be unto me, for I must be thrust
“down to the profoundest parts of hell, or else wholly
“wasted away, as straw in the fire. But if any gold or
“silver be found in me, not through my works, but
“by grace and Christs mercy, and through the mini-
“stery of my Priest-hood, I shall also once say: *Sure-*

Serm 20 in
Psal. 118.

1 Cor. 3.

“ly

“ly they that trust in thee shall never be confounded.

12. This was the feeling-fear which these holy men had of the judgments of Almighty God, and of this temporal punishment after this life. And now let us lay our hands upon our hearts, and think that when these great Saints, these great Counsellors (as it wer) of Almighty God, and pillars of his Church do utter this dread, having lived as they had; what ought we to do, living as we do? For when we hear these men speak, we must imagin to hear the whole Church of God of those times, with all the Saints therof to speak unto us the same: for that their judgment, faith, and feeling was all one. Let us hear then yet a little further (if you please) what they say unto us in this behalf, what counsel they give us, what fore-warning and caveat they lay before us for our greatest good.

How much the holy Fathers words and examples ought to move us.

13. First of all, the aforesaid holy Father S. *Augustin*, of whom we mean in this place most to serve our selves, for that he seemeth above all other Fathers to have made most particular consideration and reflection upon this matter, to stir us up to vigilancy in this behalf, he writeth thus upon those words of Genesis; *Thou shalt eat thy bread with the sweat of thy brows.*

Gen. 3.
Aug. lib. 2.
Gen. cont.
Manich.
cap. 20.

“He that doth not till his ground well, but suffereth
“the same to be over-grown with thorns, shal feel the
“malediction of his said ground in this life, in all his
“works, and after this life, he shall feel in the next
“world the purging-fire, or pains everlasting; so as
“no man may escape that sentence: and therefore
“we ought to procure, that our sufferings may be rather in this life then in the next. This is his counsel, which in many other places he doth urge as good and profitable.

14. “I beseech you brethren (saith he) hear my
“words, and make profit of them, &c. Whosoever
“liveth

Aug. con. 2.
in Psal. 103.

“liveth after a certain kind of carnal life in this
 “world, and yet departeth not from the lap of Christs
 “Church, nor is not seduced by hereticks, or divided
 “into a contrary part, he shall be purged by a fiery
 “fornace, for that without this fornace, he cannot be
 “placed at the right hand of God. So he. And yet
 further in another place more painly and terribly he
 writeth thus.

Ezek. 24.
 Aug. lib. 50
 hom. 16.

Divers no
 table
 speeches
 and coun-
 sels of S.
 Augustin.

Ibid.

15. “The word of God in a certain place of the
 “Prophet, doth compare a sinfull soul unto a pot of
 “brasse, saying: *Set her empty upon the hot coals, untill*
 “*her brasse and all her tyn do melt away*: In this trial
 “of this purging fire, and idle speeches, all dishonest
 “cogitations, all the multitude of lighter sins which
 “have infected her purity, must be melted out: her
 “tin and lead of divers defects that wer crept upon
 “her, and did defile her divine Image, must be con-
 “sumed, which here in this life might have been sepa-
 “rated from her by a short and compendious trans-
 “action of *Tears and Alms-deeds*. And again in the
 “very same place, “O happy are they that now li-
 “ving well, and contented with necessary riches to
 “their body, liberal of their own, chaste in them-
 “selves from this fiery fornace &c. So he.

Aug. ser. 47
 de Sanctis.

16. And for that some rash inconsiderate and care-
 lesse people of his time (as now also are found among
 Catholicks) though they doubted not of these pun-
 ishments, or of the rigor thereof; yet shewed not
 so great fear or care to avoid them, as they should,
 for that they wer but temporal, and not eternal; he
 reprehendeth greatly this inconsideration, in these
 words: Some use to say, *I care not greatly how long so-*
ever I stay in passing this fire, seeing that at last I shall attain
to life everlasting: But (alas) dear brother, let no man
 say thus; “for that this Purgatory fire is more sharp
 then

“ then any punishment which in this life can be seen,
 “ imagined, or felt : and whereas it is said of the day
 “ of judgment, *That one day shall be as a thousand years,*
 “ *and a thousand years as one day :* how doth any man
 “ know whether his passage through this fire be for
 “ days, or months, or perhaps years? And he that now
 “ will be loath to put one of his fingers into burning
 “ fire, ought to fear the torment both of body and
 “ soul in that fire, though it wer but for a little time.
 “ And therefore let every man labour with all his for-
 “ ces, that he now avoid mortal sins (which cast into
 “ hell) and to redeem lesser sins by good works, as
 “ no part of them remain to be consumed by that
 “ fire. This is *S. Augustins* exhortation, and he that
 loveth his own good will harken unto it.

Psal. 89.

Mark this
reason of
S. Augustin

17. And yet further a little after in the same place,
 this holy Father having spoken both of the everla-
 sting pains of the damned in hell, as also of these
 temporal punishments in Purgatory, he concludeth
 thus : “ *Et ided, &c.* And therefore those which desire
 “ to be delivered both from these perpetual pains, as
 “ also this temporal purging fire; let them not com-
 “ mit deadly sins. And if they have heretofore com-
 “ mitted them, let them not cease daily to redeem
 “ with good works. And yet further : *Et ided continuis*
 “ *orationibus, &c.* And therefore by continual prayers,
 “ and frequent fastings, and large almes, and espe-
 “ cially by forgiving them that have offended against
 “ us, must ordinary daily sins be redeemed lest they
 “ multiplying and growing to a great heap, should
 “ depreſſe and drown our ſoul : of which ſins what-
 “ ſoever is not redeemed by us in this life, must be
 “ purged by that fire, whereof the Apostle ſpeaketh :
 “ *That he which builded ſtraw, ſtubble, and other ſuch matter*
 “ *upon the foundation of his belief, ſhould ſuffer detriment,*

How ſmal-
ler ſins may
be redeem-
ed accord-
ing to *S.*
Augustin.

“ but

1 Cor. 3.
*Enchir. c.
67. & 68.
& lib. de
fide & ope-
ribus, 14. 15
16. & lib. 21
de civit. c.
21. & in Pl.
30. Points
to be noted
out of S.
Augustin.

1.

2.

3.

“but yet be saved, as by that fire.” Thus far *S. Augustin* who giveth the same exposition of *S. Pauls* words * in many other places also of his works, which wer over-long here to repeat : but hereby his judgment, sense and feeling in this affair is evidently declared.

18. Wherefore, to conclude this matter, for so much as is necessary in this place, we see here divers points touched by *S. Augustin*: as first, what difference there is between them that sin deadly, and die without repentance, and go directly, to everlasting punishment for the same (as presently you shall hear him more particularly avouch:) and those others, whose sins are lesse grievous, and called by Divines, Venial (for that they separate us not wholly from Gods grace, nor do make us guilty of everlasting damnation as the mortal do :) which sins are punished onely with temporal pains in the next life, and not eternally. Secondly, *S. Augustin* teacheth, that albeit these pains be not eternal; yet are they so grievous, as all wise, and godly Christians ought greatly to fear them, they exceeding, in his opinion, the rigour of any worldly pains or punishments that can be devised. Thirdly, how great our care ought to be, not onely utterly to fly and avoid greater sins under pain of eternal damnation; but these ordinary lesser sins also, so far-forth as we may: and that such, as through frailty do creep upon us, ought to be remedied and wiped away by sorrowfull sighs, and frequentation of other good works. All which points do declare unto us, what an exact rule of Christian life is required of us by our Saviour, and how diligent, fearfull, and carefull those ancient Fathers wer in performing the same, and how negligent, sloathfull and carelesse we are now-a-days in this important point.

19. And so for final conclusion of this matter, it may

may be observed, that the common belief of these purging pains of the next life, was so universally received in Saint *Augustins* time, as divers did passe to the other extremity to think, that all kind of sins and sinners might be purged and saved by this fire: which error Saint *Augustin* himself refuteth in divers parts of his works. One place onely shall serve for an example. Thus then he writeth in his *Enchiridion*: *Creduntur autem à quibusdam, &c.* Certain men are of belief, that all such as retain the name of Christ, and are baptized in his Church, and are not cut off from the same, by any schism or heresie, shall be saved by this fire though they live never so wickedly, and although their sins be neither wiped away with penance, nor redeemed with alms-deeds in this life, yea, though they persevere therein even untill their last day: notwithstanding they grant that their punishment shall be long, according to the greatnesse of their sins, though not everlasting. But they which believe this, and yet are Catholicks, seem to be deceived by a certain pitifull affection. For that if we consult holy Scripture, we shall find another answer. For the Apostles words are plain: *Be not deceived, neither fornicators, nor idolaters, nor adulterers, &c. shall possesse the Kingdom of God*: “But if these men persevering in these sins, should notwithstanding for the faith of Christ which they hold, be saved (by passing through this fire) then should they also be received into the Kingdom of God, which is contrary to the former words of *S. Paul*.

*Enchir.
c. 67.*

1 Cor. 6.

20. Thus far Saint *Augustin*, whereby we may see, how far off men in his days wer from divers in ours, that believe no purging fire at all, which these other men would have to serve also for mortal sins never so grievous. But it was an error running to the other
extream,

extream, as hath been declared. And the reason hereof is, for that these, who are to receive benefit by this purging fire do dye in the state of Gods grace, and are his children, and so as children have this favor, that they may in this life with good works redeem their temporal punishment for the life to come, and after their death be relieved also by the help of others that pray, and do good deeds for them; and principally by the publick sacrifice of the Church, which to the others (though yet Catholicks) if they dye in the guilt of mortal sin, cannot avail, nor be profitable. So that to use Saint *Augustins* words: *A man must merit in this world by good life, that these helps of others may avail him after his death.* And this doctrin the holy Father doth every where inculcate in the name of the whole Church of God in his days: whereof I shall onely give thee (good Reader) an example or two for thy better instruction, and exhortation to piety, out of many places of S. *Augustins* works, that may be alledged.

Aug. En-
chir. c. 110.

21. First then in his worthy Book *Of the City of God*, after a large and pious consideration of this matter, he hath these words: *For some men after their death, the prayers of the Church, or of pious people are heard; but it is for such, who after their baptism neither lived so evil, as they might be judged unworthy of such mercy, neither yet so well, as they needed not such mercy.* So this good Father. But yet more at large doth he expound the matter in another place of his works in these words: “No man may doubt, but that the souls departed from this world, are holpen by the prayers, and sacrifices of the holy Church, and by the alms-deeds which are done for them, whereby Almighty God is moved to deal more mercifully with them, then their sins have deserved. For this doth the univer-
“fal

Aug. l. 21.
de Civit.
Dei c. 24.

Aug. serm.
34. de verb.
Apost.

“sal Church of Christ observe and practice; as received from our antient fore-fathers, that when commemoration is made in due place of the Sacrifice, for such as are departed in the communion of the Body and Bloud of Christ our Saviour: that then the said Sacrifice be offered also for them, &c. But this must be done for such men onely, which did so live before their death, as these things might be profitable to them after their death. For as for others, that went out of this world without that faith which the Apostle saith *doth work by charity*, and without receiving her Sacraments, in vain are these good offices of piety done for them, which had no piety when they lived upon earth to merit this. So he.

What sort of men are holpen by other mens prayers after death. Eph. 5,

22. And yet more exactly doth he urge this matter in his Enchiridion, or Instruction to the simple, for that he would have the matter the better to be remembered, and imprinted in the hearts of all good Christian, and Catholick people. “It is not to be denyed (saith he) but that the souls of them that are departed, are much relieved by the piety of their living frends, when either the Sacrifice of our Mediator is offered for them, or alms are given in the Church in their behalf: *But yet these things do onely profit such, as deserved while they lived, that these helps might profit them after their death*: For that there is a certain state of life, neither so good, but that it may have need of these helps after death, neither yet so evil, but that these offices may profit them. And on the contrary side, there is another state of men so good, as they need not this help. And of others so evil, as they cannot be holpen by it when they are once dead. *Vvherefore here in this life all merit is gotten, whereby after this life a man may be relieved or*

Aug. in Enchirid. c. 100,

Different states of lives in this world,

“not. And let no man hope that after his death he
 “shall be able to merit that at Gods hand, which he
 “neglected to deserve while he lived, &c.

23. Thus this holy Father, not onely instructeth
 us, what the holy Church of Christ did in his days
 both believe, teach, and practice concerning this
 affair: but stirreth us up also with holy stings and
 pricks of deuotion, to the like, both for our selues,
 and for our friends that are dead. For our selues, by
 endeavouring now by good life, to make our selues
 capable of these holy helps after our death: and for
 our friends to be faithfull and solicitous for them
 after they are departed, that these holy helps be pro-
 cured and performed for them, especially for such as
 we think did dye in such case, as these helps might
 profit them; that is to say, as before hath been touch-
 ed, such as dyed in the Catholick faith, and received
 her Sacraments before their departure. For to this
 conclusion *S. Augustin* returneth again presently in
 the same place, as principally to be born in mind: to
 wit: *That not all sorts of men, but some onely are in case to*
take benefit by these helps of the Church; that is to say,
 neither those that are very evil, and are thrown down
 immediatly into hell: but a mean or middle sort of
 people between these both, which may be presumed
 to be the greatest part of Catholick Christians, whose
 faith being secure, though in life they have com-
 mitted mortal sins; yet dying repentant, and recei-
 uing the Sacraments of the Church, the guilt is re-
 mitted, and so there remaineth ordinarily some tem-
 poral satisfaction onely to be paid in this purging fi-
 re, as we have heard *S. Augustin* declare unto us be-
 fore.

24. And yet further it is to be noted, that albeit
 in this life, we cannot know certainly of all that dye,
 who

who appertain to one sort, and who to the other; who go directly to heaven, who to hell, and who remain in Purgatory (except onely Martyrs, of whom the Church assureth us, that they presently passe to heaven, upon which ground Saint Cyprian saith, *That it is an injury to Martyrdom to pray for Martyrs*) yet notwithstanding when the matter is in doubt, we may in charity pray for all: and you shall hear the reason out of S. Augustins own words. For thus he writeth, repeating again the former distinction of three sorts of people, that dye in different state and condition of life.

25. "I have said before (saith he) that these offices of the Church, and of pious people, do not profit all men that are dead: and why do they not profit all, but for the difference of life, that each man led in his body? Whensoever then either sacrifice of the Altar, or whatsoever alms-deeds are offered up in general for all baptised Christians that are departed, without restraint; these oblations for such as are very good, are thanks-givings, and for such as are not very evil, they are propitiations (or obtainings of pardon) and for such as dyed very evil, albeit they yield no help to the dead; yet are they certain consolations to the living. And whom they do profit, it is unto this; that either their sins may wholly be forgiven, or at least-wise, that their damnation may be made thereby more tolerable.

Aug. ibid.
ubi supra.

26. Thus he, And for more testification, that in doubtfull cases we may pray for all, let us hear how S. Augustin prayed and offered Sacrifice for his Mother called *Monica*, after she was dead, though he held her for a holy woman, and that her sins were already wholly forgiven, before he prayed for her. I beseech thee good Lord (saith he) even by the wounds of him that hanged on the crosse for us, and sitteth

Aug. lib. 9.
Confess. c.
138

Iam. 2,

Psal. 142.

"at thy right hand, to make intercession for us, that
 "thou forgive the sins of my mother. I know that
 "she exercised her self in the works of mercy, and
 "forgave from her heart all her enemies and debtors:
 "Forgive her (good Lord) her debts, forgive, forgive,
 "I beseech thee, and enter not with her into judg-
 "ment: Thou hast promised mercy to them that are
 "mercifull: And albeit I do believe that thou hast
 "don already that which I do ask for my mother: yet
 "*let these voluntary prayers of mine be acceptable unto thee;*
 "for that she being near unto her death, did not
 "think how to have her body sumptuously buried,
 "or the same to be embalmed with sweet perfumes, or
 "to have any choice monument or sepulchre erected
 "unto her in her Country: No, she did not ordain
 "any of these things unto us that stood about her,
 "but onely desired that her memory might be made
 "at thy Altar, to which she served with such diligence
 "as she never omitted any one day to be present,
 "knowing that from thence is dispensed that holy
 "Hoste or Sacrifice, whereby is blotted out the guilt
 "of the world.

A confide-
rable de-
mand.

27. Thus writeth S. *Augustin* of his own, and his
 mothers devotion. And now tell me (good Reader)
 what judicious or discreet man in the world would not
 rather adventure his soul with these holy people, and
 with the whole Church of Christ in their ancient
 days (for we must presume that the universal Chri-
 stian and Catholick Church in Saint *Augustins* time
 did believe, teach, and practice no other then S. *Augustin*
 himself did, which was a chief pillar thereof:)
 what man (I say) of judgment, discourse, or care to-
 wards his own soul, will not rather adventure the same,
 with S. *Augustin*, and other-like of his faith, learning,
 gravity, and merits; then with a new crew of good
 fellows

fellows in our days, that laugh at these things, and do assure men salvation without either prayers or punishments, or pains at all: and being afraid or esteeming it over-labourſom to enter into any particular accounts of their own life and actions in this world, or into any care or ſollicitude for ſatisfying in the next; have reſolved rather to break withall: not unlike unto certain broken, and bankrupt merchants who ſeeing them ſelves over-whelmed with debts, do think it the beſt way to caſt from them their account-books, or cut them in pieces, to the end they may never be forced to come to particular reckoning.

28. But our Saviour Chriſt doth teach us another far different courſe, willing us to agree with our adverſary, or creditor while we are here in the way of this life, leſt we being once caſt into priſon (as careleſſe bank-rupts oftentimes are) we be forced to pay the uttermoſt farthing: for to this doth holy Saint *Cyprian* interpret this Parable) which is ſo effectual an exhortation for us to look about us, whiſt we are in ſtate to help our ſelves, and to make all accounts clear and ſtrait in this life; as none but careleſſe, or conſcienceleſſe people will neglect the ſame. And thus much of this ſort of men that are to ſuffer temporal punishments in the life to come.

Mat. 5.

Cypr. ep.
52. ad An-
tonian.

Sect. 3. *Of the everlaſting punishment which the damned are to ſuffer in the next life.*

29. **B**Ut now to paſſe from this ſort of people to the other, whoſe lot muſt be in everlaſting fire, *cum ardoribus ſempiternis*, ſaith the Scripture, with eternal flames and burnings, and yet never to be conſumed; I mean the reprobate that dye in Gods diſfavour, be they Pagans, Hereticks, Schiſmaticks, or

Eſay 33.

evil-living Catholicks, of whom S. *Augustin* hath spoken before : these (I say) are in far worse case, and more pitifull plight. For albeit according to *Divines* the fire of hell and Purgatory be all one in substance, and the pains of the one, as grievous as the other, during the time : yet the difference between eternity, and temporality in the durance thereof, is of such infinit importance, as there can be made no comparison at all ; Besides the helps and alleviations which Christians receive in the purging-fire, together with the assurance of their final salvation, and hourly hope of their delivery, abbreviation, or mitigation of their pains, do exceedingly comfort them in that case. Whereunto if you add the presence of Gods grace, the knowledg that they are in his favour, and in the unity and participation of his Catholick Church, from which daily they receive some sort or other of ease, the visitation of Angels ; which as their brethren do come to animate and encourage them in their sufferings (of all which points, no one is granted or permitted to them that are damned :) All these things (I say) being laid together do make the two states no lesse different, then hell and heaven, though Purgatory be also hell for the time.

30. And according to this proportion must we conceive, that if the punishment of this purging-fire be so dreadfull a thing, as S. *Augustin*, and other Fathers before have declared : what will the pains of Hell it self be ? And in this respect may the saying of our Saviour be considered, which he spake to the good women of Jerusalem, who lamented his case, when he was going to his Passion : *If they do these things in green wood, what shall become of the dry ?* which words S. *Peter* seemeth in some part to expound, when he saith : *If the Iudgment of God begin with us which are his servants, what*

Luc. 23.

1 Pet. 4.

what shall the end of wicked men be? If those that dye in Gods grace, and in the unity of his holy Catholick Church, and shall be in the end saved, and reign eternally with him, be notwithstanding to be punished so severely for smaller faults; how shall the reprobate and damned, that are his enemies and members of the devil, be punished in hell fire prepared for them, for their everlasting torments? Truly, no understanding, no tongue, no pen, no cogitation can expresse the greatnesse, rigor, dread, or desolation of that punishment: yet shall I endeavour for our better admonishment and prevention (for so much as the thing is so little esteemed by so many carelesse and senslesse worldlings, as by their actions, and order of life may appear) to set down briefly some of the considerations, and contemplations, speeches and sentences, which the holy Scripture and ancient Fathers do deliver unto us for our warning in this behalf.

31. And first of all, concerning the place it self of punishment appointed for the damned, commonly called *Hell*: the Scripture in divers languages useth divers names, but all tending to expresse the grievousnesse of torments therein to be endured: as for example, in the Latin tongue, it is called *Infernus*, that is, a place beneath or under ground, as most of the old Fathers, and S. *Augustin* in particular do interpret. But whether it be under ground or no, most certain it is, that it is a place most opposit to heaven, which is said to be above, and from which *Lucifer* was thrown down. And this name is used to signifie the miserable dejection and hurling down of the damned, to be troden under the feet, not onely of Almighty God, but also of all good men for ever. For so saith the Scripture: Behold the day of our Lord cometh, burning like a furnace, and all proud and wicked men shall be straw to that furnace; And

Of the names of hell in divers tongues. Esa. 5. &c 36.

Infernus.

Aug. lib. 2. retract. cap. 24.

Iob. 11. Esa. 14.

Mal. 4.

you that fear my name shall tread them down, and they shall be as burnt ashes under the soles of your feet in that day. And this shall be one of the greatest miseries that can happen to the proud and stout Potentats of the world, to be thrown down with such contempt, and to be troden under the feet of them, whom they so much despised in this world.

Seol.
Esa. 14.
Apoc. 14.
Apoc. 20.
Mat. 11.

Hades.
In com. su-
pra verba,
vive laten-
ter
Zophos.
Iob. 10.
Mat. 22.

Tartaros.

Iob. 10.

Eccl. 39.

32. The Hebrew word which the Scripture useth for Hell, is *Seol*, which signifieth properly a great ditch or dungeon. In which sense, the same place is also called in the Apocalyps, *Lacus ira Dei*; The lake of Gods wrath. And again, *Stagnum ardens igne & sulphure*: A pool burning with fire and brimstone. In Greek, the Scripture useth three words for the same place. The first is *Hades*, used in the Gospel, which (as *Plutarch* notes) signifieth a place where no light is. The second is *Zophos*, in *Saint Peter*, which signifieth darknesse it self. In which sense it is called also of *Iob*, *Terra tenebrosa & operta mortis caligine*. A dark-land, and over-whelmed with deadly obscurity. Also in the Gospel, *Tenebra exteriores*, utter darknesse. The third Greek word is *Tartaros*, used by *S. Peter*: which word being derived of the verb *tarasso* (which signifieth to terrifie, trouble, and vex) importeth an horrible confusion of tormentors in that place: even as *Iob* saith: *There is no order, but everlasting horror*. Which the holy Ghost in another place describeth more at large in these words: *There are spirits created to revenge, and in their fury they have fortified their torments. When the final day shall come they shall powre forth the force and rage of him that created them; fire, hail, famine, death, teeth of beasts, scorpions and serpents.*

Gehenna.

33. The Chaldean word (which is also used in Hebrew, and translated into Greek) is *Gehenna*, first of all used by Christ our Saviour, for the place of them which

which are damned, as S. Ierom noteth upon the tenth Chapter, of S. Matthews Gospel. And this word being compounded of *gee* and *hinmon*, signified a valley nigh to Jerusalem called the *Valley of Hinmon*; in which, the old Idolatrous Jews wer wont to burn alive their own children, in honor of the devil, and to sound with trumpets, timbrels, and other loud instruments, whilst they wer making of this abominable Sacrifice, to the end, the pitifull shrieks and crys of their children might not be heard. And this place was afterwards used for the receit of all filthinesse, dung, dead car- rions, and the like. And most probable it is, that our Saviour used this word *Gehenna* above all other for *Hell*, thereby to signifie the miserable burning of souls in that place, the pitifull clamors and crys of the tor- mented, the confuse and barbarous noise of the tor- mentors; together with the most loathsom filthinesse of the place; which otherwise is described in the Scriptures, by the names of *adders*, *snakes*, *cockatrices*, *scorpions*, and other venomous creatures, as hath been, and shall be afterwards declared. And with this word *Gehenna*, concurrerth also in signification another used by the Prophet *Esay*, to denote the same place, that is to say, *Tophet*, which properly signifieth the foresaid Valley of the children of *Hinmon*; but is applied ex- pressly, to declare and represent the most horrible dungeon of damned souls. Which *Esay* (talking of God as of a great King) describeth in these words: *From eternity is Tophet prepared by this King, a profound and spacious room. His food is fire and store of wood: the breath of our Lords mouth doth kindle the same, like a main river of brimstone.*

Mat. 5:
Mark 9.
The valley
Hinmon.

The loath-
somnesse of
hell.

Tophet.

Esa 30.

34. And now having thus declared the names of this place, and thereby also (in some part) the nature: it remaineth that we examin, what manner of pains

Of the
pains of
hell.

men suffer in the same. For declaration whereof, we must consider, that as Heaven and Hell are contrary, assigned to contrary persons, for contrary causes: so have they in all respects contrary properties, conditions, and effects; in such sort, as whatsoever is spoken of the felicity of the one, may serve to infer the calamity of the other: as for example, when S. Paul saith: *That no eye hath seen, nor ear hath heard, nor heart conceived the joys that God hath prepared for them that shall be saved*: we may infer, that the pains of the damned must be of like proportion. So again, when the Scripture saith, that the felicity of them in heaven is a perfect felicity, containing *all goodness*, so that no one kind of pleasure can be imagined which they possesse not: we must think on the contrary part, that the misery of the damned, must be also an absolute misery containing all afflictions that may be, without want of any. So that, as the happinesse of the good is infinit and universal; so is the calamity of the wicked infinit and universal also. Now in this life, all the miseries and pains which fall upon man, are but particular, and not universal: as for example, we see one man pained in his eys, another in his teeth, another in his stomach, another in his back, which particular pains, notwithstanding, are sometimes so extreme, as life is not able to resist them, and a man would not suffer them long for the gaining of a million of worlds.

35. But suppose that some one man wer tormented in all the parts of his body at once; as in his head, his eys, his tongue, his teeth, his stomach, and in all other joynts and members of his body besides: Suppose (I say) he wer most cruelly tormented with extreme pains in all these parts together, without ease or intermission; what thing could be more miserable then this,? what sight more lamentable? what calamity

1 Cor. 2.

Exod. 33.

I.
The pains
of hell in-
finit and
universal.

mity more unspeakable? If thou shouldst see but a bruit beast lie in the street thus afflicted, I know thou couldst not but take compassion of him. Well then, consider what difference there is between abiding these pains for a week, or for all eternity: in suffering them upon a soft bed, or upon a burning grid-iron, and boiling fornace: among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say gentle Reader) and if thou wouldst take a great deal of labour, rather then in this life temporally to abide the one; be content to sustain a little pain, rather then to incur the other in the life to come eternally.

36. But yet to penetrate these things a little further; not onely all these parts of the body which have been instruments to sin, shall be tormented together in this place of punishment; but also every sense, both external and internal, for the same cause, shall be afflicted with his particular torment, contrary to the object wherein it delighted most and took pleasure in this world: as for example, the lascivious eys shall be afflicted with the ugly and fearfull sight of Devils: the delicat ears, with the horrible noise of damned spirits: the dainty nostrils, with poisoned stench of brimstone and other unsupportable filth: the delicat taste, with most ravenous hunger and unquenchable thirst: and all the sensible parts of the body, with burning fire. As also inwardly, the imagination of the damned shal be tormented with the apprehension of pains both present and to come: the memory, with the remembrance of pleasures past: the understanding, with consideration of the felicity lost, and the misery now come upon them. O poor Christian! what wilt thou do amidst the multitude of so intolerable calamities?

2.
How every
part hath
his particu-
lar torment
in hell,

3.
The pains
of hell ex-
ercised for
torment
and not for
chastise-
ment.

Apoc. 20.
& 14.
Apoc. 18.
Luke 16.

4.
The fierce
nature of
hell fire,
with the
differences
from ours.

1.

2.

37. It is a wonderfull matter, and able (as one Father saith) to make a reasonable man go out of his wits, to consider what God hath revealed unto us in the Scriptures, touching the dreadfull circumstances of this punishment, and yet to see how little the wretchlesse men of this world do fear it. For first, touching the universality, variety, greatnesse, and extremity of the pains; not onely the reasons before alledged, but also divers other considerations in the Scriptures, do declare the same. As where it is said of the damned: *Cruciabuntur die & nocte*: They shall be tormented day and night. And again; *Date illi tormentum*: Give her torment; speaking of *Babylon* in hell. By which words of torture and torment may well appear, that the pains in hell are exercised, not for chastisement, but for affliction onely, and torment of the patients. And we see commonly in this world, that tortures and torments are so great, violent, and extreme, as the wit of man can reach to devise. Imagine then (good brother) when God Almighty shall bend his endeavour and infinit endlesse wisdom to create torments (as he hath don in hell) what manner of torments they are like to be.

38. If creating an Element here for our comfort, (I mean the fire) he made the same so insufferable as it is, in such sort, as a man would not hold onely his hand therein one day, for to gain a kingdom: what a fire (think you) hath he provided for hell, which is not provided for comfort, but onely for torment of the parties? Our fire hath a thousand differences from that, and therefore is truly said of the holy Fathers, to be but as a painted or feigned fire in respect of that. For first, our fire was made to comfort (as I have said) and that onely to afflict and torment. Our fire hath need to be fed continually with wood and fuel,

fuel, or else it goeth out: that burneth eternally without feeding, and is unquenchable; For that (as *Esay* saith) *the breath of Gods own mouth doth both blow, feed, and nourish the same.* Our fire giveth light, which of it self is comfortable; that admitteth none, but hath his desolation of inexplicable darknesse. Ours is out of his natural place, and situation, and consequently of lesse force then it would be there; for which cause also we see, that it endeavoureth with all force to mount up, and get from us. But that of hell is in the natural and proper place wherein it was created, and therefore hath all his full strength and abideth perpetually. Ours consumeth the food that is cast into it, and thereby in short space dispatcheth the pains: that afflicteth and tormenteth, but consumeth not, to the end the pains may be everlasting. Our fire is extinguished with water, and the rage thereof greatly abated by the coldnesse of the air and other elements about it: that hath no such abatement or qualification at all, but hath his absolute force remaining in all fury. And finally, what a strange and incredible kind of fire that is, may appear in part, by these words of our Saviour, so often repeated in the Gospel: *There shall be weeping and gnashing of teeth.* For that weeping, seemeth properly to be referred to the effect of extreme burning in that fire, seeing the pains of scalding and burning do enforce tears sooner then any other pains; as appeareth in them, who upon the sudden do put any burning thing in their mouth, or do vehemently scald any tender and sensible part of their body. And gnashing or chattering of teeth (as every man knoweth) proceedeth principally of great and extreme cold. Imagin then (my Brother) what a fire this may be, which hath so contrary extreme effects both of heat and cold. O mighty Lord! what a
 strange

Esay 30.

3.

4.

5.

6.

7.

Mat. 8. 13.

22 24.

Luke 13.

strange God art thou ! how wonderfull and terrible in all thy works and inventions ! how bountifull art thou to those that love and serve thee ! and how severe and terrible to them which contemn thy Commandments ! Hast thou devised a way, how they which lie burning in a lake of fire and brimstone, shall also be tormented with extreme cold ? what understanding of man can conceive how this may be ? but thy Judgments (O Lord) are depth without bottom, and therefore I leave this to thy onely providence, praising thee externally for the same.

8.

39. But now besides these general pains common to all that be in that place ; the Scripture signifieth also, that there shall be particular and several torments, peculiar both in quality and quantity to the sins and offences of each offender. For to that end saith the Prophet *Esay* to God ; *Thou wilt judg in measure, against measure.* And God saith of himself : *I will exercise Iudgment in weight, and Iustice in measure.* And that is the meaning of all those threats of God to sinners, where he saith, that he will pay them home according to their particular works, and according to the inventions of their own hearts. In this sense it is said in the *Apocalyps of Babylon*, now thrown down into the lake : *Look how much she hath glorified her self, and hath lived in delights, so much torments and afflictions give her.* Whereof the holy Fathers have gathered the variety of torments that shall be in that place. As there be differences of sins, so shall there be variety of torments : (saith old *Ephraim*) *for the adulterer shall have one kind of torment, the murtherer another, the thief another, the drunkard another, the liar another.* And so he followeth on, shewing how the proud man shall be trodden under feet to recompence his pride ; the glutton shall suffer inestimable hunger ; the drunkard extreme thirst ;

*Apoc. 14.
& 21.*

Psal. 35.

Several
pains for
severall
offenders.

*Esa. 27.
Esa. 18.
Ier. 25.
Apoc. 20.
& 22.
Psal. 27.
& 61.*

Apoc. 18.

*Lib de vera
pœnit. c. 2.*

thirst; the delicious mouth shall be filled up with gall; and the delicate body seared with hot burning irons. This is the contemplation of this holy ancient Father. And truly the holy Ghost signifieth such a thing when he saith in the Scriptures of the wicked worldling: *His bread in his belly shall be turned into the gall of serpents: he shall be constrained to vomit out again the riches, which he had devoured: God shall pull them forth of his belly: He shall be constrained to suck the galls of cockatrices, and the tongues of adders shall slay him: He shall bear the smart of all that ever he hath don: and yet shall he not be consumed, but shall suffer according to the multitude of all his devices.* By which words is plainly shewed, that wicked men shall receive particular torments for their gluttony, for extortion, and the like. Which torments shall be greater then any mortal tongue can expresse: as may appear by these vehement and dreadful words which are here used to insinuate the same.

Ioh. 20.
A marvelous description used by the Scripture.

40. And yet further, besides all this universality, particularity, rigor, grievousnesse, and horror, which hitherto hath been declared to be in these torments; the holy Spirit of God revealeth unto us another condition or quality no lesse terrible then the former, which is the most severe straitnesse thereof, without all possibility of any one jot of help, ease, intermission, relaxation, respiration, or comfort. This is signified by those severe words of our Saviour so oftentimes repeated: *That the damned shall be cast into hell, bound hand and foot:* that is, without all ability of resistance or struggling against their torments. Also by that most dreadfull shutting up of the gate, whereof our Saviour spake in such dolefull manner when he said: *Clausula est janua;* The gate is shut up, and made fast for ever: that is to say, in hell, the gate of all mercy, of all pardon, of all ease, of all intermission,

6.
The straitnesse of pains in hell.

Mat. 12.

Mat. 25.

sion, of all comfort, is shut up for ever; and that both from heaven, from earth, from the Creator, and from all creatures; in so much, that no consolation is evermore to be hoped for (as in the miseries of this life there is always some) but extreme desolation for all eternity.

† 41. The straitnesse is likewise most lively expressed in that dreadfull parable of the rich Glutton in hell; who was driven to that necessity, as he desired most pitifully, that *Lazarus* might dip the top onely of his finger in water, therewith to cool his tongue, in the midst of that fire wherein he was tormented, and yet could not he obtain it. A small refreshing it seemeth that it would have been unto him, if he had obtained his request; but yet to shew the straitnesse of the place, it was denyed unto him. O ye that live in sinfull wealth of the world, consider but this one example of Gods severity, and be afraid. This man was in that ruffe and jollity, a little before, as he would not give the very crums of his table to buy heaven; now would he give a thousand worlds (if he had them) for one drop of water to cool his tongue. Good God! what demand could be lesse then this? what request more humble? He durst not ask to be delivered thence, or to have his torments diminished, or to have a great vessel of water wherewith to refresh his whole body; but onely so much as would stick to the top of *Lazarus* his finger, to cool his tongue. To what extream need was this poor man now driven? what a strong imagination had he of the force of one drop of water? to what pitifull change was his tongue now come, that was accustomed to be so daintely bathed, and diligently attended with all kinds of pleasant liquors? O that one man cannot take example by another! O that *Ooliba* will not learn

Luke 16.
The wonderfull
example of
the rich
glutton.

The pitiful
case of
the rich
glutton.

The exam-
ple of one
moveth not
another.
Ezec. 23.

learn to be wise by seeing the punishments of her elder sister Oolla. God revealed the calamity of the former, inflicted for her wickedness, thereby to terrifie the later from the like sin; but for that she profited nothing by that example, he saith: *For so much as thou Oolla: this saith God unto thee: I will lay the cup of thy sister upon thee: thou shalt drink it as she did, both in depth and largeness; thou shalt drink it up even unto the very dregs.*

42. Thus said the Prophet of God then to Jerusalem, that would not be warned by the punishment of Samaria: And thus saith the son of God now to all men, that will not be terrified by these torments of the damned Glutton. And if all this be true (as it must be, except the words of our Saviour could be false) then what wonderfull people are we, that seeing our selves in danger of this intollerable misery; do not seek with more diligence to prevent the same! In respect of these extremities and strait dealings of God, denying all comfort and consolation at this day of everlasting revenge, holy Scripture saith: That men shall fall into rage, fury, and utter impatience, blaspheming God, and cursing the day of their nativity, with eating their own tongues for grief, and desiring the rocks and mountains to come and fall on them, thereby to end and finish their pains.

Ecc. 23.

Apoc. 23.
16.

43. But now, if we add to all this, the eternity and everlasting continuance of these torments; we shall see, that it encreaseth the matter beyond all humane cogitation. For in this world, there is no torment so great, or affliction so violent, but that time either taketh away, or diminisheth the same. For either the tormenter or the tormented dieth, or some other occasion hapneth, whereby the extremity of the

7.

The eterni-
ty of the
pains.

Apoc. 20.
21.

the tribulation is mitigated. But here no such hope or comfort may be expected; for that as holy Writ affirmeth; *Cruciabuntur in secula seculorum, in stagno ardente igni & sulphure*: They shall be tormented for ever and ever, in a pool that burneth with fire and brimstone. As long as God is God, so long must they burn therein. Neither shall the tormenter or the tormented die, but both must live eternally, for the eternall misery of him that suffereth.

A wonder-
full saying
and cogita-
tion of
eternity.

44. Oh (saith one holy Father in a godly meditation) if a sinner damned in Hell, did know he had to suffer those torments no more thousand years, then there be sands in the sea, and grasse-leaves on the ground; or no more thousand millions of ages, then there be creatures in heaven, hell, and in earth; he would gladly rejoyce (for that he would comfort himself at the least-wise) with this cogitation; that once yet the matter would have an end. But now (saith this good man) this word *never* breaketh his heart, considering that after an hundred thousand millions of worlds (if there might be so many) he hath as farre to his journies end, as he had at the first day of his entrance into those torments. Consider (good Christian) what a length one hour would seem unto thee, if thou hadst but to hold thy hand in fire and brimstone onely during the space thereof, or to be stretched on a rack, or other torture. We find by experience, that if a man be grievously sick, though he be laid upon a very soft bed; yet one night seemeth a long time unto him. He turneth and tosseth himself from side to side, telling the clock, and counting every hour as it passeth, which seemeth to him a whole day. And if a man should say unto him, that he was to abide that pain but seven years together, he would go nigh to despair for grief. Now

if



if one night seem so long and tedious to him that lieth on a good lost bed, afflicted onely with a little ague: what will the lying in fire and brimstone do, when he shall know evidently, that he shall never have end thereof? O dear brother, the satiety of continuance is loathsome, even in things that are not evil of themselves. If thou shouldest be bound alwayes to eat one onely meat, albeit other wise-of it self it were not ingrate: yet would it be displeasing unto thee in the end. If thou shouldest be bound to sit still all thy life in one place, without moving, it would seem grievous and intolerable, albeit no man did torment thee in that place. What then will it be to lye eternally (that is to say, world without end) in most extream torments and inexplicable desolations? is it any way to be comprehended, how they may be suffered? O blind judgement of man, that maketh no more account of preventing these calamities!

45. And yet might I here adjoyn another circumstance of these punishments, which holy Scripture it self omitteth not, when it saith: *That all these torments shall be suffered in darknesse*; a thing dreadfull of it self unto mans nature, as you know. For that there is not the stoutest heart made of flesh, but if he found himself alone, destitute, and naked in some desolate place of darknesse, and should hear the voices or cries of infernal spirits drawing towards him; he would be stricken with fear in respect of the place it self, albeit as yet he felt no hurt upon his body. For that nothing is more terrible to mans imagination, then to conceive perils at hand, which the eye cannot discover: nor any thing more full of extream desolation, then having our sight, to want for ever the use and object thereof. This then

8.
darknesse
in hell.

9.
The derisi-
on that
shall be
used to-
wards the
damned.

Pfal 36.

is the most pitifull and desolate estate of such as are damned, that their insupportable and everlasting pains are sustained in darknesse. Whereunto also may be added another circumstance recorded by the Prophet, to knit up all the rest, which is: *That God shall laugh at them in these their miseries*: an affliction perhaps to be numbred amongst the greatest of all others. For as in this life, to be moaned by a mans friends in time of adversity, is exceeding great comfort: so to be derided and laughed at, especially by them, who onely may help and redresse our miseries, is a great and intolerable increase of calamity.

Sect. 4. *Of a second sort of punishment upon the damned, which is called pain of Losse or Dammage, with the remedy to prevent them both.*

*Secs. Tho.
1. 2 qu 87.
art. 4. & 2.
2. 0. 79. art.
4 & 3. part.
¶ 40. art. 6.

46. **A**Nd now all this that hitherto hath been treated, and laid before thine eyes (good Christian Reader) is but onely part of a damned mans punishment called by Divines *Pœna sensus*, the pain of sense or feeling: that is to say, the sensible torments, and afflictions which are laid upon the soul and body in that dreadfull eternal fire, whereof we have spoken. But besides this, there is another part of his punishment termed in like manner by Divines * *Pœna Damni*, The pain of losse or dammage, which oftentimes may be as great, or greater then the other of *sense*, at least *appretiative*, as a phrase of Schole-men is, that is to say, in estimation and worth. As for example, if some great and rich noble-man wer condemned to dy, and therewithall to loose all that ever he hath, or may have in the world: there are two pains, first of *sense*, and the other of dammage. The pain of *sense*, is that feeling

feeling and sensible pain, which he suffereth in his execution, according to the quality of his death: The pains of dammage are the losse of wife, and children, of brethren, friends, and kinsfolk, the losse of his goods and lands, honours and estimation, the ruin of his posterity, the cutting off of his own youth, the foregoing of his pleasures, and all delights of this world: all which put together and represented to his mind, doth oftentimes afflict him as much or more, then his corporall pains, and esteems them far more grievous unto his mind, then the other to his body.

47. And if this fall out so in worldly losses and punishments, wherein notwithstanding whatsoever is lost, is but temporall, and meer trifles in respect of eternal losses; much more is it to be understood in the case whereof we treat of damned people, whose greatest losse and punishment of all other, is, to have lost for ever and ever the fruition and sight of Almighty God, wherein *Divines* do assigne the everlasting beatitude and supreme felicity of man-kind in the next life, according to the saying of that great and famous Doctour, *S. Thomas*; *Visio Dei per essentiam, est tota essentia nostra beatitudinis*. The sight of God, or to see God in his own nature or essence, is the whole substance and essence of our everlasting felicity in the life to come: which being so, we may imagine what a losse this is to be deprived of this sight. As if in this world a man should loose for ever all sight, feeling, and influence of the Sun, his vigor, his sense, and life, and should be condemned to live in perpetuall darknesse and deadly cold; what a losse were it! or how would he esteem it, if he were a sensible man? and yet doth it not expresse the thousandth part of the losse of God himself, and

S. Thom.
part 1. q 1.
art. 4 & q.
12 art. 1. &
q 6. art. 3.
&c.

Esay 16.

of the sight and fruition of his infinit, incomprehensible, and everlasting glory. For which respect, this losse is placed by the Scripture in the first rank of all other losses, dammages, and miseries to be laid upon a damned man: *Tollatur impius, ne videat gloriam Dei.* Let the wicked man be taken away, to the end he may not see the glory of God. And this losse containeth all other losses and dammages in it: as are the losses of eternall blisse and joy, of eternall glory, of eternall society with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them perpetually) he taketh more grief thereof (as Divines do prove) then of all other sensible torments, that he abideth besides.

The worm
of conscience.

Mat. 9.
Esa. 66.
Eccl. 1. 7
Judith. 6.

The cogitation
of the damned.

48. And hereof proceedeth that great and general torment, which is so often repeated in holy Writ, by the name of the *worm of our conscience*; so called, for that as a worme lyeth eating and gnawing the wood wherein she abideth; so shall the remorse of our own conscience lie within us, griping and tormenting us for ever. And this worme or remorse shall principally consist in bringing to our minds, the means and causes of our present extream calamities: To wit, our folly and negligence, whereby we lost the felicity which other men have gotten. And at every one of these considerations, this worm shall give us a deadly pinch and gripe, which shall reach even to the very bottom and entrails of our heart. As when it shall lay before us all the occasions that we had offered to avoid the misery, wherein now we are fallen, and to gain the glory which we have lost; how easie it had been to have done it; how nigh oftentimes we were to resolve our selves to do it: and yet how unfortunately we left that cogitation again. How many times we were foretold of this danger,

danger, and yet how little care and fear we took of the same. How vain those worldly trifles were, wherein we spent our time, and for which we lost heaven, and fell into these most intolerable miseries. How they are now exalted, whom we thought fools in the world: and how we are now proved fools and derided, who thought our selves wise. These things (I say) and a thousand more, being laid before us by our own conscience; shall yield us infinite grief and desolation, for that it is now too late to amend them. And this griefe is called the worm or remorse of our own conscience; which worm shall more enforce men to weep and howl at that day, then any torment else, considering how negligently, foolishly, and vainly they are come into those insupportable torments, and that now there is no more time, place, or leave to redresse their errors.

49. Now onely is the time of weeping, wailing, and of everlasting lamentation for these men; and yet all in vain. Now shall they begin to fret and rage and marvell at themselves, saying: where was our wit? where was our understanding? where was our judgement, when we followed vanities, and contemned these affairs of our salvation? This is the talk of sinners in hell (saith the Scripture) *What hath our pride, or what hath the glory of our riches profited us? They are all now vanished like a shadow: we have wearied out our selves in the way of iniquity and perdition, but the way of our Lord we have not known.* This (I say) must be the everlasting song of the damned and tormented conscience in hell: eternall repentance without avail. By which extremity, he shall be brought to such desperation (as the Scripture also noteth) that he shall turn into fury against himself, tear his own flesh, rent his own soul (if it were possible)

The time of
eternall
weeping

Sap. 5.

and invite the fiends and furies to torment him more, for that he hath so beastly behaved himself in this world, as not to provide in time for this principall matter, onely (in deed) to have been thought upon. Oh if he could now have but another short life to lead in the world, how would he passe it over! with what diligence! with what severity! But this will not be granted, neither is there any price or value to purchase it. Onely we (dear Brethren) that are yet alive, do enjoy this inestimable grace and treasure of time for our amendment, if we were so happy as to resolve indeed, to make our gain and commodity thereof. One of these dayes we shall be past it also, and shall not recover the same again, no not one hour, if we would buy it with a thousand worlds; as no doubt but that the damned would do, if it lay in their powers. Let us now then so use this benefit, as when we are past hence, we have no need to wish our selves here again.

The passing
commodity
of the pre-
sent time.

50. This is the onely time wherein we may avoid all: now is the season when we may put our selves out of danger of all these terrible matters: now (I say) if we resolve our selves out of hand: for we know not what shall become of us to morrow. It may be that to morrow, our hearts will be as hard and carelesse of these affairs, as they have been heretofore, and as *Pharaoh* his heart was, after *Moses* departure from him. O that he had resolved himself throughly whiles *Moses* was with him! how fortunate a creature had he been? If the rich *Glutton* had taken the time while *Lazarus* lay at his doore, how blessed a man had he made himself? He was fore-told his misery (as we are now) by *Moses* and other Prophets, according as our Saviour doth signifie; but he would not hear. Afterward he fell into such admiration of his

Luke 16.

his own folly, that he would needs have *Lazarus* sent from *Abrahams* bosome unto his brethren in the world, to warn them of his error. But *Abraham* told him, it was bootlesse; for that they would not have believed *Lazarus* in this case, but rather (perhaps) have persecuted him as a liar and defamer of their honourable brother deceased, if he should have revealed unto them his torments. And so in very deed would the wicked men of this world do now; if one should come and tell them that their parents or friends are damned in hell, for such and such offences, as themselves are intangled withall. What then can God devise to do for the saving of these men? what way, what means, what order may he take, when neither warning, nor example of others, not threats, nor exhortation will do any good? We know, or may know, that leading the life we do, we cannot be saved. We know, and ought to know, that many before us have been damned for lesse matters. We know, and cannot chuse but know, that we must shortly die, and receive our selves, as they received, living as they did, or worse. We see by this laid down before, that the pains are intolerable and yet eternal, which do attend and expect the wicked. We confesse them most unfortunate and miserable, that for any pleasure or commodity of this world, are now fallen into them. What then should let us to dispatch our selves quickly of all impediments? to break violently from all bands and chains of this wicked world, that let us from this true and zealous resolution? why should we sleep one night in sin; seeing that night may chance to be our last, and so the everlasting cutting off of all hope to come?

Great negligence
and oversight.

51. Resolve thy self therefore (my dear Brother)

The conclusion.

if thou be wise, and clear thy soul from these dangers, while God is willing to receive thy amendment, and moveth thee thereunto by these means, as he did the rich man by *Moses* and his other Prophets, while he was yet in his prosperity. Let his example be oftentimes before thine eyes, and consider it, and it shall do thee good. God is a wonderfull God, and to shew his patience and infinit goodnesse, he wooeth us in this life, seeketh unto us, and layeth himself (as it were) at our feet, to move us thereby to our own good; to win us, to draw us, and to save us from perdition. But after this life, he altereth his course of dealing; he turneth over the leaf, and changeth his style. Of a lamb, he becometh a lion to the wicked: and of a Saviour, a just and severe punisher. What can be said or done more by his divine Majesty to move us? He that is forewarned, and seeth his own danger before his face, and yet is not stirred up, nor made the more wary or fearfull thereby, may well be pitied, but surely by no means can he be holpen, making himself incapable of all remedies that may be used.

The reme-
dies for all.

§2. But here now, some perhaps moved with Gods holy Spirit, may chance to say; well, and what remedy for avoiding these miseries thus threatened to us that live in sin? I see my own perils (saith one) I believe the menaces of God here set down, and my heart beginneth to tremble at them, for that my conscience is witnesse against me: but what remedy wil you prescribe? Whereunto I answer first, that these very two things by you mentioned, *Faith* and *fear of Gods Iudgements*, are two great steps unto the true remedy indeed; *Faith* being the first foundation and ground of all good motions; and *Fear* the first part of building that is to be laid thereon;

Faith and
Fear two
good steps
to amende-
ment.

reón: for which cause, *Fear* is called also *The beginning of wisdom*, and consequently also the beginning of our conversion.

Prov. 1. & 9.
Eccle. 16.

53. But yet these two onely are not sufficient, for that *S. Iames* saith even of the Devils themselves: *Quod credunt & contremiscunt*: They believe and fear, and yet shall not be saved. Wherefore we must passe further unto those other vertues also which Divines do require, (together with *Faith* and *Fear*) as *Hope* and *Charity*, and that other, which out of all these doth flow, and is the proper remedy indeed; to wit, *Penance*, and *Repentance* for our former faults; with firm resolution of true amendment for the time to come.

54 This (I say) is the true remedy indeed: this is the sovereign salve and medicine for all our sores and maladies in this kind. This is the onely prevention of all the foresaid miseries and calamities; the anticipation of all perils; the diversion of Gods threats and menaces; the pacification of his wrath, and the very victory (in a certain sort) of a sinner over Gods justice and judgements; and finally, the *Antidotum* of hell-fire it self. For as on the one side * Divines do hold that God never did, nor will, nor can (by is ordinary power at least) forgive any sinner that doth not repent: so on the other, do they also hold, that he never did, nor will, nor can (in his Mercy) deny any sinner pardon, that truly returneth unto him by due repentance. So that in this combate, whensoever the repentance of an humble sinner doth buckle and wrastle with Gods justice, it overcometh, and hath the victory.

The excel.
lency of re-
pentance,

* See S. Th.
3. p. q. 86.
art. 1. & 2.
& qu. 7.
art. 1. 4.
& Sor. in
4 Sent. dist.
14 qu. 2.
art 5. Note
attentively,

55. And why then (dear Brother) wilt thou not lay hands on this remedy while thou hast time? Hear *S. Augustine* what he saith in this case: *The first step to*

Aug. in
Sent. 200.

Plal. 138.
Ang hom.
60, cap. 14

our salvation (saith he) is not to sin; but the second, is not to despair of pardon: and he doth everlastingly destroy himself, that will not run to his merci-full Indge by the remedy of penance. And the same Father in another place talking with one that was sore troubled with fear, and used those words of the Prophet: *VVhither shall I fly from his face?* S. Augustine answereth; whither wilt thou fly (my Brother) but to his mercy by repentance, whose omnipotency thou hast, by sinning, offended; for that no man doth well fly from him, but unto him, that is to say, from his severity, to his goodnesse.

With what
care men
seek to
escape tem-
porall
death, but
not eternall

56. If this remedy for so great evils, and this assurance from so inexplicable calamities wer to be sought for, never so far off, and with never so great labor or charges; yet all wisdom would persuade us to procure it: but much more, if it be near us, facil, and easie to be had. If a man condemned to die in this world a most cruell death, by all sorts of torments, and being brought forth now by the Justice to be lead towards his execution, one should come and tell him in his ear, that easily he might escape, or procure a remedy for all, by such and such means: how glad would he be? how willingly would he hearken? how diligently would he attend to procure the means of obtaining his pardon? how iocund, how vigilant, how carefull would he shew himself? he would neither eat nor drinck, nor take rest, nor talk of other matter, untill he had achieved his security. And yet is our case much more urgent then this of his; for that he was condemned but to temporal death, whereas a sinner is condemned to everlasting, and is no lesse in in the way towards his execution, then the other, and may arrive much sooner, for that he hath no minute of time

Lib. 1. part. 1. *Of the punishments after death.*

time secure in this life. And how then are we so negligent and carelesse in so great and important an affair? The mercy of Christ our Saviour, as it hath foretold us of the danger; so hath it placed the remedy near us; and made it most facil, leaving it in our own choice, wils, and powers to use the same, and receive the benefit thereof, as often as we shall have need, and desire to do our selves good thereby. For what is more easie, then for a man to mislike his own naughty life, and then to receive remission thereof by the keyes of Christs Catholick Church? which of his infinit mercy he hath left unto her, to this effect, and are open and ready for all men; that whomsoever she by her Priests and Bishops (upon their repentance) shall absolve and release on earth, Christ doth ratifie and confirm in heaven, according to his commission in the Gospel: *Whose sins soever you forgive on earth, they are forgiven in heaven.* Let us hear S. Augustine a little in this matter. Thus then he concludeth after a longe discourse in his Commentaries upon S. Iohns Gospel.

The easiness of the remedy that delivereth from hell.

Iohn. 20.

57. Christ therefore gave unto his Church the keyes (in Saint Matthews Gospel) to bind, and loose sins, in such sort: as; whatsoever she should loose upon earth, should be loosed in heaven; and whatsoever she should bind upon earth, should be bound in heaven. That is to say, that whosoever will not believe that his sins may be forgiven him in Christs Church, his sins shall not be forgiven: but whosoever doth believe that they may be forgiven, and being within the lap of the said Church, doth turn himself from his sins; he by that faith and correction of the Church is healed: but he that believeth not, that they are forgiven, is made worse by despair. So he.

Mat. 16.

Aug. tract. 21. in Iohn. & lib. de util. poen. cap. 3.

85. And the same Father in another part of his Works,

Aug. Hom.
50. c. 10.

Rom. 21

S. Augu-
stines ex-
hortation
to use the
Churches
benefit of
Absolu-
tion.

Works, considering the folly and perversity of many sinners in this behalf, that they did not use the benefit of this excellent divine remedy whiles they have time; breaketh forth as it were into admiration, and indignation against them, saying thus: *And is there any man so much his own enemy, as feeling himself entangled with the burden of sins, after Baptisme, will doubt to make change of his life, while time serveth him, and while he liveth and sinneth in this world? For in that he persevereth in sin, he heapeth to himself vengeance in the day of tribulation of Gods just judgments, as the Apostle testifieth: and that he yet liveth, it is the patience of Almighty God, endeavouring to bring him to penance. Wherefore is there any man, that being (as before I have said) entangled with the deadly chains of sins, will refuse, or delay, or doubt to fly unto the keyes of the Catholick Church, thereby to be absolved upon earth, to the end he may be free in heaven? Or will any man dare to promise unto himself salvation after this life, onely because he is a Christian? Thus reasoneth S. Augustine, and exhorteth men every where to esteem highly, and to use to their eternall weal, this singular benefit of the Churches Absolution, left by our Saviour under the name of Keyes: a Spirituall Authority to bind and loose sins, and consequently also to open or shut heaven gates to such as make recourse unto her.*

Cypr. lib. 1.
Ep. 2.
S. Cyprians
esteem of
this bene-
fit,

59. And with S. Augustine do concur in this point, all other antient Fathers, as, that blessed Bishop and Martyr S. Cyprian, who writing to Cornelius Bishop of Rome in his time, acknowledgeth this singular priviledge of Catholick Christians that live within the unity of the Church, to whom he saith, that when they die: *Ecclesiam pulsantibus & dolentibus, ac deprecantibus*; they calling upon the Church

Church with sorrow and prayers; *spei salutis subsidium non denegatur*: the help of healthfull hope is not denied: which helpe he expoundeth to be this most comfortable law of Christ (for so he calleth it:) *Vt solvi possent in cælo, quæ hic prius in Ecclesia solverentur*: That they may be absolved in heaven of those sins, whereof they wer first absolved in the Church upon earth.

60. S. Hierome also extolleth wonderfully the greatnesse of this benefit and priviledge, which we receive by the hands of Priests in the Catholick Church, in absolving us from our sins, of whom he saith: *Qui claves regni cælorum habentes, quodammodo ante diem Iudicii judicant*: They having the keyes of the kingdome of heaven in their hands, do in a certain sort (by binding and loosing sins) judge before the day of Judgement. Or as the other great Saint, and most antient Father, S. Hilaries words are: *Quorum terrestre iudicium præjudicata autoritas sit in cælo; ut quæ in terris aut ligata sunt, aut soluta, statuti ejusdem conditionum obtineant in cælo*: Whose judge-upon earth (to wit, of Priests) becometh a pre-judicate authority in heaven; so as whatsoever sins are bound or loosed by them on earth, do obtain the nature of decree in heaven. What thing can be spoken more effectually then this!

Hieron. Ep.
ad Heliod.

Hilar. con.
16. in Marc.

61. But yet above all other Fathers, in a certain sort, doth good S. Chrysostome exaggerate this matter, and the singular importance thereof; as also condemneth the madnesse of worldly negligent men and sinners, in not making their profit of this heavenly treasure, which Christ hath left them for their release of sins in this life, and thereby the avoiding of hell fire in the next. Hear his words; *Earthly Princes (saith he) have power indeed to bind, but it is* onely

Chrys. 113.
de Sacerd.

S. Chry-
stome dis-
course of
Priests au-
thority in
absolving
sin.

John. 20.

onely our bodies ; but the power of Priests , whereof I have spoken , toucheth also our very souls : yea , it reacheth even to heaven it self , in such sort , as whatsoever Priests do determine here beneath , that doth God ratifie above , confirming the sentence of his servants on earth. And what will you say then of this , but that all heavenly power is granted unto Priests also in this world : Whose sins soever you retain (saith Christ) they are retained. What greater authority (I pray you) can there be imagined then this ? “ God the Father hath given all power to his Son , and I see that God the Son hath given all that power again to Priests upon earth. Thus Saint *Chrysostome* , exhorting men exceedingly to make great account of this rare benefit , and thereby to seek to prevent the punishments of the life to come.

Two condi-
tions requi-
red for the
benefit of
delivery
from our
sins.

62. And now my dear brother , wilt thou not rather joyn thy self with these holy Fathers Saint *Cyprian* , Saint *Hilary* , Saint *Hierom* , Saint *Chrysostome* , Saint *Augustine* , and others their equals (for all are of one doctrine) then to adventure thy soul with the ignorance , and carelesse negligence of rechelesse people ? Thou seest the infinit benefit here offered thee : Suppose it were offered to one that already is now in hell-fire ; how would he harken unto it ? Thou seest how easie the matter is made unto thy hands ; For I see but two conditions onely here required by these Fathers for thee to enjoy the benefit , and to be set free from thy sins , and consequently also from the danger of all those punishments due unto sin before mentioned. The one condition is , that thou be within the lap of the Catholick Church (for that Saint *Augustine* and Saint *Cyprian* expressly before required , if we remember.) The other , that the benefit be taken during this life,

life, for that after, it is too late: and for that we have spoken sufficiently before of the second condition out of Saint *Augustine* also in this very Chapter; I will now onely record unto you about the first condition, that not onely Saint *Augustine*; but all other Fathers in like manner do every where so greatly inculcate this condition *of being a member of the Catholick Church*, as that without this, no remission of sins can ever be had or hoped for at all. For that except he be within the union and communion of this Church, he can receive no benefit at all, either by keyes, or other spiritual riches thereof, be they Sacraments, Sacrifice, Prayers, Merits, Almshouses, or whatsoever other benefit besides, which more at large we have also shewed and declared * self-where: yea albeit he should suffer death and martyrdom it self, for the name and profession of Christian Religion, yet can he not be saved. For that the common sentence of all the Fathers and Doctours of Christ his Catholick Church is, and hath alwayes been firmly held by all and every one: *That out of the Church there is no salvation.*

* In the examen of Fox his Calendar in pratat.

63. Wherefore to conclude this whole matter (dear Christian) if God do move thy heart to amend thy life, and to get thy self out of the dangerous state of sin wherein thou standest, and this by the means here set down (for that other means there is none at all:) the first point which thou hast to do, is, to make thy self capable of this benefit, according to the meaning of those holy Fathers before mentioned; and then having received that freedome from the burden of sin, together with the inward consolation of Gods holy spirit, which true repentant people are wont to receive in that Church, thou mayst with more comfortable hope and consolation, attend

the conclusion of all.

Luc. 3.

attend unto the exercise of good works, which holy Scripture calleth, *The worthy fruits of true penance*: and so thou shalt come not onely to avoid at last the danger of those Infernall fires before mentioned but to gain also to thy self that rich and pretious crown of justice, which S. Paul (arrived now here unto his death) did assure as well to himself, as to all others, that follow his example. Of which Crown, and of the glory and riches thereunto belonging, we are now to treat more particularly in the Chapter following.



OF THE MOST HONORABLE,
Excellent, and Magnificent Rewards and
Paiments,

*Ordained for such as truly serve God, and do imploy
their time in performance of his most holy
Commandments.*

C H A P. XII.

THe motives, reasons, and considerations laid down before, in the precedent Chapters, might well suffice to stir up the heart of any one reasonable Cwristian, to take in hand this resolution whereof we presently treat, and whereunto I do so much covet to perswade thee (for thy onely good and gain) gentle Reader. And for that all hearts are not of one constitution in this respect, nor all wills drawn and moved with one and the same means and inducements: I purpose to adjoyn here a consideration of commodity, whereunto commonly each man is prone by nature; and consequently may be (perhaps) of greater force to work that effect, which we desire, then any thing else that hitherto hath been spoken. I intend therefore in this place, to treat of the benefits which are reaped by the service of Almighty God; of the gain procured thereby; and of the good pay, and most liberal reward, which God performeth to his servants, above all other masters that may be served. And though the just fear of punishment (if we serve him not) might be sufficient to drive us to this resolution;

God the
best pay-
master,

E e

and

and the infinit benefits already received, might induce us to the same, in respect of gratitude (of both which somewhat hath been said before :) yet am I content so far to enlarge this liberty to thee (good Reader) that except I shew this resolution, which I crave to be more gainful and profitable, then any thing else in the world, that can be thought of; thou shalt not be bound unto it for any thing that hitherto hath been said in that behalf. For as God in all other things is a Majestical God, full of bounty, liberality, and princely Magnificence : so is he in this point above all other, in such sort, as albeit whatsoever we do, or can do in his service, be (indeed) but debts and tribute due unto him, and for that cause of it self deserveth nothing : yet of his munificent Majesty, he letteth passe no one jot of our service unrewarded; no, not so much as *a cup of cold water bestowed for his love.*

Mat. 10.
Ma. 9.

Gen. 21.

Liberal
paym ents
for little
pains.

2 R. 3. 7.

2. God commanded *Abraham* to sacrifice unto him his onely son *Isaac*, whom he so dearly loved : But when he was ready to do the same, God said unto him : *Do it not*, it is enough for me that I see thine obedience. And for that thou hast not refused to obey me; *I swear to thee* (saith he) *by my self, that I wil multiply thy seed as the stars of heaven, and as the sands of the sea; and among them also one shall be the Messias and Saviour of mankind.* Was not this (trow you) a most liberal pay for so little paines? King *David* discoursing with himself on a certain time, how his own pallace being richly builded of Cedar timber, the ark of his Lord and Maker was lodged onely under a poore tent; resolved with himself, to erect a house and Temple for the same. Which onely cogitation God took in so good part, as he sent *Nathan* the Propet unto him presently, to refuse the thing :
but

but yet to tell him, that for so much as he had determine such a matter, God would build a house, or rather a Kingdome to him and his posterity, which should last for ever, and from which he would never take away his mercy, what sins or offences soever they committed. Which liberal promise we see now fulfilled in the Church of Christ, descended originally from that noble Family. What should I labour to heap together more examples to this effect? Christ himself giveth a general note hereof, when he calleth the workmen, and payeth to each man his wages so duely; as also when he saith of himself: *Behold I come quickly, and my reward is with me.* By which places it is evident, that God suffereth no labor in his service to be lost or unpaid. And albeit (as hereafter * in place convenient more amply shall be shewed) he payeth also (and that abundantly) in this life present: yet (as by these two texts appeareth) he deferreth his chief pay untill his coming in the end of the day; that is, after this life, *in the resurrection of the just*, as himself saith in another place.

Psal. 83.

Mat. 203

Apoc. 22

* In the second part and second Chapter of this book.
Ioan. 7.
Luc. 14

Sect. 1. *Of the Reward and Payment in general.*

3. **O**F the payment then reserved for Gods servants in the life to come, we are now to consider, what manner a thing it is, and whether it be worth so much labor and travel, as the service of God in this world requireth. And first of all, if we believe the holy Scripture, calling it a *Kingdom*, a *heavenly Kingdom*, an *eternal Kingdom*, a *most blessed Kingdom*: we must needs confesse it to be a mervellous great reward: seeing that in this world hardly can there be found so bountifull a Monarch, as will bestow a *Kingdom* upon his servant in recompence of

Mat. 252
2 Tim. 4
2 Pet. 1
Luc. 14

his service. And if he would, and were able to perform the same; yet would it be neither a heavenly, nor eternal, nor blessed Kingdom, such as this is which God hath promised unto his servants. Secondly, if we credit that which *S. Paul* saith of this reward: *That neither eye hath seen, nor ear heard, nor heart of man conceive* how great a matter it is: then must we yet admit a greater opinion thereof. For that we have seen many wonderful things in our dayes; we have heard more wonderful; we may conceive most wonderful and almost infinit. How then shall we come to understand the greatnesse and value of this reward? Surely no tongue created either of men or Angels can expresse the same, no imagination conceive, no understanding comprehend it. Chist himself hath said; *Nemo scit nisi qui accipit*: No man knoweth it but he that enjoyeth it. And therefore he calleth it *hidden Manna* in the same place. Notwithstanding as it is reported of a learned Geometrician, who finding the length of *Hercules*'s foot upon the hill *Olympus*, drew out his whole body by the proportion of that one part: so we by some things set down in holy Scripture, and by some other circumstances agreeing thereunto, may frame a conjecture of the matter, though it be far unequal and inferior to the thing it self.

4. I have before declared, how this reward in holy Writ is called *A heavenly, everlasting, and most blessed Kingdom*. By which words is signified, that all shall be Kings, and most happy Kings, that shall be found worthy of this reward. To like effect it is called in other places; *A crown of glory, a throne of Majesty, a Paradise or place of pleasure, a life everlasting*. *S. Iohn* the Evangelist being in his banishment, by special privilege made privie to some knowledge and feeling

1 Co. 2.
Esay 64.

Apoc 2.

How the
greatnesse
of heavenly
joy is found
out.

1 Thes. 2.
Apoc. 2. & 3
Mat. 24.
Luc. 28.

feeling thereof, as well for his own comfort, as for ours, taketh in hand to describe it, by comparison of a City: affirming, that the whole body thereof was of pure gold, invironed with a great and high wall of the precious stone called *Jaspis*. This wall had also twelve foundations, made of twelve distinct precious stones, which he there nameth: also twelve gates, made of twelve rich stones called *Margarites*, and every gate was an entire *Margarite*. The streets of the City wer payed with gold, interlaid also with pearls and precious stones. The light of the City was the clearnesse and splendor of Christ himself, sitting in the midst thereof: from whose seat proceed a river of water, as clear as Christal, to refresh the City; and on both sides of the bankes, there grew the tree of life, giving out continual and perpetual fruit. There was no night in that City, nor any defiled thing entred thereinto: but they which are within shall reign (saith he) for ever and ever

The description of Paradise uttered by S. Iohn.

Apoc. 21, & 22,

5. By this description of the most rich and precious things that this world hath, Saint *Iohn* would give us to understand, the infinit value, glory, and Majesty of this felicity prepared for us in heaven: though (as I have noted before) it being the princely inheritance of our Saviour Christ, the kingdom of his Father, the eternal habitation of the holy Trinity, prepared before all worlds to set out the glory, and to expresse the power of him that hath no end or measure, either in power or glory: we may very well think with Saint *Paul*, that neither tongue can declare it, nor heart imagine it. When God shall take upon him to do a thing for the uttermost declaration (in a certain sort) of his power, wisdom, and eternal Majesty: imagine you what a

Mat. 13. Iohn. 14.

The magnificency of God expressed diversly.

thing it will be? It pleased him to make certain creatures to serve him in his presence, and to be witnesses of his glory: and thereupon with a word he created the Angels, both for number and perfection of nature so strange and wonderful, as the cogitation thereof astonisheth our understanding. For as for their number, they were almost infinite, passing the number of all the creatures of this inferior world, as divers. * Learned men, and some ancient Fathers are of opinion: albeit *Daniel* (according to the custom of holy Writ) do put a certain number for an uncertain, when he saith of Angels: *A thousand thousands did minister unto him* (that is unto God) *and ten thousand times an hundred thousand did stand about him to assist.* And for their perfection of nature, it is such (being as the Scripture saith, celestial Spirits and like burning fire) as they far surpass all inferior creatures, in natural knowledge, power, beautie and all other excellencies, which in one Angel are more for perfection of nature (not respecting grace) then in all other creatures of the world put together. What an infinite Majesty then doth this argue in the Creator!

2.

By the creation of the world for man,

6. After this, when many of these Angels were now fallen: it pleased Almighty God to frame an other Creature, far in nature inferior unto this, to fill up the places of such as were fallen; and thereupon created man of a piece of clay, appointing him to live in this world, as a place or entertainment and tryal for a time, which place, God notwithstanding determined afterward to destroy again. But yet in creating this transitory world (which is but a base cottage in regard of his own eternal habitation) consider (good Reader) what power, magnificence, what Majesty he hath shewed: What heavens and how wonderful

Apoc. 1.

I.
By the creation of Angels.

* See S. Th. part. 1. qu. 50. art. 3. & Dionys. de celesti Hier. c. 14.

Dan. 7.

Psal. 103.

wonderful hath he created? What infinit stars and other lights hath he divided? What elements hath he framed? and how marvellously hath he compacted them together? The seas tossing and tumbling without rest, and replenished with infinit sorts of fish; the rivers running incessantly through the earth, like veins in mans body, and yet never empty, nor overflowing the same: the earth it self so furnished with all variety of creatures, as the hundredth part thereof is not used nor employed by man, but onely remaineth to shew the full hand, and strong arm of the Creator. And all this (as I said) was done in an instant, with one word onely, and that for the use of a small time in respect of the other future life, which is to endure for all eternity. What then may we imagine that the habitation prepared for that eternity shall be? If the cottage of his meanest servant, made onely for a time, to bear off (as it were) a shower of rain, be so princely, so gorgeous, so majestic, as we see this world is: what must we think that the Kings palace it self is, appointed for all eternity, for himself and his friends to reign together? we must needs think it to be as great, as the power and wisdom of the Maker could reach to perform; and that is, incomparably, and above all measure, infinit.

Mark this
collect. 63.

7. The great King *Assuerus*, which reigned in *Asia* over an hundred twenty and seven Provinces, to discover his power and riches unto his Subjects, made a feast (as the Scripture saith) in his great city of *Susa*, to all the Princes, States, and Potentates of his dominions, for an hundred and fourscore dayes together. *Esay* the Prophet saith, That our God and Lord of hosts, will at the last day make a solemn banquet to all his people upon the hill and mount

Hest. 12

3.

By the promise of a banquet.

Esa. 25.

of heaven ; and that the harvest-banquet ; of fat
moats and pure wines. And this banquet shall be so
solemn , as the very Son of God himself , chief Lord
and Patron of the feast , shall be content to gird
himself , and to serve in the same , as by his own
words he promiseth. What manner of banquet then
shall this be ? how magnificent and majestic ? es-
pecially seeing it hath not onely to endure an hun-
dred and fourscore dayes (as that of *Assuerus* did) but
more then an hundred and fourscore millions of ages :
not served by men (as *Assuerus* 's feast was) but by
Angels , and by the very Son of God himself : not
to open the power and riches of an hundred twenty
and seven Provinces , but even of Almighty God ,
the King of kings , and Lord of lords , whose power
and riches are without end , and greater then all his
creatures put together can account and conserve.
How glorious a banquet shall this be then ? how
triumphant the joy of this festival day ? how incom-
prehensible a blisse to be partaker thereof ? O most
miserable and foolish children of *Adam* , that are
born to so rare and singular a dignity , and yet can-
not be brought to consider , love , or esteem the
same.

4.
By the
pleasures
and com-
modities of
this life.

8. Other many things there be , whereby to con-
jecture the exceeding greatnesse of this reward and
felicity : as for example , to consider , that if God
hath given so many pleasures and comfortable gifts
in this life (as we see innumerable in the world) being
a place notwithstanding of banishment , an habitation
of sinners , a vale of misery , and appointed onely
for a time of repenting , weeping , mourning , and
bemoaning ; what will he do in the life to come , to
the just , to his friends , in the time of joy and mar-
riage of his Son ! This was a most forcible conside-
ration

ration with good S. Augustin, who in the secret speech of his soul with God, said thus: O my Lord, if thou for this vile body of ours, hast given us so great and innumerable benefits, from the firmament, from the air, from the earth, from the sea, by light, by darknesse, by heat, by shadow, by dewes, by showers, by winds, by rains, by birds, by fishes, by beasts, by trees, by multitude of herbs, and variety of plants, and by the ministry of all thy creatures; O sweet Lord, what manner of things, how great, how good, and how innumerable are those which thou hast prepared for us in our heavenly countrey, where we shall see thee face to face! If thou do so great things for us in our prison, what wilt thou give us in our palace? If thou givest so many things in this world, to good and evil men together; what hast thou laid up for onely good men in the world to come! If thine enemies and friends together are so well provided for in this life, what thy onely friends receive in the life to come? If there be so great solaces in these dayes of tears, what joy shall there be in that day of marriage? If our gaol and prison contain so great matters, what shall our countrey and kingdom do? O my Lord and God, thou art a great God, and great is the multitude of thy magnificence and sweetnesse. And as there is no end of thy greatnesse, nor number of thy mercies, nor depth of thy wisdom, nor measure of thy benignity, so is there neither end, number, depth, length, greatnesse, or measure of thy rewards to them that love thee and do fight for thee. Hitherto S. Augustin.

Psal. 36.
&c 47.

9. Another mean whereby to conceive some part of this reward in the life to come, is, to remember and weigh the manifold promises of Almighty God, to honour and glorifie all those that shall love and serve him. *Whoever shall honour me (saith he) I will make him glorious.* And the Prophet David as it were complaineth joyfully, that Gods friends were too

5.
By the honour that God hath used to his servants in this life.
1 Reg. 2.
Psal. 138.

much honored by him. Which he might with much more cause have said, if he had lived in the New Testament, and had heard that promise of Christ, whereof I spake before, that his servants should sit down and banquet, and that himself would serve and minister unto them in the kingdom of his Father.

What understanding can conceive how great this honor shall be? But yet in some part it may be guessed, by that he saith; *That they shall sit in judgement with him; and (as S. Paul addeth) shall be Iudges not onely of men, but also of Angels.* It may also be conjectured by the exceeding great honor which he at certain times hath done to his servants even in this life, wherein notwithstanding they are placed to be despised, and not to be honoured.

Luke 12.

Mat. 19.

Luke 22.

1 Cor. 6.

Mat. 10.

Gen. 12.

14 23.

Abraham.

Exod. 5, 6,

7, 8.

Moses.

Iosue.

Ios. 10.

Esa. 38.

Elias.

3. Reg. 17.

Eliseus

4 Reg. 5.

4 Reg. 13.

10. How great honor was that (trow you) which he did to *Abraham* in the sight of so many Kings and Princes of the earth: as, of *Pharaoh*, *Abimelech*, *Melchisedech*, and others? How great honor was that he did to *Moses* in the face of *Pharaoh*, and of all his Court, by the wonderful signs that he wrought by him? What excessive honor was that he did to holy *Iosue*, when in the sight of all his army, he staid the Sun and Moon in the midst of the Firmament, at *Iosue*'s appointment, obeying therein (as the Scripture saith) to the voice of a man? What honor was that he did to *Esa* in the presence and sight of King *Ezechias*, when he made the Sun to go back ten degrees in the heavens? What honour was that he did to *Elias* in the sight of wicked *Achab*, when he yielded the heavens into his hands, and willed him to say, that neither rain nor dew should fall upon the ground (for certain years) but by the words of his mouth onely? What honor was that he did to *Eliseus* in the sight of *Naaman* the noble Syrian, whom he cured

cured onely by his word from the leprosie, whose bones also after his death, raised up (by onely touching) the dead to life? Finally, not to alledge more examples herein, what singular honor was that he gave to all the Apostles of his Son; that as many as ever they laid their hands upon, wer healed from all infirmities, as *S. Luke* affirmeth? Nay (which is yet more) the very girdles and napkins of *S. Paul* did the same effect: and yet more then that also, so many as came within the onely shadow of *Saint Peter*, wer healed from their diseases. Is not this marvellous honor even in this life? Was there ever Monarch, Prince, or Potentat of the world, that could vaunt of such points of honor? And if *Christ* did this to his servants even in this world, whereof notwithstanding he saith, his kingdom was not; what honor shall we think he hath reserved for the life to come, where his kingdom shall be in all fulnesse, and where all his servants shall be crowned, as eternal Kings with him.

The Apostles.
Acts 5.

Acts 19.

Acts 5.

John 18.
2. Tim. 4.
Apoc. 4.

II. Lastly for some further declaration of this matter, and for expressing the incomparable excellency of heavenly blisse; some Divines do use a consideration of the three different places, whereunto man by his creation is ordained, albeit in all points it be not necessary to hold the same just proportion. The first of which places is our mothers womb; the second, this present world; the third is *Cælum Em-pyreum*, which is the place of blisse in the life to come. Now in these three places (say the learned) we must hold some like proportion (by all reason) between the third and second place, as we see sensibly to be observed between the second and first. So that, in what proportion the second doth differ from the first: in like measure must the third be different from the

By the three places whereunto man is appointed.

the

Mark the
collection.

the second, or rather much more; for that eternal and heavenly things do exceed all comparison of transitory things among themselves. By this proportion then we must say (for examples sake) (that as far as the whole world doth passe the womb of one private woman; so much in all beauty, delights, and Majesty, doth the place of heavenly blisse passe all this whole world with the ornaments thereof. And as much as a man living in the world, doth exceed a child in his mothers belly, for strength of body, beauty, wit, understanding, learning and knowledge; so much and far more doth a Saint in heaven passe all men of this world, in all these excellencies, and infinit more besides. And look how great horror a man of perfect age would conceive to return into his mothers womb again: so much and far greater would a glorified soul have, to come back from that eternal blisse into this vale of misery. The nine moneths also of life in the mothers womb, are not so little in respect of any mans age in the world, as is the longest life upon earth, in respect of everlasting life in heaven. Nor the blindness, ignorance, and other miseries of the child in his mothers womb, are any way to be compared to the cecity, darkness, folly, and other calamities of this life; in respect of the clear light, most excellent knowledge, divine understanding, and other singular prerogatives of the Saints in heaven. So that by all these reasons laid together, there may a general conjecture be framed of the most infinit and incomprehensible excellency of this reward, whereof we treat.

Sect. 2. Of the two parts of felicity in heaven: to wit,
of the soul, and of the body.

And first of the body.

22. **B**Ut now to consider the same thing somewhat more in particular; it is to be noted, that this reward or glory of heaven shall comprehend in it self two parts or members; the one called *Essential*, belonging to the soul: the other termed *Accidental*, belonging to the body. The *Essential* part consisteth in the vision or sight of God, as before you have heard, and afterward shall be shewed again. The *Accidental* consisteth in the change and glorification of our flesh after the general resurrection, whereby this corruptible body of ours shall put on incorruption, (as *S. Paul* saith) and mortal, become immortal. All this flesh (I say) of ours, that now is so cumbersome and greiveth the mind; that now is invested with so many inconveniencies; subject to so many mutations: vexed with so many diseases; defiled with so many corruptions; replenished with so infinit miseries and calamities, shall then be made glorious and most perfect to endure for ever without change or mutation, and to reign with out soul everlastingly. And for this purpose (as * *Divines* do prove) the same shall be endued with certain excellent qualities and gifts from God, which *S. Anselm* (whom in this matter I will follow) doth reckon to be seven; to wit, beauty, agility, fortitude, penetrability, health, pleasure, and perpetuity. All which excellencies, either do want in the damned bodies, or else their contraries are found therein,

1 Cor. 15
Sap. 9.
Ephel. 48

* See *S. Th.*
3. par. q. 82.
insuppl.
Anselmus 1.
de simil cap
48. & 49.

Seven privileges of the glorified bodies;

1.
Beauty.

Mat. 13.

13. And first of all, concerning the priviledge and high excellency of beauty, how singular it shall be in the bodies glorified, our Saviour himself in some part declareth, when he saith: *At that day shall the just shine as the sun in the kingdom of their father.* A marvellous speech, and in human sense almost incredible, that our putrified bodies should shine and become as clear as the sun: whereas on the contrary part, the bodies of the damned shall be as black and ugly as filth it self. The second prerogative assigned to the bodies of the just, is agility, or velocity, whereby their flesh is delivered from all lumpish heaviness, wherewith it was pestered in this life, and made as light as the Angels themselves, which are spirits, and do passe from place to place with infinit swiftnesse, as also do ascend and descend of themselves, against the nature of corruptible bodies: whereas in the mean space the damned bodies shall be bound both hand and foot, not able once to move, as the Scripture expressly noteth.

2.
Agility.

Mat. 22.

3.
Strength.
Ibid. ca. 52.

14. The third gift and quality is supernatural strength, wherewith the glorified body shall so abound (as *Anselmus* saith) that he shall be able to move the whole earth if he would: and contrariwise, the damned body shall be so weak and impotent, as he shall not be able to remove the very worms from his own face and eys. The fourth quality is penetrability, or free power of passage, whereby the glorified body shall be enabled to pierce and penetrate any other bodies whatsoever; as, walls, doors, the earth, or firmament, without any resistance, quite contrary to the nature of a corruptible body. So we see that Christs body glorified, after his Resurrection, entered the house where his Disciples wer, the doors being shut, and pierced also the heavens at his

4.
Penetrability.

Iohn. 20.

his Ascension. The fifth rare quality, is most absolute Health, whereby the glorified body shall be delivered from all diseases and pains of this life, and from all troubles and encumbrances belonging to the same: as, are eating, drinking, sleeping, and other like; and shall be set in a most perfect and flourishing state of health and freedom, never decayable again: whereas the damned bodies in contrary manner, shall be filled and stuffed with innumerable diseases, pains and torments, which no tongue of man is able to expresse.

5.
Health,

15. The sixth perfection is delight and pleasure, wherewith the glorified body above all measure shall be replenished, all his senses together finding now their peculiar and proper objects in much more excellency, then ever they could in this world. Now (I say) every part, sense, member, and joint shall be filled with exceeding delectation and pleasure; according as in the damned; each part and sense shall contrariwise be afflicted and tormented. I will alledge S. *Anselmus* his words, for that they expresse unto us this matter most lively. *All the whole glorified body* (saith he) *shall be filled with abundance of all kind of comfort; the eys, the ears, the nose, the mouth, the hands, the throat, the lungs, the heart, the stomach, the back, the bones, the marrow, and the very entralls themselves, and every part thereof, shall be replenished with such unspeakable sweetnesse and pleasure; that truly it may be said: That the whole man is made to drink of the river of Gods divine delights, and made drunk with the abundance of Gods house.* In contrariwise the damned body shall be tormented in all his parts and members; even as if you saw a man that had a burning iron thrust into his eys, another into his mouth, another into his breast, another into his ribbs, and so through all the joynts:
parts,

6.
Pleasure,Ansel c. 37.
ubi supra.

Psalm. 35.

parts, and members of his body: Would you not think him miserable, and the other man happy?

Perpetuity.

Sap. 5.

16. The seventh and last excellency of a glorified body, is called perpetuity or security of life, whereby it is made assured never to dye, or alter more from his felicity; according to the saying of holy Scripture: *The just shall live for ever.* And this is one of the chiefest prerogatives and most excellent dignities of a glorified body, whereby all care, doubt and fear is taken away, all danger of hurt and annoyance. For if all the world should fall together upon such a body, it could not hurt or harm it any thing at all: whereas the damned body lyeth alway in dying, and is subject to the grief of every blow and torment laid upon it, and so must remain for all eternity.

17. These seven most excellent qualities, prerogatives, dignities, and preeminences shall adorn and beautifie, or rather deifie (in a certain sort) the bodies of the just in the life to come. And albeit this universal happinesse be but accidental (as I have said) and nothing indeed to the essential felicity of the Queen and Mistresse her self, that is, our souls: yet is it a matter of no small importance, as you see, but such, as if any body in this life had but one jot of the least part thereof, we should esteem him most happy. And to obtain so much in this world many men would adventure far: whereas to get them all together in the life to come, no man almost will move his finger.

The second
part of felicity:
called
essential,
pertaining
to the soul.

18. But now to leave this, and come to the most excellent and essential point of this felicity, that is, to the part which pertaineth to the soul: it is to be understood, that albeit there be many things that do concur in this felicity, for the accomplishment and

and perfection of full hapinesse : Yet the fountain of all is but one onely thing , called by Divines *Vision Dei beatifica* : the sight or vision of God that maketh us happy. *Hac sola est summum bonum nostrum* , saith Saint *Augustin* : This onely sight of God is our entire happinesse. Which Christ also affirmeih , when he saith to his Father : *This is life everlasting , that men know the true God , and Iesus Christ whom thou hast sent.* Saint *Paul* also putteth our felicity , in seeing God face to face , And Saint *Iohn* , in seeing God , as he is. And the reason of all this , is , for that all the pleasures delights , and contentations of this world , wherein mortall men do solace themselves , being nothing else but little pieces and crums of God's incomprehensible felicity : the same are contained much more perfectly and excellently in God himself (from whom they are derived) then they are in their own natures , imparted unto man ; as also all the perfections of Gods creatures are more fully in him , then in themselves. Whereof it followeth , that whosoever is admitted to the vision and presence of Almighty God , the Creator and Fountain of all delights ; he shall there find all the goodnesse and perfection of worldly things compact , and united together , and presented unto him at once. So that whatsoever may delight either body or soul , there he shall enjoy it , wholly knit up together (as it were) in one bundle , and with the presence thereof , shall be ravished in all parts both of mind and body ; in such sort , as he shall not be able to imagine , think , or wish for any joy whatsoever , but there he shall find the same in its full perfection. There he shall find all knowledge , all wisdom , all beauty , all riches , all nobility , all pleasure , and whatsoever besides may deserve either love or admiration , or

Aug. 1. de
Trin. c. 13.

Ioan. 17.

1. Cor. 13.

How the vision of God shall make men happy.

God to the
faved : shall
be all in all.

worketh any pleasure or contentation unto man.

19. All the powers of our mind shall be filled with this sight, presence and fruition of God: all the senses of our body shall be satisfied and passingly contented with the same. God shall be the universal felicity of all his Saints; containing in himself alone all particular felicities, without end, number or measure. He shall be a glasse to our eyes, musick to our ears, honey to our mouthes, most sweet and pleasant balm to our smell. He shall be light to our understanding, contentation to our will, continuation of eternity to our memory. In him shall we enjoy all the variety of things that delight us here: all the beautie of creatures that allure us here:

Hag. 1. 4. de
anima. c. 15.

Psal. 53.
Knowledge.

Love.

The great-
nesse of joy
in heaven.

Mat. 25.

all the pleasure and joyes that content us here. In this vision of God (saith one Doctor) we shall know, we shall love, we shall rejoyce, we shall praise. VVe shall know the very secrets and judgements of God, which are a depth without bottom: As also, the causes, natures beginnings, off-springs, and ends of all creatures. VVe shall love incomparably, both God, (for the infinit causes of love that we see in him) and our brethren and companions, as much as our selves, for that we shall see them as much loved of God as our selves, and for the same cause for which we are loved: whereof ensueth, that our joy shall be without measure; both for that we shall have a particular joy for every thing we love in God, which are infinit; and also for that we shall rejoyce at the felicity of every one of our brethren as much as at our own: and by that means, we shall have so many distinct felicities, as we shall have distinct companions in our felicitie; which being without number: it is no marvel though Christ said: Go into the joy of thy Lord, and not let thy Lords joy enter into thee: for that no one heart created can receive the fulnesse and greatnesse of this joy: And hereof finally it doth ensue, that

we

Lib. I. part. I. Of rewards in the life to come.

we shall praise God without end or wearinesse, with all our heart, with all our strength, with all our powers, with all our parts, according as the Scripture saith; Happy are they that live in thy house (O Lord) for they shall praise thee eternally without end. Hitherto this learned Doctor.

20. Of this most blessed vision; sight, possession, and fruition of Almighty God, whereunto in heaven the elect are admitted the learned Father Saint Augustin writeth thus. Our Saviour in the Gospel said unto his disciples; Happy are the clean in heart for they shall see God. By which words we are let to understand, that there is a sight and vision of God; which is sufficient of it self to beatifie men, and make them happy. A vision which neither eye hath seen in this world, or ear hath heard nor heart conceived. A vision (dear brethren) that passeth all the beauty of earthly things; of gold, of silver, of woods, of fields, of sea, of air, of Sun of Moon, of Stars, of Angels: for that all these things have their beautie from thence. We shall see him face to face (saith his Apostle) and we shall know him, as we are known. That is we shall know the power of the Father, we shall know the wisdom of the Son, we shall know the goodnesse of the Holy Ghost, we shall know the indivisible nature of the blessed Trinity. And this very seeing of the face of God, is the joy of Angels, and of all other Saints and celestial Spirits in heaven. This is the reward of life everlasting, this is the glory of all blessed Cherubins; their everlasting pleasure; their crown of honor; their game and goale of felicity; their rich rest; their beautiful quietnesse; their inward and outward consolation; their divine Paradise; their Heavenly Ierusalem; their happinesse of life; their fulnesse of blisse; their eternall triumph; their precious peace of God, which passeth all understanding. This sight of God is the full beatitude, the total glorification of Man and Angels, to see

The speech
of S. Augu-
stin touch-
ing the vi-
sion of God.
Tract. 4. in
en Poan &
36. folliog
Mat. 5.
1 Cor. 3.

1 Cor. 13.

Phil 4.

and behold him (I say) that made both Heaven and Earth; to see and behold him (dear brother) that made thee, that glorified thee. For in seeing him, thou shalt know him; in knowing him, thou shalt love him; in loving him, thou shalt possess him; in possessing him, thou shalt praise him; and in praising him, thou shalt spend thy whole eternity. For he is the inheritance of his people, he is the possession of their felicity, he is the reward of their expectation. I will be thy great reward, said he to Abraham. O Lord, thou art great, and therefore no marvell, if thou be a great reward. The sight of thee therefore is all our hire, all our reward, all our joy and felicity that we expect: seeing thou hast said: That this is life everlasting, to see and know thee our true God, and Jesus Christ whom thou hast sent. Thus uttered S. Augustin his feeling in these affairs.

Gen. 15.

Ioan. 17.

Sect. 3. Of Circumstances increasing the joyes of Heaven.

21. **A**ND now having thus declared the two general parts of heavenly felicity, the one appertaining to our soul, the other to our body: it is not hard to esteem, what excessse of joy both of them joyned together, shall work unto us, and in us, at the most happy day of our glorification. Which the foresaid holy S. Augustin conceived and expressed in these most zealous and affectuous words: O joy above all joyes, and without which there is no joy, when shall I enjoy thee, to see my God that dwelleth in thee? O everlasting Kindom, O Kingdom of all eternity, O light without end, O peace of God that passeth all understanding, wherein the souls of Saints do rest with thee (O Lord) and everlasting joy is upon their heads, and they do possess joy and exultation, and all pain and sorrow is fled from them. O how glorious a Kingdome

S. Augustins
apprehension
of the
joyes of
heaven.
Aug. Solilo-
quiaz. c. 35.

Phil. 4.
Esa. 51.
Eia. 35.

a Kingdome is thine (O Lord) wherein all Saints do reign with thee, adorneth with light, as with precious apparell, and have crowns of precious stones upon their heads! O Kingdom of everlasting blisse, where thou art present (O Lord) the hope of all Saints, and the Diadem of their everlasting glory, replenishing them with joy on every side by the blessed sight! O Lord in this Kingdome of thine, there is infinit joy, and mirth without sadnesse; health, without sorrow; life, without labor; light, without darknesse, felicity without abatement; all goodnesse, without evil. Heere youth flourisheth that never waxeth old, life that knoweth no end; beauty, that never fadeth; love, that never cooleth; health, that never diminisheth; joy, that never ceaseth. Here sorrow is never felt, complaint is never heard, matter of sadnesse is never seen, nor evil successe is ever feared. For that they professe thee (O Lord) which art the perfection and culme of their felicity. Hitherto Blessed S. Augustin.

Psal. 103.
Psal. 20.

22. And now dear Christian brother, if we that live in these dayes and do reade these things, would enter indeed into these considerations, as this holy man, and other the like, did: no doubt, but we should be more inflamed with the love of this heavenly felicity prepared for us, then we are; and consequently, should strive more to gain it, then (alas) we do. And to the end thou mayest conceive some more feeling in the matter, consider but a little with me, what a joyful day will that be at thy house, when having lived in the fear of God, and atchieved in his service the end of thy peregrination; thou shalt come (by the means of death) to passe from misery and labor, to life of immortality; and in that passage (when other men begin to fear) thou shalt lift up thy head in hope, according to thy Saviours promise: For that the time of thy salvation cometh on: tell me (I say)

1.
Of the joyful mutation
on a mans death.

Lu. 21.

Eph. 1.
Col. 1.
1 Thel. 1.
Ela. 6.

Luc. 15.

what a day of joy shall that be unto thee, when thy soul stepping forth of prison, and conducted by the Angels to the tabernacle of heaven, shall be received there with the honourable companies and troupes of that place? with all those Hierarchies of blessed spirits that are mentioned in Scripture: as *Principalities, Powers, Vertues, Dominations, Thrones, Angels, Archangels, Cherubins, and Seraphins*; with the holy *Apostles and Disciples* of Christ; with *Patriarchs, Prophets, Martyrs, Virgins, Innocents, Confessors*, holy *Bishops, Priests*, and other Saints of God? All which as they did rejoyce at thy conversion from sin: so shall they triumph now at thy coronation and glorification. What joy and jubilee will thy soul receive at that day (dear brother) when she shall be presented by her good Angel, in the presence of all these princely Statcs, before the Seate and Majesty of the blessed Trinity, with recital and declaration of all thy good works done, and travels suffered for the love and service of Almighty God; when (I say) these blessed spirits shall lay down in that honourable Consistory, all thy vertuous acts, with their particularities; all thy almes-deeds; all thy prayers; all thy fastings; all thy innocency of life, all thy patience in bearing injuries; all thy constancy in adversities; all thy temperance in meats and drinks; all the vertues of thy whole life, when all (I say) shall be recounted there, all commended, all rewarded; shalt thou not see now the value and profit of vertuous living? shalt thou not confesse now from the bottom of thy heart, that gainful and honourable is the service of God? shalt thou not now be most joyful, and blesse the hour ten thousand times, wherein first thou resolvedst thy self to leave the slavery of this miserable world, to serve onely

so bountifull a Lord? Shalt thou not think thy self now beholden most deeply to him, or her, that perswaded thee first to make this resolution? yes verily.

23. But yet more then this; when thou shalt look about thee, and consider into what a port and haven of security thou art arrived, and shalt cast back thine eys upon the dangers which thou hast passed, and wherein other men are yet in hazard: thy cause of joy shall greatly be increased. For thou shalt see evidently now, how infinit times thou wert in peril to perish in that journey, if God had not held his special hand over thee. Thou shalt now see the dangers wherein other men are; the death and damnation whereinto many of thy friends and acquaintance have fallen; the eternall pains of hell incurred by sundry that used to laugh and be merry with thee in the world. All which shall augment the unspeakable felicity of this thy so fortunate a lot. And now for thy self, thou maist be secure, thou art out of all danger for ever and ever. There is no more need now of fear, of watch, of labor, or of care. Thou mayest now lay down all armour, as the children of Israel did, when they came into the land of *Promise*; for there is no more enemy to assail thee; there is no more wily serpent to beguile thee: all is peace, all is security. Good Saint *Paul* hath no more need now to fast, to watch, or to punish his body: Good old *Hierome* may now cease to afflict himself both night and day for the conquering of his spiritual enemy. Thy onely exercise must be now to rejoyce and triumph, and to sing *Alleluja* to the *Lamb*, which hath brought thee to this felicity, and will continue thee therein for everlasting eternity.

2.
The joy of
security.

Ios. 21. 22.
Gen 3
Sap. 17.

1 Cor 9.

Hierom.
ep. 22. ad
Eusto.

24. O dear Christian, and most loving brother!

Ff 4

what

3.

The seeing
of Christ in
glorified
flesh.
Mat. 2.

Luke 1.

Serm 17.
De Sanctis.

what excessive joy and comfort will it be at that day, to see that holy *Lamb* sitting in Majesty upon his seat of State? If the three wise-men of the East came so far off, and so rejoyced to see him lying in a manger: what will it be to see him now triumphing in his glory? If *S. Iohn Baptist* did leape at his approaching towards him in his mothers womb; what shall his presence do in this his royal and eternal kingdom? *It passeth all other joy and glory that Saints have in heaven (saith blessed Saint Augustin) to be admitted to the inestimable sight of Christ's face, and to receive the beams of glory from the splendor of his Majesty. And if we wer to suffer torments every day, yea, to tolerate the very pains of hell for a time, thereby to gain the sight of Christ in heaven, and to be joynd in glory to the number of his Saints: it were nothing in respect of the worthinesse of the reward. O that we made such account of this matter, as this holy and learned man did! we would not live as we do, nor lose the same for such vain trifles as most men in the world do lose it daily.*

4.

Meeting
with our
friends in
heaven.

The saying
of S. Cyprian
I. de
mortal. in
fine.

25. But to go forward yet somewhat further in this consideration. Imagine (dear brother) besides all this that hitherto hath been said, what a joy it shall be unto thy soul at that day, to meet with all her godly friends in the kingdome of heaven; with father, with mother, with brethren, with sisters, with wife, with husband, with master, with scholars, with neighbours, with familiars, with kindred, with acquaintance, the welcomes, the mirth, the sweet embracements that shall be there; the inestimable joy whereof the holy antient Martyr and blessed. Father and Doctor *S. Cyprian* expresseth in these words: *VVho is there in peregrination abroad (saith he) that rejoyceth not exceedingly at the very thought of his return to his friends and countrey: O dear brethren! heaven is*

our

our countrey, and the inhabitants of that place, are our friends and kinsfolk : why make we no more hast to salute and embrace them ? In heaven, an infinit multitude of our parents, brethren, children, and acquaintance do expect us, What a joy will it be both to them and us, to meet, and solace our selves together ? how inestimable will the delight of those heavenly kingdomes be, and how extreme the felicity, where eternity of life shall be void of all fear of death ? Thus far S. Cyprian, adding further a most vehement exhortation, that we should make hast to the attaining of this meeting.

26. This then shall be a most high and incomprehensible joy. But yet further, add to this, the most triumphant exultation that daily shall be in that place at the fresh arrival of new brethren and sisters coming thither from time to time with the spoils of their enemies conquered and vanquished in this world : O what a comfortable sight will it be, to see those seats of Angels fallen, filled up again with men and women of flesh from day to day ! to see the crowns of glory set upon their heads; and that in all variety, according to the infinit variety of their combates and conquests. One for martyrdome or confession against the persecutor ; another for Virginitie or Chastity against the flesh ; another for Poverty or Humility against the world ; another for many conquests together against the Devil ? There the glorious quire
 “ of Apostles (saith the foresaid holy S. Cyprian)
 “ there the number of rejoycing Prophets, there
 “ the innumerable multitude of holy Martyrs shall
 “ receive the crowns of their deaths and sufferings.
 “ There triumphing Virgins, which have overcome
 “ concupiscence with the strength of continency :
 “ there the good Almnners, which have liberally fed
 “ poor, and according to our Lords commande-
 Ff 5 ment,

5.
 The daily
 arrival of
 new bre-
 thren to
 Heaven.
 2. Tit. 4.
 Apo. 2. 3. 4.

Lib. de
 mortal,

"ment, have made over their earthly riches to the
 "store-house of heaven, shall receive their due and
 "peculiar reward. So he. O how shall vertue shew
 her self at this day! How shall good deeds content
 their doers? And among all other joyes and conten-
 tations, this shall not be the least, to see poor souls
 that come thither at a jump, either from the pains
 and miseries of this life, or from the torments of
 the purging-fire, how they shall be ravished, re-
 main astonished, and as it wer, besides themselves
 at the sudden mutation, and excessive honor done
 unto them.

A simili-
 tude ex-
 pressing the
 sudden joy
 of the iust
 after their
 departure.

27. If a poor afflicted man that wer out of his
 way, wandering alone in a deep, miry, and dirty
 lane in the midst of a dark and tempestuous night,
 far from company, destitute of money, beaten with
 rain, terrified with thunder, stiffe with cold, wea-
 ried out with labor, almost famished with hunger
 and thirst, and near brought to despair with multi-
 tude of miseries; should upon the sudden, in the
 twinkling of an ey, be taken out of that affliction,
 and be placed in a goodly large and rich palace, fur-
 nished with all kind of clear lights, comfortable
 sweet favors, dainty meats, soft beds, pleasant mu-
 sick, delicate apparell, and honorable company;
 all prepared for him alone, and all attending his
 coming, to receive and embrace him, to serve and
 honor him, and to annoint and crown him a King
 for ever: what would this poor man do trow you?
 how would he look? what would he say? Surely I
 think he would be able to say little, but rather, break-
 ing forth into tears, would for joy remain mute and
 dumb, his heart being not able to contain the sud-
 den and exceeding greatnesse of so inestimable
 comfort.

28. Well then (dear Brother) so shall it be, and much more with these twice happy souls, that come to heaven from the troubles of this life. For neuer was there cool shadow so pleasant in a hot burning sunnie day; nor the well-spring to the poor traveller in his greatest thirst of the summer; nor the repose of an easie bed to the wearied servant after his labor at night: as shall be this rest of heaven to an afflicted soul which cometh thither. O that we could conceive this! that we could imprint this in our hearts; that we had a feeling of this that I say: would we follow vanities as we do? would we neglect this matter as we do? No doubt, but that our coldnesse in purchasing these joyes, doth proceed of the small opinion we do conceive of them. For if we made such account and estimate of this jewel of heavenly blisse, as other merchants before us (more skilfull and wiser then our selves) have done; we would bid for it as they did, or at least wise would not let it passe so negligently, which they sought after so carefully. S. Paul saith of our Saviour: *Proposito sibi gaudio sustinuit Crucem*: He laying before his eyes the joyes of heaven, sustained the Crosse. A great estimation of the matter, which he would buy at so dear a rate. But what counsel giveth he to other men about the same? surely none other, *But to go and sell all they have, to purchase this treasure*. S. Paul of himself, what saith he? Verily, that he esteemed all the world as dung, in respect of the purchasing of this jewel. S. Pauls schollar Ignatius, what biddeth he? hear his own words: *Fire, gallows, beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the devil together, let them come upon me, so I may enjoy this treasure of heaven*. Saint Augustine that learned Father, what offereth he? You have now heard

The value of heaven, and the account that old Saints made thereof.

Heb. 12.

Mat. 13.

Phil. 3.

Hierom. in catal.

Serm. 31:
De Sanctis,
& 37.

heard that he would be content to suffer torments every day, yea, the very torments of hel it self, to gain this joy. Good Lord, how far did these holy Saints differ from us? how contrary wer their judgements to ours in these affairs? who will now marvel of the world, judged folly by God, and of the wisdom of God judged folly by the world? *Oh children of men* (saith the Prophet) *why do ye love vanity, and seek after a lie?* Why do you embrace straw and contemne gold? Straw (I say) and most vile chaffe, and such as finally will set your own houses on fire, and be your ruin and eternall perdition?

1 Cor. 1. 2.
& 1.
Psal. 4.

Sect. 4. *Whereunto a Christian is born by Baptisme.*

*With a Conclusion of this first Part, containing
Motives to Resolution.*

29. **B**Ut now to draw towards an end in this matter (though there be no end in the thing it self) let the carefull Christian consider whereunto he is born, and whereof he standeth in possibility, if he will. He is born heir apparent to the Kingdom without end; A Kingdom void of limitation, A Kingdom of eternal blisse; The Kingdom of Almighty God himself: He is born to be joynt heir with *Iesus Christ* the Son of God; to reign with him; to triumph with him; to sit in Judgement of Majesty with him; to judge the very Angels of heaven with him. What more glory can be imagined, except it wer to be God himself? All the joyes, all the riches, all the glory that heaven containeth, shall be poured forth to make him happy. And to make this honor and triumph yet more, the glorious Lamb that sitteth upon the throne of Majesty, with his eyes like fire,

Gal. 3. & 4.
Eph. 1. & 5.
Col. 3.
Tit. 3.
Rom. 8.
Iam. 2.
Heb. 1.
1 Pet. 1.
2 Pet. 3.

Apoc. 1.
Mat. 19.
Luke 22.
1. Cor. 6.
Apoc. 1. & 4.
1 Luke 12.

fire, his feet like burning copper, and his face more shining then the precious diamant; from whose seat there proceedeth thunder and lightning without end; and at whose feet the four and twenty Elders lay down their crowns: This Lamb (I say) this glorious God and man, shall rise and honour him with his own service. Who then would not esteem of this royal inheritance? Who would not make greater account thereof then we do; especially seeing the gaining and winning of the same is now (by the benefit of our Redemption and grace purchased unto us therein) brought to be in our own hands? according to the expresse words of our Saviour, saying: *The kingdome of heaven doth suffer violence, and men do lay hand-fast upon it by force.* That is to say, by the force of Gods Covenant made with Christians, that they living vertuously shall obtain the same; whatsoever Christian doth perform this vertuous life, taketh heaven (as it wer) by force and by violence. *The matter is put in the power of the doer* (saith S. Augustine) *for that the kingdom of heaven suffereth violence. This thing* (O man) that is, the kingdom of heaven, *requireth no other price but thy self: It is so much worth, as thou art worth: give thy self, and thou shalt have it.* By which he signifieth, that every man, how poor or needy soever he be in this world may gain this inheritance to himself; may make himself a Prince, a King, an Emperor, if he will; even the meanest and miserablest man (I say) upon earth. O most wonderfull bounty and liberality of our Saviour! O Princely heart and unspeakable mercy! O incredible prodigality (in a certain manner so to say) of treasures so inestimable, as are the most infinite and endless riches of heaven!

Mat. 11

Sermon. 37.
De Sanctis

30. Tell me now (gentle Reader, and most loving and

The buying
of heaven.

Apoc. 3.

Exod. 5.

Ier. 2.

Apoc. 21.

and dear Brother (why wilt thou not accept of this offer of thy Saviour? Why wilt thou not account of this his kingdome? Why wilt thou not buy this endlesse glory of him, for so little a labor as he requireth for it? Hear now earnestly he perswadeth thee to bargain with him: *Suadeo tibi emere à me* (saied Christ) *aurum ignitum, probatum, ut locuples fias*: I do give thee counsel to buy of me pure and tried gold, to the end thou mayest be rich. Why wilt thou not follow this counsel, especially of a merchant that meaneth not to deceive thee? Nothing can grieve this thy Saviour more, then that men will seek with such pains to buy straw and chaffe in Egypt, whereas he would sell unto them fine gold at a lower price at home: And that they will needs purchase pudle-water with more labor and cost, then he would require for ten times so much pure liquor, out of the very fountain of life it self. There is not the wickedest man that liveth in the world, but taketh more travel in gaining hell (as after more largely shall be declared) then doth the most painfull servant of God in purchasing of heaven and eternal blisse. O folly! O madnesse!

The folly
of seeking
wordly
vanities.

31. Follow not then (O thou carefull Christian) this fanaticall frenzie of earthly wisdome, make not thy self partaker of their error. For the day will come when thou shalt see them do heavy penance for their folly, at what time thy heart shall be right joyfull that thou hadst never any part or portion among them. Let them go now and bestow their time in transitory vanities, in sinfull pleasures and delights of this world; let them build now their pleasant palaces; let them purchase dignities, scrape pieces and patches of earth and ground together: let them hunt after honors, and frame castles in the air; the

the time will come ere long (if thou believe Christ himself) wherein thou shalt have small cause to envy their felicity. If they do imagine, and talk basely now of the glory and riches of God and of his Saints in heaven; nor esteeming them indeed, in respect of their own, or contemning them rather, for that carnall pleasures are not reckoned therein: do thou make little account of their words; for that, *the sensual man understandeth not the things which are of God.* If horses were promised by their masters a good feast and banquet, most evident it is, that they could imagine nothing else but provander and water to be their best chéar, for that they have no knowledge of dainter dishes: so fareth it with these men who being accustomed onely to the puddle of fleshly pleasures, can mount with their minds to no higher thing then brutish sensuality. But I have shewed to thee before (gentle Reader) some wayes and considerations to conceive greater matters; albeit, as I have advertised thee often, we must confesse still with Saint Paul; *That no humane heart can conceive the least part thereof.* For which cause also, it is not unlike that Saint Paul himself was forbidden to utter the things which he had seen and heard, in his most wonderfull miraculous assumption unto the third heaven.

Luke 12.
Mat. 26.

1 Cor. 2.
Ep. 1nd.
A simili-
tude,

1 Cor. 2.

2 Cor. 12.

32. Wherefore to conclude at length this whole Chapter; thou hast to consider (my dear and loving Brother) that this Great Game and gaol of heavenly blisse, which hitherto I have endeavoured to describe unto thee, is set up onely for them that will run unto it, as Saint Paul well noteth: and no man is crowned in this glory, *But such onely as will fight for it,* according as the same Apostle doth teach and forewarn us: *It is not every one that saith to Christ, Lord,*

The conclusion, with the application of all that hath been said.

1 Cor. 6.
Philip 3.
2. Tim. 2.
1 Tim. 6.
Heb. 2.
Mat. 7.
Lord, 19. 25.

Lord, shall enter into the kingdom of heaven: but they onely which shall do the will of Christs eternal Father that is in heaven. Albeit this Kingdom of Christ be fet out to all men; yet every man shall not arrive to reign with Christ, but such onely as shall be content to suffer with Christ. Though the Kingdome of heaven be subject to violence (as hath been said) yet no man can enter there by force, but he onely whose good deeds shall follow him to make open the gates: that is, *Except he enter (as the Prophet saith) without spot, and have wrought justice.* My meaning then is, that as I have shewed the exceeding greatnesse and worthinesse of this treasure (gentle Reader) so thou being a Christian, shouldest also conceive the right way of gaining the same; which is no other by the testimony of Christ himself, but onely by holy and vertuous life, in keeping his commandments. Thou art therefore to sit down and consider (according to thy Saviours counsell) what thou wilt do and determine herein; whether thou have so much spiritual money, as is sufficient to build this Tower, and to make this heavenly war, or no: that is, whether thou have so much good will and holy manhood in thee, as to bestow the pains of a vertuous life (if it be rather to be called pains then pleasure) required for the gaining of this eternal Kingdom. This is the question, this is the principal point, this is the very whole issue of all the matter. And hitherto hath appertained whatsoever hath been spoken in this book before, either of thy Creator and Creation; of thy particular end; of the Majesty, bounty, and justice of thy God and Saviour: as also of the account he will demand of thee; and of the punishment or rewards laid up for the life to come. All this (I say) hath been meant by me to this onely end and purpose,

Rom. 8.
Matt. 11.
Apoc. 14.
& 20.

Psal. 14.

Mat. 7 & 19
Ioh. 14.
Luc. 14.

The final
end of all
that hath
been said.

purpose, that thou (measuring the one part and the other) shouldest finally resolve thy self what thou wouldest do, and not to passe over thy time in carelesse negligence, as many are accustomed to do, never espying their own errors, untill it be too late to amend them.

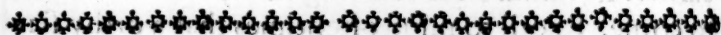
33. For the love of God then (dear Christian brother) and for the love thou bearest to thy own soul and eternal wel-fare, shake off this most dangerous security: wherein flesh and blood is wont to lull the carelesse people of this world. Make some earnest *Resolution*, for looking to thy State in the life to come. Recall to mind oftentimes that worthy sentence: *Hoc momentum, unde pendet aeternitas*: This life is the moment, whereof dependeth all eternity of weal or wo hereafter. If it be but a moment (dear Brother) and yet a moment of so great consequence and importance: How is it passed over by earthly men with so little care, and cogitation! What reason may be alledged of thy so dangerous a negligence? What cause may be assigned of so extrem a folly? All the creatures of earth, sea, and hell, even from the very first to the last, if thou examin them all, may be arguments and motives unto thee, to leave this perillous course wherein thou art: All are, or may be Books, lessons, and Sermons unto thee, preaching and protesting (some by their punishment, some by their glory, some by their beauty, and all by their creation) that thou oughtest without delay, to make *Resolution* of another kind of life; and that all is vanity, all is folly, all is iniquity, all is misery, besides the onely service of thy Lord and Maker. And so with this, will I make an end of this first Part, reserving some other thing to be spoken of in the second, for removing of such

An exhortation.

A saying to be remembered.

impediments, as our spiritual adversary is wont to cast against this good work of *Resolution*, as against the first step and degree of our salvation. Our Lord and Saviour Jesus Christ, who was content to pay his own precious blood for the purchasing of this noble inheritance of his Kingdom unto us; give us his holy grace, to esteem of it as the great weight of the matter requireth, and not by negligence to loose our title and portion therein.

The end of the first Part.



T H E SECOND PART OF THIS BOOK,

Which treateth of the lets and impediments that
hinder *Resolution*: And how they
may be removed.

T H I S A R G V M E N T.

IN the former Part of this Book (gentle Reader) there have been laid down sundry Reasons and Considerations, whereby to stir up men to the firm Resolution of serving God; which might be sufficient (no doubt) to that effect (the nature of vertue being also considered, which of her self draweth reasonable men to the love, and admiration of her) were not the subtilities of our spiritual enemy very great and dangerous in this behalf, and his endeavours most diligent against our purpose, For so it fareth, that when he seeth by the former reasons and demonstrations alledged; that the judgement of man is convinced in the points which are treated, and

The effect
of the first
Part.

and that it can no longer resist or deny, but that the onely true wisdomer (in deed) to break off from the vanities and sinfull life of this world, and to betake our selves to the most honourable, and gainfull service of Almighty God; then this infernal foe, being not able further to delude our judgements, or to blind our understandings, imployeth himself by all means possible (for retaining of his prey) to stay our will from yielding consent unto our judgement; alledging for his dissuasion either the difficulty of obtaining pardon, or the pains and hardnesse of vertuous life, or the losse of worldly honor and earthly commodities, or some other such like fraud or trifle: (though in the ey of flesh great and weighty) whereby to let and hinder our resolution, or at least wise to prolong it so far forth, as he may be in hope, that we shall never make it afterwards to our gain or comfort.

The subtilty of the devil.

For preventing of which malicious and most perillous endeavours of our ghostly adversary, this second Part is adjoynd, containing the chief and principall impediments, that usually do rise against resolution; either out of our own corrupt nature, or infirmity, or suggested by our mortal foe: The removal and confutation of which lets and impediments, shall bring no small light (I hope) unto the studious Reader, for the true understanding both of his own estate, and of the deceipts and illusions used towards him, by his said enemies: Read then this Part also (dear Christian brother) with no lesse diligence then the former: for that the profit thereof shall be equall, and thy contentment perhaps far greater; in respect of the variety of matters handled therein, and of the manifold comforts, which thy soul in perusing the same, shall receive thereby.

The effect of this second Part.



OF THE FIRST IMPEDIMENT

That is wont to let Sinners from Resolution :

*Which is, the mistrust and diffidence in Gods mercy,
through the multitude and grievousnesse of their
offences.*

C H A P. I.



Despair an
ord nary
temptation
to great
sinners.

Cain.
Gen. 4.

Judas.

Mar. 27.

Among all other grievous and most perillous cogitations, which in this world are accustomed to offer themselves to a minde entangled and loaden with great sins; this usually is the first (through the nature of sin it self and crafty suggestion of our ghostly enemy) to fall into distrust and despair of God's mercy. Such was the cogitation of most unhappy *Cain*, one of the first inhabitants of mankind upon earth; who after the murther of his own onely brother, and other sins by him committed, burst forth into that horrible, and desperate speech, so greatly offensive to his Lord and Maker: *Mine iniquity is greater, then that I may hope for pardon.* Such was in like manner, the desperate conceit of wicked *Judas*, one of the first of them that were chosen to the peculiar service of our Redeemer; who seeing his conscience oppressed with manifold enormous iniquities, and most of all with the proditiion of his own Lord and Master: took no other way of amendment or redresse, but to destroy himself both in body and soul; adjoyn- ing onely those words full of miserable distrust and desperation: *I have sinned in betraying the innocent and just*

just blood, not asking forgiveness; nor hoping for pardon. By which words and his most wretched end, he more grievously offended and injured his most loving and merciful Saviour, then by all his former iniquities committed against him.

2. This then (good brother) is the first and greatest rock, whereat a sinful soul overburdened with the charge of her own iniquities, and tossed in the waves of dreadfull cogitations, by the blasts and storms of Gods threats against sinners, doth commonly make her shipwrack. This is that most horrible depth and dungeon, whereof the holy Scripture saith: *The impious man, when he is come into the bottom and profundity of his sins, contemneth all.* This is that remediless soar and incurable wound, where-with God himself charged *Ierusalem*, when he said: *Insanabilis fractura tua*: Thy rupture is irremediable: and the Prophet *Micheas* considering the same people, through the multitude of their wickednesse, to incline now to despair of Gods goodnesse towards them; brake forth into this most pitifull complaint: *For this will I weep and lament extremly; I will strip off my cloths, and wander naked; I will roar like unto Dragons, and sound out my sorrows as Struthions in the desert, for that the wound and malady of my people is desperate.*

The ship-
wrack of
souls over-
laden
with sins.]

Prov. 11.

Ier. 3.

Mich. 1.

3. This is that great and main impediment that stoppeth the conduits of Gods holy grace from flowing into the soul of a sinful man. This is the knife that cutteth in sunder all those heavenly blessed cords, wherewith our sweet Lord and Saviour endeavoureth to draw unto repentance the hearts of sinners, saying by his Prophet: *I will pull them unto me with the chains of love and charity.* For by this means every sinful conscience cometh to answer Almighty God, as did *Ierusalem*, when being admonished of

The misery
of despa-
ration.

Oze. 1.

Jer. 2.

her sins, and exhorted by his Prophet to amendment of life; she said *Desperavi, nequaquam faciam*; I am become desperate, I will never think of any such thing. To which lamentable estate, when a sinfull man is once arrived; the next step he maketh, is (for avoiding all remorse and trouble of conscience) to ingulf himself into the depth of all detestable enormities, and to abandon his soul to the very sink of all filth and abominations, according as Saint Paul said of the Gentiles in like case: *That by despair they delivered themselves over to dissolute life, thereby to commit all manner of uncleannesse.*

Eph 4.
Rom. 1-

The thing
wherein
God most
delighteth,
is mercy.

4. Which desperate resolution of the impious, is the thing (as I have noted before) that most of all other offences upon earth, doth exasperate the ire of Almighty God, depriving his divine Majesty of that most excellent property, wherein he chiefly delighteth and glorieth, which is his infinit and unspeakable mercy. This might be declared by divers and sundry examples of holy Writ; howbeit, two onely shall suffice for this present. The first is of the people of Israel not long before their banishment to *Babylon*; who being threatened from God by the Prophet *Ieremy*, that manifold punishments were imminent over their head, for their grievous sins committed against his Majesty, began (in stead of repentance) to fall to desperation, and consequently resolved to take that impious course of all dissolute life, alledged before out of *S. Paul*. For thus they answered God, exhorting them by his threats to reform their wicked lives: *WVe are now grown desperate, and therefore we will hereafter follow our own cogitations and every one fulfill the wickednesse of his own conceit.* Whereat God stormed infinitely, and brake forth into this vehement interrogation: *Interrogate Gentes: quis audi-*

A desperate
resolution.

vit talia horribilia? Ask and inquire of the very Gentiles, whether ever among them wer heard any such horrible blasphemies. And after this, for more declaration of this intolerable injury herein offered to his Majesty; he commanded the Prophet *Ieremy* to goeforth of his own house, & to get him to a Potters shop, which in the village was framing his vessels upon the wheel. Which *Ieremy* having done, he saw before his face a pot crushed and broken by the Potter all in pieces upon the wheel; and thinking therby that the vessel had been utterly unprofitable, and to be cast away; he saw the same clay presently framed again by the Potter, into a new vessel more excellent then before. Whereat he marvelling; God said unto him: *Doest not thou think (Jeremy) that I can do with the house of Israel, as this potter hath done with his vessel? Or is not the house of Israel in my hands, as the clay is in the hands of this craftsman? I will denounce upon the suddain against a Nation and Kingdom, that I will root it up and destroy it; and if that Nation or Kingdom do repent from their wickednesse, I also will repent me of the punishment which I intended to lay upon them.* And then he proceedeth forward, declaring unto *Ieremy* the exceeding grief and indignation which he conceiveth, that any sinner whatsoever, should despair of mercy and pardon at his hands.

Ier. 18.
A marvelous example of Gods clemency.

Ier. ibid.

Another example of Gods wonderful mercy.

5. The second example is of the same people of Israel during the time of their banishment in *Babylon*, at what time being afflicted with many miseries for their sins, and threatned with many more to come, for that they changed not the course of their former wicked conversation: they began to despair of Gods mercy, and to say to the Prophet *Ezechiel*, that lived banished among them, and exhorted them to amendment, upon assured hope of Gods favor to-

Ezech. 33;

wards them : *Our iniquities and sins do lye grievously upon us , and languish in them ; and what hope of life then may we have ?* At which cogitation and speech , God being greatly moved , appeared presently to *Ezechiel*, and said unto him : *Tell this people , as I do live , saith the Lord God of Hosts , I wish not the death of the impious , but rather that he should turn from his wicked wayes and live. Why will the house of Israel die in their sins , rather then turn unto me ?* And then he maketh a large and vehement protestation , that how grievously soever any person shall offend him , and how great punishments soever he shall denounce against him ; yea , if he had given expresse sentence of death and damnation upon him : yet , *Si egerit pœnitentiam à peccato suo , feceritque iudicium & iustitiam* : That is , if he repent himself of his sin , and exercise * judgement and justice for the time to come : *All his sins that he hath committed shall be forgiven him* (saith Almighty God) *for that he hath done Iudgement and Iustice.*

* Iudgement and Iustice to be used in true repentance ; that is , judgement upon our selves , and justice towards others.

6. And this now might be sufficient (albeit nothing else were spoken) for removing this first obstacle and impediment of true resolution , which is the despair of Gods infinite goodnesse and mercy. Nevertheless , for more evident clearing and demonstration of this matter ; and for the greater comfort of such as feel themselves burdened with the heavy weight of their iniquities , committed against his divine Majesty : I have thought expedient in this place to declare more at large , this abundant subject of Gods mercy towards all such as will truly turn unto him ; in what time , state , and condition or age soever in this life : which shall be shewed and let down by these four points and parts that do ensue.

Sect. 1. *What manner of love God beareth to man.*

1. **F**irst of all then, this endlesse mercy may be comprehended by the infinit and incomprehensible love that Almighty God beareth unto man; which love is alwayes the mother of favour, grace, and mercy. If you demand of me in what sort I do prove, that the love of God is so exceeding great towards man: I answer, as the Cosmographer is wont to do, who by the greatnesse and multitude of the streams and rivers, doth frame a conjecture of the fountain from which they flow. The proper rivers which are derived and do run forth of love, are good turns and benefits; which seeing they are infinit, endlesse, and inestimable, bestowed by God upon man (as in place before hath been declared, and the whole universal frame of this world doth abundantly here witnesse) it followeth most evidently, that the origen, fountain, and well-spring of all these favors, graces, and good turns, must needs be infinit, immeasurable, and far surpassing all compasse of mans understanding.

8. If you require of me the cause and reason, why Almighty God should so wonderfully be affected towards man; I can directly yield you none at all, but rather marvel thereat with holy *Iob*, why so sovereign a Majesty should set his heart upon so base a subject. Iob. 7.
Sap. 11. Notwithstanding, the holy Scripture seemeth to alledge one principal reason of this love, when it saith: *Nihil odisti eorum quæ fecisti, & parcis omnibus, quia tua sunt, Domine, qui diligis animas.* That is, Thou (O Lord) which lovest souls, canst not hate those things which thou hast made, but doest use mercy towards all, for that they are thine. And the like

I.
The first
cause why
God loveth
us, for that
he is our
Creator,
and we are
his own
works.
Ezech. 18.

manner of reasoning useth God himself, when he saith by his Prophet *Ezechiel*: *Behold, all souls are mine*: and hereupon he inferreth a little after; *Numquid voluntatis mea est mors impii*? Can I have then the will to damne a wicked man, seeing that his soul is mine, created and redeemed by me? As who would say, this wer a case against all order and equity. And the reason of this manner of speech and argument, is, for that every man naturally is inclined to love the things that be of his own making. So we see, that if a man have an orchard wherein be great variety of trees and plants; yet if there be but one of his own peculiar grafting, that flourisheth and prospereth well; he taketh more delight therein, then in any of the rest, for that it is his own workmanship. So in like manner, if a man have a vineyard of his own planting and trimming. For which respect, the holy Prophet *David* finding himself, and the whole kingdom of *Jury* in great affliction and calamity; thought no other means so forcible to draw God to compassion and commiseration of their case, as to cry out to him in this manner: *Thou which governest Israel, look towards us and be attent; Thou hast brought forth a vineyard out of Egypt, thou hast purged the same from Gentiles, and hast planted it. Thou, O God of all power, turn towards us, look upon us from heaven, and visit this thy vineyard which thy own right hand hath planted.* The like manner of perswasion used the holy Prophet *Esay* to move God when he said: *Look upon us I beseech thee (O Lord) who are the works of thine own hands.*

Psal. 77.

Esa. 47.
& 64.

Iob 1.

The confidence of
Iob in that
God had
made him.

9. But above all other, the blessed man *Iob* standeth (as it wer) in argument and disputation with God about this matter, saying: *Have not thy hands made me? Have they not framed me of clay and earth? Hast not thou compacted me as cheese is made of milk? Hast not thou*

thou knit my bones and sinews together, and covered my flesh with skin? Hast not thou given me life, and conserved my spirit with thy continual protection? Howsoever thou seemest to dessemble these matters and hide them in thy heart, yet I know that thou remembrest them all, and art not unmindfull of them. By which words this holy man signified, that albeit God suffered him greatly to be tempted and afflicted in this life, so far forth as he might seem to have forgotten him: yet was he well assured that his divine Majesty could not of his goodnesse forsake or despise him, for that he was his creature and the proper workmanship of his own hands. In which very name of *Workmanship*, holy David took such great comfort, considering that the work-man cannot chuse but be loving and favourable towards his own work (especially so excellent and bountiful a work-man as is Almighty God towards a work made as man is, to his own shape and likenesse:) That in all his necessities, yea, even in his greatest infirmities of flesh, and most grievous offences committed against his Majesty, he conceiveth most assured hope of mercy and pardon, upon this consideration, *That he was his workmanship*; and consequently well known to his divine wisdom, of how brittle and infirm a metall he was made. For thus at one time among other, he reasoneth of this matter: *Look how far distant the East is from the West, so far off hath God removed our iniquities from us. Even as a father doth take compassion of his own children, so doth our Lord take mercy upon us: for that he well knoweth the mould whereof we are made, and doth remember that we are nothing else but dust.*

The assured
hop: David
had in
that he was
Gods
work man-
ship.

Psal. 102

10. In which discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy; the one, that God was his Creator and Maker, and thereby privy to the frailty of his constitution

2.
The second
reason of
assurance
of Gods
love, for
that he is
our father.

Mat. 5, 6, 8.
&c.

Mat. 6.

constitution and nature : the other ; that he was Father , whose property is to have compassion on his children ; and this is a second reason more strong and forcible perhaps then the former , why every man may be most assured of pardon , that heartily turneth unto Almighty God ; considering that it hath pleased his divine Majesty , not onely to be unto man a Creator (as he is to all other things :) but also a Father , which is the title of the greatest love and conjunction that nature hath left to things in this world . Whereof a certain Philosopher said well : That no man could conceive the love of a parents heart , but he onely that had a child of his own . For which respect , our Saviour JESVS to put us in mind of this most fervent love , and thereby , as it wer , by one fire to enkindle another within our hearts ; did use oftentimes and ordinarily to repeat this sweet name of *Father* in his speeches to his followers , and thereupon founded divers most excellent and comfortable discourses ; as at one time , when he dehorted them from over much care and worldly solicitude , he addeth this reason : *Your Father in heaven knoweth that you have need of these things* : As who would say , he knowing your wants , and being your Father , you shall not need to trouble your selves with great anxiety in these matters : for that a Fathers heart cannot but be provident and careful for his children . The like deduction maketh he in the same place , to the same effect , by comparison of the birds of the air , and other unreasonable creatures . For which , if God do make (saith he) so abundant provision , as all the whole world may witnesse that he doth : Much more careful wil he be to provide for men that are his own children , which are more dear unto him then any other terrestrial thing created .

11. All which speeches and reasons of our Saviour, are derived from the nature and property of a parent, which cannot but affect and love his children; especially such a Father whom Christ calleth Celestial; who in this perfection of true Fatherly love so far exceedeth all earthly parents put together; as, in power, clemency, and goodnesse, Almighty God surpasseth the infirmity of his feeble creatures. Such a Father, as hath not onely given life and being unto his children; but also (as S. Paul saith) hath poured into their hearts the divine Spirit of his onely eternal Son, stirring them up to most assured confidence and invincible hope in his fatherly goodnesse and protection. And upon assurance of this hope, have as well sinners as Saints from the beginning, fled unto him confidently under this title of Paternity and Father-hood, and never wer deceived. So the Prophet *Esay*, as well in his own name, as in the name of the sinful people of Israel, doubted not to cry: *Thou art our Father; Abraham hath not known us, and Israel is ignorant of us. Thou, O Lord, art our Father, thou art our Redemer.* And to confirm this assurance unto us, Christ sent that most sweet and comfortable embassage unto his Disciples, presently upon his Resurrection; *Go and tell my brethren, that I do ascend unto my Father and unto your Father; unto my God, and unto your God.* By which two words of Father and God, the one of love, and the other of power; the one of infinite good will; the other of endlesse ability, he took away all doubt of not speeding; from each man that should make recourse to this merciful Lord and Father.

What a
Father
God is,

Gal. 4.

Esa 63.

Christs
comfortable
embassage.
John 12.

12. God himself also after many threats used by the Prophet *Jeremy* against the people of Israel for their sins; in the end, lest they should despair, turneth

How greatly the respect of a Father moveth God.
Jer. 31.

Jer. 31.

Luke 1.

Luke 16.

The fathers liberal heart to the prodigal son.

eth about his talk, and changeth his style, assuring them of many graces and favors, if they would return unto him, telling the house of Israel that he had loved her from the beginning, and had sought to draw her unto him by threats, to the end he might take mercy upon her: And that now he intended to build her up again, to adorn her with joy and exultation, to gather her children from all corners of the earth, to refresh them with the waters and rivers of life. And all this (saith he) *Quia factus sum Israeli Pater*: For that I am become now a Father to Israel. And in the same place to wicked Ephraim (the head city of the rebellious kingdom of Samaria that was to receive mercy) he saith: *Ephraim is become my honourable Son, my delicate & dearly beloved child: Therefore my bowels are moved with compassion upon him, and in abundance of mercy will I take pity of him.* So much attributed God to this respect of being a Father unto Israel and Ephraim, and of their being his children; that for this cause onely (notwithstanding their infinite enormous sin) his bowels of endlesse mercy were moved with love and compassion towards them.

13. And these are those tender *merciful bowels* of mercy (a wonderful speech) which holy *Zachary*, father to *S. John Baptist*, protesteth to be in Almighty God towards mankind that had offended him. These are those entrails of true and tender commiseration, which were in that good old Father mentioned in the Gospel, who being not onely offended, but also abandoned by his younger son, yet after he saw him return home again, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with wicked life: he was so far off from disdain- ing to receive him, as he came forth to meet him, fell upon his neck, and kissed him for joy, adorned him

him with new apparel and rich jewels, provided a solemn banquet for him, invited his friends to be merry with him, and shewed more exultation and triumph for his return, then if he had never departed from him at all.

14. By which Parable, our Saviour *JESVS* endeavoured to set forth unto us, the incomprehensible mercy of his heavenly Father toward sinners: In which respect, he is truly called by his Apostle *Pater misericordiarum*, the Father of mercies. For that (as *S. Bernard* well noteth) this Sea and Ocean of mercies doth flow peculiarly from the heart of a Father, which cannot be said so properly of the gulf and depth of his judgements. For which cause he is called in Scripture, *The God of justice and revenge*, and not the Father. And finally, this blessed name of *Father in God* doth import unto us by Gods own testimony, all sweetnesse, all love, all friendship, all comfort, all fatherly providence, care, and protection; all certainty of favor, all assurance of grace, all security of mercy, pardon and remission of our sins, whensoever unfeignedly we turn unto him. And in this point, his divine Majesty is so forward and vehement to give us assurance, that being not content to set forth his love unto us by the love of a Fathers heart; he goeth further and protesteth unto us, that his heart is more tender towards us in this behalf, then the heart of any mother can be to the onely child and infant of her own womb. For thus he saith to *Sion*, when for her sins she began to doubt lest he had forsaken her: *Can the mother forget her own infant? or can she not be merciful to the child of her own womb? If she could, yet can I not forget or reject thee: Behold, I have written thee in the flesh of my own hands.* And this for so much as God is called our Father.

2 Cor. 12

Bern. ser. 2.
de Nata.
Psal. 35.VVhat the
name of
Father
doth im-
port,

Esa. 49

The third
argument
of Gods
love: The
giving his
Son for us.

John 3.

1 John. 4.

Christ was
given for
love.
Rom. 5.

Eph. 2.

15 There remaineth yet a third consideration, which more setteth forth Gods inestimable love, then any of the other demonstrations before handled. And this is, that he gave the life and bloud of his onely begotten and eternal Son, for purchasing and redeeming us when we wer lost: A price so infinit and inexplicable (as no doubt) his divine wisdom would never have given, but for a thing which he had loved above all measure. Which our Saviour himself, that was to make the payment, doth plainly signifie; and therefore also seemeth (as it were) to wonder at such a bargain, when he saith in the Gospel: *So dearly hath God (my Father) loved the world, that he hath given for it his onely begotten Son.* In which words, he ascribeth this most wonderful dealing of his Father, unto the vehemency and exceeding abundance of love; as doth also his dearest Disciple and Apostle S. John saying: *In this appeareth the great love and charity of God towards us, that he hath sent his onely begotten Son into the world to purchase life for us.* In this (I say) is made evident his exceeding charity; that we not loving him, he loved us first; and gave his own Son to be a ran-some for our sins. Whereunto also the holy Apostle S. Paul agreeth, admiring in like manner the excessive love of God in these words: *God doth marvellously commend and set forth his great love unto us, in that we being yet sinners, he gave his Son to the death for our redemption.* And in another place framing out, at it wer, a measure of God's mercy by this abundance of his love, saith thus: *God, who is rich in mercy, through the exceeding love which he bare unto us, we being dead in sin, he revived us in Christ, and raised us up even unto heaven, making us to sit down there with him, to the end he might declare to all ages and worlds ensuing, the most abundant riches of his grace and goodnesse towards us.*

16. This

16. This was the opinion of that noble Apostle S. Paul, and of all his coequals, Apostles, Evangelists, Disciples, and Saints; that this work of our Redemption proceeded onely from the inflamed furnace of Gods immeasurable love. And therefore to make no other conclusion hereof, then that which S. Paul himself doth make: *If God hath uot spared his own proper and onely begotten Son, but hath given him up to death, for gaining us unto him. How can it be, that with him he hath not given unto us all other things?* If when we wer his enemies and thought not upon him, he sent to seek us so diligently, by such a messenger, as he loved so dearly; allowing him to lay down a price for us which he so infinitely esteemed; what shall we think that he will do unto us now (we being made his own by our redemption) if we return willingly unto him, when our receiving shall cost him nothing else, but onely a merciful look upon us, which is not so much from the infinit bowels of his bottomlesse mercy, as is one drop of water from the most huge gulf of the main Ocean-sea. And this shall suffice for this first point of Gods love, declared unto us, by the there most sweet and comfortable names and respects, of *Creator, Father and Redeemer.*

The conclusion of this point made by S. Paul. Rom. 8. Rom. 9.

Sect. 2. *How God expressed his love towards sinners.*

17. **N**Ext after which, we are to consider in what manner God is accustomed to expresse and declare this love of his, in his dealings and proceedings towards sinners, for their conversion and salvation. And first of all the Wise-man (having had long experience of this matter) beginneth to describe and set it forth in this sort, saying unto God himself: *Thou (O Lord) doest disseemble the sins of men to give unto*

Sap. 21.

H h

them

them time of repentance. And then when they will not use this benefit of his forbearing, but will needs enforce him to punish and correct them; he saith further of this correction; *Such as wilfully do run astray (O Lord) and will not turn unto thee; thou dost correct them sweetly by little and little, admonishing and exhorting them to leave their sins, and to believe in thee.* These two points then of exceeding clemency, by the testimony of the Wise-man, are found in Almighty God. First, to wink at the wicked life of men, and to expect their conversion, with unspeakable patience and longanimity, according as the Prophet *Esay* beareth witness, adjoyning the cause thereof in these words: *Your Lord doth attend your conversion, to the end he may take mercy on you, and thereby be exalted.* And secondly, for the same respect, when he is enforced by reason of his Justice, to chastise them; yet doth he the same with such moderation and mildenesse, as alwayes in this life he reserveth place of pardon.

18. And now to these two we may adjoyn yet a third property of his mercy, more admirable (perhaps) then the former; which is (as *Tertullian* excellently noteth) that he being the party offended, yet first and principally desireth reconciliation, he having received the wrong and injury; yet doth he most busily intreat for amity and attonement. And whereas in all right and equity he might deny us pardon, and in his power take revenge of us at his pleasure: yet doth he not onely offer us peace of his own accord, but also sueth unto us by all means possible to accept thereof, humbling (in a certain manner) his Divine Majesty and greatnesse, to our basenesse and vility, as though he had need of us; and behaving himself in this respect as a Prince, that were inamored of his bond-slave and abject servant.

19. This

Sap. 12.

Two rare
points of
clemency
in God.

Esa. 30.

Tertul. in
Apol. c. 2.

God that
is offended
seeketh ar-
tonement
with us.

19. This might be declared by many of his own speeches and doings in holy Scripture ; but one place out of the Prophet *Esay* shall serve for all , where Almighty God so earnestly wooeth (as it wer) the conversion of *Jerusalem* , as no lover in the world could utter more signs and testimonies of a heart inflamed and set on fire with tender affection , then he doth towards that City which so often and grievously had offended him. For first after many threats poured out against her , if she did not return ; lest she might perhaps fall into despair , he makerh this protestation in the beginning of his speech : *Indignatio non mihi , &c.* Angry I am not (*O Ierusalem*) but whatsoever I have spoken , I have spoken , of good will and love. Secondly , he entreth into this dispute and doubt with himself about punishing her sins : *VVhat shall I do ? Shall I tread her under my feet and put her to the fire ? Or else will she stay my puissant hand , and make peace with me ? VVill she (I say) make attonement with me ?* After which doubt and cunctation , he resolveth with himself to change his manner of style , and to fall a little to chide with her , and then saith : *Hearken O yee deaf inhabitants of Ierusalem , look about you yee blind folk that will not see : who is blind and deaf but my servant , that will not regard or listen to the messengers which I send ? O thou which hast open ears , wilt thou not hear ?* And then a little after , he beginneth to smooth and speak fair again , saying *Ever since thou hast been gracious and glorious in mine eyes , I have loved thee ; and for thy soul will I give whole nations.* Fear not , for that I am with thee. Wherewith she beeing little or nothing moved , he turneth to a sweet manner of complaint , saying : *Thou hast enthralled me by thy sins , and with thine iniquities thou hast greatly afflicted me.* Which being said , and she somewhat won thereby to love him , as it seemeth

Gods woo-
ing of Ie-
rusalem.

His prote-
station.

His cuncta-
tion.

His chiding
Esa. 42.

His fair
speech.
Esa. 43.

His kind
speech.

His kind
speech.

he turneth unto her with this most comfortable and kind speech: *I am he, which cancelleth thine iniquities for mine own sake, and wilt never think any more upon thy sins.*

His confession.

20. All which being done and God and she now reconciled, & made fast friends together: his divine Majesty beginneth a very loving conference (as it wer) and sweet expostulation with her, saying in these words: *Call thou to memory the things that are past, and let us judge our selves here together. Tell me if thou have any thing whereby thou mayst be justified. Thy first parent was a sinner, &c.* Whereat she being ashamed, and having nothing in the world to answer for her self, Almighty God comforteth her, and knitteth up the whole matter in this most kind and amiable sort. *Fear not, for I will poure out my spirit upon thee, and upon thy seed, and my benediction shall be upon thine off-spring; thy children shall bud up and flourish like VViloes planted by the water side. Thus saith the Lord and King of Israel, the Lord of Hosts, that is thy Redeemer; I am the first, and the last, and besides me there is no other God. Be mindful of of this thou house of Iacob, I have dissolved and dissipated thy sins, as a cloud is dissolved in the air; be mindfull of this, and have an assured confidence. Thus far continueth the treaty between God and his City of Jerusalem.*

A consideration upon the former treaty of God with Jerusalem.

21. And now tell me (dear Christian) whether it be possible for any heart or tongue in the world, to conceive or expresse more wayes or significations of most vehement good will and burning affection, then of Gods part in this treaty hath been declared. What lover or enamoured person upon earth, what passionate heart could wooe more earnestly, sue more diligently, sollicite more artificially, complain more pitifully, expostulate more amiably, confer more intrinsically, remit offences more readily, offer benefits

benefits more abundantly, conclude more sweetly, and give more pregnant testimonies of unfeigned love, or more assured certainty of eternal League and amity, then doth Almighty God unto this Nation, that so grievously had offended him? Who will not confesse now with the Prophet *David*: *That sweet and merciful is our Lord, and his misérations above all the rest of his wonderful workes*? Who will marvel, if the same Prophet made a vow, that his everlasting song should be of the mercies of this his Lord and Maker?

Psal. 144.

Psal. 83. 1

22. But yet this thing is made much more apparent, by that which his Divine Majesty did afterwards to the same people in the dayes of *Jeremy* the Prophet (above an hundred years after this treaty in the time of *Esay*) at what time God being resolved to destroy them and their City, for their obduration in their sins; when the hour of execution drew near, his bowels of mercy wer so touched with commiseration towards them, as he called to *Jeremy*, and commanded him once again to go up to the temple-gate, where all the people did passe in and out, and there with a loud voice to cry as followeth: *Hear ye the word of God. O all you of Iuda, that do passe in and out by these gates; thus saith the Lord of Hostes, the God of Israel: yet do you amend your wayes, and I will dwell in this place with you, &c.* And when this exhortation, and blessed endeavour of Almighty God could not move or profit them any thing at all: then his unspeakable goodnesse began with sharp threats in this manner: *My fury and indignation is gathered together upon this City; and upon the inhabitants, and upon the very beasts and cattle thereof; as also upon the fruit and trees of this Region. The carcases of this people shall be food to the birds of the air, and*

Gods tender love to Ierusalem when he was to destroy it.

Ier. 7.

Ier. 7.

“to the beasts of the field; their enemies shall come
 “and cast forth of their Sepulchers, the bones of the
 “Kings and Princes of Juda; the bones of their
 “Priests, Prophets and inhabitants, and shall dry
 “them at the Sun, and cast them out unto the dung-
 hill. After all which long and dreadful comminati-
 on, he altereth his speech presently again, and saith
 with a very lamentable and pittiful voice. *And will not
 he that is fallen (notwithstanding all this) rise up again?
 Will not he that is departed from me, return unto me again?
 O why doth my people run from me so obstinately?*

Ier. 8.

A pittiful
complaint.The won-
derful pro-
ceedings of
God with
Ierusalem.

23. By which loving complaint, and infinit other
 means of mercy that God used to that people, when
 no amendment at all could be procured: his Divine
 Majesty was enforced to call *Nabuchodonasor* King of
 Babylon before the walls of Hierusalem, to destroy
 it. But even now also consider the bowels of his un-
 speakable mercy. For hoping that by this terror they
 might perchance be stirred up to conversion; he sent
Jeremy the Prophet to them again, with this embas-
 sage: *Tell the inhabitants of Ierusalem; will ye not receive
 discipline and obey my words?* Whereat those gracelesse
 people wer so little moved, as they took *Jeremy* and
 cast him into prison for his message, and thereby ex-
 asperated most grievously Gods further indignation
 against them. Notwithstanding all which, his incom-
 prehensible clemency would not thus abandon them;
 but commanded holy *Jeremy* to write out all his
 threats and promises in a book together, and to send
 the same unto them forth of the prison, where he
 lay, by his servant *Baruch*, to be read in their hear-
 ing; and so he did. Whereof when *Ioachim* the King
 had understanding; he commanded *Baruch* to be
 brought into his presence, and there to read the
 book by the fire side, as the Scripture noteth. And
 when

Ier. 35.

Ier. 36.

The obsti-
nacy of the
Jewish na-
tion.

when he had heard but three or foure pages thereof, he cut them out with a pen-knife, and threw the whole book into the fire and so consumed it. At which obstinate and impious dealing, albeit Almighty God wer extreemly offended; yet commanded he this same book to be indighted and written again, in much more ample manner then before, thereby (if it had been possible) to have stirred up, and gained that people unto him. But when this by no means in the world could be brought to passe; then permitted his Divine Majesty, the whole City to be destroyed, according to his former threat, and that rebellious people to be led away captive in bondage to Babylon. In which place and misery (notwithstanding their demerits) his infinit mercy could not forsake them, but sent his Prophet *Ezechiel*, as also *Baruch* Ezech. 23. unto them, with extreem complaint of their obduration; and yet offering unto them mercy and pardon even then, if they would repent.

24. And what more wonderful clemency then this, can possibly be imagined, dear Christian brother? May in reason any man ever now enter into doubt or despair of Gods mercy, how great and grievous soever the burden of his sins be, when he considereth this proceeding of his eternal Majesty with the people of Israel, for so many years and ages together; whom himself calleth notwithstanding, *Gentem Apostatricem, dura facie & indomabili corde*: An Apostatical nation, of a shamelesse countenance and incorrigible disposition? Can God devise any more effectual and forcible means, to erect and animate a sinner confidently to return unto him, then are these? And yet (gentle Reader) for thy further comfort and encouragement in this behalf; I will adjoyn one thing more, which doth exceed and passe all reason and

An Epitheton given by God to the people of Israel.
Ezech. 20.

A wonderful point.

reach of humane imagination : And this is, that God promiseth to a sinner that faithfully will return unto him, not onely to forget and utterly extinguish all memory of his former iniquities; but also to make more joy and triumph at his conversion, and to love and cherish him more tenderly at his return; then if he had never fallen or departed from his service.

Esa. 40.

VVhat joy
there is
made at a
sinners
conver-
sion.

Esa. 30.

25. This God himself signifieth by the Prophet *Esa*, when he saith : *Call unto Ierusalem, speak unto her heart* (that is, comfortably) *for that her iniquity is forgiven; she hath received double at Gods hands for all her sins committed.* And more plainly in another place by the same Prophet : *The light of the Moon shall be as the light of the Sun and the light of the Sun shall be as the light of 7 dayes seven times put together, when God shall bind up the wounds of his people, and heal their scars.* And to this purpose do appertain directly thole most wonderful Parables of our Saviour in the Gospel, concerning the extraordinary joy and feasting, that the careful woman made, when she had found again her groat that was lost; and the good Shepherd, when he brought back the sheep that was astray; and the merciful Father, when he received home his son that before had abandoned him. And to the same purpose doth it also appertain, that in the Prophet *David* God glorieth, especially in the service of those people, that before had not known him. And this shall suffice for this second point, to shew, what wonderful means Almighty God doth use, in setting forth his mercy for allurement of sinners unto repentance.

Luke 15.

Psal. 57.

Sect. 3. *What assurance of Pardon God giveth to them that repent, and turn towards him.*

26. **A**Nd so having declared what exceeding great love and mercy God beareth towards man, and how effectually he expresseth the same by his suing unto sinners for their conversion: It followeth that we should in this third place examin somewhat more in particular, what certain assurance his Divine Majesty giveth of undoubted Pardon and full Remission of their sins, to all such as unfeignedly shall resolve themselves to make their refuge unto him. Which thing, albeit, every man by that which before hath been treated, may sufficiently conceive: yet for the importance of the matter, it shall not be amisse in this place also to add a word or two, for more plain and evident demonstration thereof. And this shall be done by setting down both the words and deeds, that is, both the promises and performance which Almighty God hath used and exercised in this behalf, to all such as have offended him whatsoever.

27. And for the first, which are his Promises; most apparent it is, as well by the things which before have been discussed, as also by the whole course, body, and drift of holy Scripture; that the Promises of Mercy and Pardon which his Divine Majesty hath made to sinners, and whereunto by his sacred Word he hath (in a certain manner) obliged himself, are both manifold, vehement, absolute, and universal: *Whosoever shall depart from his wicked wayes, and turn unto me (saith Almighty God) I will receive him.* Behold the universality of all people and persons, without excluding any. And then further:

The promises of God to sinners that repent.

Ezech. 18.
32, 34, 37.

Ela. 1:

At what day soever an impious man shall return unto me from his impiety, his wickedness shall not hurt him, saith the same Lord God of Hosts: See the universality of all times and seasons without exception. But yet hearken what God addeth besides: Leave off to do perversely (saith he to the Jews, &c.) and then do you come and finde fault with me, if you can. For if your sins were as red as scarlet, they shall be made as white as snow, &c. Consider the universality of all kind of sins, be they never so grievous, so horrible, or hainous. And finally, God talking to a soul that hath oftentimes fallen and most infinitely offended him, he saith thus: It is a common received speech, that if a woman depart from her husband, and do joyn her self to another man, she may not return to her first husband again, for that she is defiled, and made contaminate. And yet whereas thou hast departed from me, and hast committed fornication with many other lovers; do thou return unto me again, and I will receive thee, saith Almighty God.

Et. 3:

Four uni-
versalities
in Gods
promises
to sinners.

28. By which words is expressed the fourth universality, containing all states, qualities, and conditions of men; how many wayes, or how contemptuously soever they have committed sin against his Divine Majesty. And what may be added now more then this? Was there ever Prince that made so large an offer unto his Subjects? Or was there ever Father that gave so ample and universal promise of Pardon unto his children? Who can now mistrust himself to be excluded from this assurance of mercy, wherein all sorts of people, all kinds of sins, all times and seasons, all states and qualities of sinners are comprehended? O most miserable and infortunate man that excludeth himself, whom God excludeth not! What is there in this general and universal promise, whereof any man in the world should have pretence

to make any least doubt or question? Of the meaning (perhaps) and intent of him that promiseth; O dear Brother, it is onely love and charity: And consequently cannot deceive us. Of the truth and surety of his promises; It is infallible, and more certain then heaven and earth put together. Of the power that he hath to perform his promise; It is infinit, and not restrained by any bounds or limitation. Whereof then may we doubt? or in which of these three points may we not conceive most singular consolation? Hear the comfortable meditation that blessed S. Bernard made upon these three particulars which we have now mentioned: *Tria considero* (saith he) *in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem redditionis, &c.* That is, I do consider three things (saith this holy man) wherein all my hope consisteth, and whereby it is made invincible. First, the exceeding love and charity of him that calleth me to him by repentance: secondly, the infallible truth and certainty of his promise which he maketh to me of pardon and mercy: thirdly, the endlesse power and ability he hath to perform whatsoever he promiseth. This is that triple or three-fold rope and chain, which holy Scripture saith is hardly broken: For that by this rope, let down unto us from heaven, which is our countrey, into this world, that is our prison, we may ascend and mount up (if we will) even unto the sight and possession of Gods eternal kingdom and heavenly glory. Thus far that blessed Father.

Three
points of
great com-
fort.

Bern. Sermon.
de fragmen-
t. misericor-
diarum
in fine,

Eccle. 4.

29. But now to the second point; If we consider how faithfully Almighty God hath put in execution those promises of his from time to time, and how no one man upon earth (so many ages as the world hath continued) was ever yet frustrate of his hope, in making his conversion unto his Majesty, if he made it from his heart; we shall finde further

How God
hath per-
formed his
promises to
sinners
that have
repented,

cause

1 Iohn 2.

cause for us to consider : For so much as it is not probable , or in reason to be imagined , that he which never failed in times past , will break his promise for the time to come ; especially seeing now in Christianity , when we have this advantage above other former times (as *S. Iohn* doth also note) that he , who was , and is our judge , is become also our advocate to plead our cause.

NeVer sinner
repented
that was
not pardoned.

Gen. 3.
Adam and
Eve.

The reje-
ction of
Cain, Esau,
and Iudas.
Heb. 12.

30. Cast back thine eyes then my loving dear brother , and take a view of all ages , times , and seasons past and gone. Begin from the first creation of the world , and come downward even unto this day ; and examine indifferently whether in all this wide compasse of times , persons , places , and most grievous offences committed against his divine Majesty , there wer ever yet any one sinner upon earth , that returned unfeignedly and was not received. The sin of our first parents was presently forgiven unto them , upon their first signification of grief and sorrow for the same. And not onely this , but our Saviour also **JESVS CHRIST** was promised to be sent , for restoring them and their posterity to the glory and felicity which by their fall they had lost. After this , untill the time of *Abraham* and of the people of *Israel* , as some works of Gods justice are recorded in holy Writ , that wer exercised upon irrepentant offenders : So are there many more celebrated , of his mercy. And onely two or three persons in particular are mentioned , who , notwithstanding some sorrow which they seemed to have of their offences , wer yet rejected. The first whereof was the murderer *Cain* , who at the beginning denied his wickednesse unto God ; and then being convicted , despaired of remission. The second was *Esau* , whom *S. Paul* calleth a profane fornicator ; who found no place

place of repentance, albeit with tears he sought for the same. Whereof S. Chrysostome giveth the reason in these words: *For this cause, Esau obtained not pardon, for that he did not repent as he should have done, his tears proceeding rather of anger and temptation, then of of true sorrow*: So he. The third was *Iudas*, in the New Testament, who made shew of sorrow and some repentance, but it was not true, but with despair. Wherefore let us look upon them that repented truly indeed.

Chrysost.
hom. 80.
de poenit.
ad pop.
Anth.

31. When the people of Israel came to be a distinct nation, and to be governed at Gods appointment; how grievously (trow you) did they offend daily, and almost hourly, his divine Majesty? And how graciously did his unspeakable clemency remit and pardon, their manifold and innumerable sins and trespasses done against him? The whole Scripture (in truth) seemeth nothing else, but a perpetual narration of Gods incredible patience and infinite mercies towards them. And if I would speak of particular persons among them, which he received to his favor after great and manifold offences committed; there would be no end of that recital. Let *Manasses* that most impious and wicked King be an example for all, with whose enormous life and most detestable acts, whole pages are replenished, both in the Books of *Kings* and *Chronicles*; and yet afterwards, notwithstanding, the same man falling into misery and calamity among the Babylonians (a fortunate school oftentimes for Princes, who in their prosperity are wont to contemne all admonishments) he began to be sorrowful for his former life and actions, and to doe great penance (as the Scripture saith) in the sight of God for the same. Whereat his divine and incomprehensible mercy was so much moved presently,

The infinite sins of the Jewish people and their infinite Pardons received from God.

The example of Manasses.

4 Reg. 21.
2 Par. 33.
Ier. 15.

sently, as he received him to favor, and brought him back from his prison and fetters, to his Kingdom and Imperial throne of Majesty again.

The exam-
ple of the
Ninivites

Ionas I. 2.
3. 4.

32. The example also of the *Ninivites* is very notable and singular in this behalfe: Against whom Almighty God having decreed a sentence of death to be executed within a certain time; he commanded *Ignas* the Prophet to go and denounce that sentence unto them. But *Ionas* well knowing the nature and disposition of God towards mercy, fore-saw (as afterwards he signifieth) that if he should go and bear that embassage unto them, and they thereupon make change of their lives; his Majesty would presently pardon them, and so he should be taken for a false lying Prophet. For avoiding which inconvenience, he chose rather to fly away by sea to the city of *Thar-sis*, and there to hide himself. But Almighty God raised a tempest in that journey, and disposed in such sort, as *Ionas* was cast into the sea, and there received and devoured by a whale, from whose belly he was commanded afterwards to repair to *Ninive*, and to do his former message, which he performed. And the tenor of his message was, that within fourty dayes that huge city of *Ninive* should be destroyed. Which he having denounced unto them; the sequel fell out, as *Ionas* before had suspected. For the *Ninivites* believing the message, and betaking themselves to repentance, God forgave them presently; whereat *Ionas* was exceedingly grieved and offended, and complaineth sweetly to God of his strange dealing herein, demanding why he had enforced him to come and preach destruction unto them, knowing well before-hand, that he would pardon them. But his merciful Lord answered him fully to this point by a certain accident that fell out, whereto *Ionas* was not able to reply one word.

33. For

33. For so it chanced, that *Ionas* sitting without the walls of Ninive, under an Ivy-bush, that in one night by Gods appointment was sprung up to cover him from the sun: the same Ivy by Gods ordinance perished upon the sudden, and was consumed by a worm, leaving the poor Prophet destitute of that consolation of shadow which he received by it. Wherewith he being not a little disquietted and afflicted; God said unto him: *Thou (Ionas) art sorrowful and much grieved for losse of thine Ivy-tree, which notwithstanding thou didst not plant nor make to grow, nor tookest any labor at all about it: but the same grew up in one night, and in one night, it perished again. And shall not I then be careful to pardon my great city of Ninive, wherein there be above an hundred and twenty thousand innocent people, which cannot distinguish between the right hand and their left?* This was the answer of Almighty God to *Ionas*, for defence of his singular inclination to mercy, in respect that the *Ninivites* wer his own workmanship, and labours of his own hands, as all other people also are. Of which kind of reason and consideration, there have been divers things said and declared * before, for manifestation of Gods infinit mercy. And all this that hitherto hath been spoken, is, of things onely done in time of the old Testament, before the appearance of Christ our Saviour in flesh.

34. But now if we look into the time of grace, when God incarnate came himself in person, to shew the riches of his endlesse mercy unto mortal men upon earth: We shall see more examples without comparison, of this exceeding clemency. For that now our Creator and Shepheard overcome (as it wer) with extreme compassion came down into the vale of misery, with resolution not onely to offer pardon and forgivenesse to all his sheep that wer astray, and

Consider
this speech
of Almighty
God.
Ionas 4.

In the first
part of this
Chapter.

Examples
of mercy in
the new
Testament.

Luke 15.

John. 10.
& 11.

Rom. 5.

Phil. 2.

The wonderful
clemency of
Iesus our
Saviour.
Mat. 9.
& 11.

Mark 2.

Luke 5.

Mat. 11.

Ioh. 7.

and would return : But also to follow and seek them out , and being found , to lay them on his own shoulders and so to bear them back unto the Fold again , and there to give his life and blood for their defence against the wolf. O sweet Lord! what greater love can be imagined then this ? What more pregnant signification of inflamed charity can mans cogitation conceive or apprehend ? Is it maruel now if he which descended unto us with this heart , and with these bowels of burning affection , did set open the gates of all his treasures , favours , and graces unto us ? Is it marvel if the holy Apostle S. Paul doth say of this time : *Superabundavit gratia* ; That grace did over-abound : And yet further in another place : *That Christ being very God , did in a certain sort impoverish and empty himself with the most wonderful effusion of mercies and hayock of heaven , which at this time , and ever since he hath made ?*

35. Here-hence it proceedeth that all his delight and pleasure upon earth , was to converse with sinners , and to give them comfort , courage , and confidence in him. Which he did so manifestly in the sight of all the world , as he was very scandalous and offensive thereby to the Scribes and Pharisees , and other Principal Rulers among the Jewish nation. Here-hence also did proceed those his marvellous speeches and strange invitations of wicked men unto him. As for example at one time among other , when he cried out in publick : *Come unto me all ye that do labour and be heavy loaden , and I will refresh you.* And at another time , going into the Temple of Jerusalem upon a high Festival day , when all the people wer gathered together : he stood up in the midst of them all , and brake forth into this vehement invitation , with a loud voice , as Saint Iohn Evangelist recordeth :

recordeth: If *any man among you be thirsty, let him come unto me, and he shall drink.* Hereby it came to passe, Math 11, that his Divine Majesty was termed commonly, *Publicanorum & peccatorum amicus*: The friend and familiar of wicked Publicans and Sinners. And hereof finally it did proceed, that he received all, imbraced all, and forgave all that repaired unto him; wer they Scribes, Pharisees, Souldiers, Publicans, Usurers, Harlots, Thieves, Persecutors, or whatsoever most grievous offenders besides (whereof particular examples in each kind might be alledged:) assuring us furthermore, that after his Resurrection, and blessed Ascension to the right hand of his Father, he would be more bountiful yet in this manner of proceeding, *and draw all unto himself*, he being both our Judge and Advocate our King and Mediator, our God and Redeemer, our Father and Brother, our Priest and Sacrifice, and he that both pleadeth and determineth our cause together.

Ioh. 12.

36. What then should not we hope now (dear Christian brother) at the hands of this our Lord and Master, which hath left unto us such words, such deeds, such assured evidences of his infallible love and abundant mercies towards us! Why should not his dealings with other men before us, give us heart and courage to confide assuredly in him, for the time present and to come? Why should not his former most infinit sweet mercies be unto us most oderiferous and fragrant assuring favours and ointments, to make us, as they did the spouse in the *Canticles*, follow and run after him? Hear what devout S. Bernard doth meditate upon this passage of Christs fragrant "ointments. O sweet JESVS (saith he) the fresh and "oderiferous smell of thy wonderful clemency doth "allure us to run after thee, when we hear say, that

Great and many causes of assured hope.

Cant. 1.
Bern. ser.
22. in
Cant.

“thou despisest not beggars, nor abhorrest sinners.
 “We know right well (O Lord) that that thou didst
 “not reject the thief that confessed thee: nor the
 “sinfull worman that wept upon thee, nor the Cha-
 “nanean that humbled her self before thee, nor
 “the wicked adultresse brought unto thee, nor the
 “Toller or Tribute-gatherer that followed thee, nor
 “the Publican that repaired unto thee, nor the Di-
 “sciple that denyed thee, nor *Saul* that did persecute
 “thee, nor thy tormentors that did nail thy sacred
 “body upon the Crosse. O Lord, all these are fra-
 “grant smells and savours of thy most sweet mercy;
 “and at the sent of these thy ointments, we do fol-
 “low and run after thee. Thus far *S. Bernard*.

Sect. 4. *Conteining the Application of all that hath been said.*

37. **A**ND so with this, to come to the fourth and last Part of this Chapter, and to apply all that hath been said of Gods mercy, to our present purpose (What man is there living in the world, that reading and believiug these things, can doubt or mistrust to receive pardon for his sins? *If God be he that justifieth, who is able to condemn us?* saith the holy Apostle *S. Paul*. If God be minded to deliver us, who can take us out of his hands? If God protest that he will pardon us; why should we make any doubt or question thereof at all? Why should not we joyn rather with that confident, and faithful servant of his *S. Paul*, who saith unto us, and to all other sinners living, in his masters name: *Let us repair unto him with a true heart in fulnesse of faith having purged our hearts from an evil conscience: let us hold fast an immoveable confession of our hope, seeing he is faithful which* hath

Rom. 8.

John. 20.

Heb. 20.
S. Pauls exhortation to confidence.

hath given us his promise, and let us consider how one of us may provoke another to charity and good words. By which words, the holy Apostle signifieth, that what sinner soever shall resolve with himself to purge his conscience from wickednesse for the time to come, and to imploy the rest of his life in charity and good works; He may confidently and boldly repair unto Almighty God, with most certain assurance to receive pardon and remission. And alas (dear brother) why then should any man despair? Wherefore should any man cast away his own soul, that God so much desireth to save? What a pitiful and lamentable case is it, to behold so many Christians in the world to go languishing in their sins, and to give themselves over to all kind of carelesse and dissolute sensuality (which by God himself is calleth desperation) upon this conceit and wicked cogitation, that now they are gone so far, and so deeply rooted and habituated in this kind of life; as either it is impossible, or in vain for them to think of change or amendment? O dear brother, let these men hearken to this excellent discourse of holy *Chrysostome* which ensueth.

38. If thou be a wicked man (saith he) think upon the Publican: If thou be unclean of life, consider the Harlot: If thou be a murtherer, remember the thief: If thou be a swearer, call to mind the Blasphemer. Cast thine eyes upon *Saul* and *Paul*, first a persecutour and then a preacher; first a violent robber, afterward a good Steward and Dispenser: First, chaffe, afterward good corn: First, a Wolf, afterward a Shepheard; first, leade; after gold; first, a disperfer, afterward a gatherer; first a breaker down of Gods vineyard, afterward a planter: first a destroyer, afterward a builder.

An excellent discourse and exhortation of S. Chrysostome, Hom. 2 in Plal. 50,

The Speech
of the De-
vil to a soul
laden
with sin.

“Thou hast seen manifold wickednesse, but now
 “behold unspeakable mercy. Thou hast heard the
 “pride of the servant; consider now the love and
 “clemency of the Master. I will not thou say to me.
 “I am a blasphemer, I have been a persecutor, I
 “have lead an unclean and abominable life, and
 “therefore I doubt least I shall not have pardon;
 “Say not so unto me: for here thou hast examples to
 “the contrary, in every of these and many other
 “sins. Thou mayst safely fly to what port thou list,
 “and that either in the old or new Testament. For
 “in the old thou hast *David*: in the new, thou hast
 “*Paul*. I will not have thee therefore alledge excu-
 “ses unto me, for covering thine own cowardnesse.
 “Hast thou sinned? Do penance. Hast thou sinned
 “a thousand times? Repent a thousand times unfein-
 “gnedly. This is the onely ointment that may be
 “poured into an afflicted conscience, the torment
 “whereof I do well know. For the Diel standeth
 “by, whetting his sword of desperation, and say-
 “ing unto thee: Thou hast lived wickedly all thy
 “youth, and thy former years thou hast haunted
 “playes and spectacles with thy companions, and
 “hast followed after loose and lascivious women:
 “thou hast taken other mens goods from them
 “wrongfully: thou hast been covetous, dissolute,
 “and effeminate: thou hast forsworn thy self: thou
 “hast blasphemed, and committed many other
 “hainous and enormous crimes; and therefore what
 “hope canst thou have of salvation? Truly none at
 “all. Thou art a meer cast-away, and canst not now
 “go back; and therefore my counsell is, that now
 “thou use the pleasures and commodities of this
 “world, and passe over thy time in mirth of heart,
 “without cogitation of other affairs for the present,

&c. Hitherto are S. Chrysostomes words, uttering the despair of sinners, and the Devils counsell unto them. But let us hear S. Chrysostomes confutation. For thus it followeth in the same homily immediately.

39. These are the words of the devil (saith he.)
 "These are the counsels and perswasions of our ene-
 "my. But mine are quite contrary. If thou hast
 "fallen, thou mayest rise again: If thou have been
 "a lost companion, yet thou mayest be saved: If
 "thou have committed fornication and adultery in
 "time past; thou mayest be continent for the time
 "to come: If thou have haunted playes and games;
 "thou mayest draw back thy foot from henceforth:
 "If thou have delighted in lewd and evil company;
 "thou mayest hereafter acquaint thy self with good.
 "Thou hast free-will to choose either part. This
 "onely is necessary, that thou begin thy conversion
 "out of hand, and that thou repent and take in
 "hand to reform thy self though it be at the first but
 "a little. Let thine eyes begin but to shed forth
 "one tear, enter into thy conscience, consider thy
 "self but indifferently: Examine thine actions and
 "what they deserve, lay before thy face the day of
 "judgement with the torments of hell on the one
 "side, and the joyes of heaven on the other: Re-
 "pent, confesse, amend thy life, seek a medicine
 "for thy wound out of hand, while thou art in this
 "life, in what state or condition soever thou be:
 "Yea if thou be upon thy death-bed, ready to
 "breath out thy soul and spirit; fear not to repent:
 "for that Gods mercy is not restrained by the short-
 "nesse of time. Which I speak unto you (my dear
 "brethren) not to make you hereby the more ne-
 "gligent, but onely to stir you up to the confidence

S. Chryso-
 stomes
 counsell a-
 gainst the
 Devils
 temerari-
 ous.

No time
 too late to
 repent.

“ of Gods mercy , and thereby to avoid the most
 “ dangerous Gulf of Desperation. Hitherto this
 holy and Learned Father.

40. In which long and large discourse of his, we
 are to note , that (together with most excellent en-
 couragement which he giveth to all sinners of what
 state and condition soever they be , in all times and
 seasons to confide in Gods mercy , and never to de-
 pair :) he giveth also an wholesome admonishment,
 that we should not by this confidence become more
 negligent in reforming our lives , but rather do it
 out of hand , without all delay or procrastination.

Whereunto in like manner the holy Father S. Augu-
 stin in a like exhortation against despair , doth en-
 deavour most vehemently to stir us up in these words:

*Let no man (saith he) after an hundred sins , nor after a
 thousand , despair of Gods mercy ; but yet so let him not de-
 spair , as he seek presently without all stay , to reconcile
 himself to God by amendment of life ; lest perhaps after that
 by custome he hath gotten a habit of sin , he be not able to de-
 liver himself from the snares of the Devil , albeit he would
 &c. So he.*

41. And in the very same Sermon , the same Do-
 ctor discourseth yet further of the same matter , in
 manner following: “ Not every man that hath sinned,
 “ but he that persevereth in sin , is hateful and abo-
 “ minable in the sight of God. For that no man must
 “ distrust of Gods mercy towards him that wil amend
 “ and leave his sins. For that God himself as a most
 “ sweet comforter hath said by his Prophet : *That the*
“ impiety of a wicked man shall not hurt him , at what day
“ soever he shall turn from the same. But yet this great
 “ mercy of our Lord , is then onely profitable unto
 “ us , if we delay not our conversion , nor do mul-
 “ tiply sins upon sins. Which I will declare unto you
 by

An exhor-
 tation and
 admoniti-
 on of Saint
 Augustin.
 Sermon. 58.
 de Tem.

Ezech. 11.

"by the example of wounds and ruptures of our bo-
 "dy, by which the infirmities also of our minde and
 "soul may be conceived. Thus then we see, if a mans
 "foot, leg, or arm be broken, with how great pain the
 "same is restored to his accustomed strength again,
 "But if any member of our body be broken twice, or
 "three times, or more often in one and the self same
 "place: You charity can imagine, how hard a thing it
 "wer for that part to recover her perfect health again.
 "So fareth it (dear brethren) in the wounds and ruptu-
 "res of our soul. If a man do commit a sin once or twi-
 "ce, and do unfeignedly without dissimulation make
 "his refuge to the medicine of penance; he doth out
 "of hand obtain health again, and that sometimes
 "without any skar or blemish of the disease past. But
 "if he begin to add sins upon sins, in such sort, that
 "the wounds of his soul do rather purifie within him
 "by covering and defending them, then heale by
 "repentance and confession: it is be feared, lest that
 "heavie speech of the Apostle be fulfilled in him,
 "to whom he saith: *Doest thou not know, that the be-*
nignity of God is used to bring thee to repentance? but thou by
thy obdurate and irrepentant heart, dost heap to thy self wrath
in the day of vengeance, and of the revelation of Gods just
judgement. Thus far S. Augustine.

A simili-
 tude of the
 body to ex-
 presse the
 misery of
 the soul,
 by multi-
 plying sin.

Rom. 2.

42. And now (dear Christian) what can be spo-
 ken more effectually, either to erect us to hope and
 confidence in Gods mercy, or to terrifie us from
 presumption in delaying our amendment, then here
 hath been uttered by these noble pillars, and Fathers
 of Christ Church, and most excellent instruments
 and temples of his holy Spirit? The divine wisdom
 of Almighty God in a certain place saith: That the
 words of wise men ought to be spurs unto us, and
 as it wer, nails driven into the depth of our hearts;

God's
 mens
 word
 ought to
 move us
 greatly.
 Eccl. 12.

meaning thereby, that we should be stirred up and most vehemently moved, when we hear such Wise-men, as the holy Ghost there meaneth (which indeed are onely they that have the knowledge and true fear of God) make such exhortations unto us, and give us such so wholesome admonishments, as these godly Fathers in this great affair have done. And how is it then (dear brother) that we are nothing stirred up thereby, nothing quickened, nothing awaked? Well, I will conclude this whole Chapter and Treatise, with another exhortation and admonition of S. *Augustin*; for that besides the grave authority of the man, (which ought to move us much) I think nothing can be spoken more excellently, or more agreeing to our peculiar purpose. This then he saith.

A notable
discourse
of S. *Augustin*
touching our
conversion.
Serm. 181.
de Temp.
cap. 16.

43. Almighty God doth never despise the repentance of any man, if it be offered unto him sincerely and simply: Nay, he accepteth the same most willingly, embraceth the penitent, and endeavoureth to reduce him to his former state wherein he was before he fell. And, that which is yet more; if a man be not able to fulfill the whole order of his satisfaction; yet doth not God refuse the least penance that is, though it be done in never so short a space. Neither doth he suffer the reward to perish of any little conversion. And this doth the Prophet *Esa* seem to me to signifie, when he saith in Gods person to the people of *Israel*: I have contristated thee a little for thy sin; I have stricken thee and have turned my face from thee: Thou hast been sad and hast walked in sorrow, and I have comforted thee again. These examples then of penance (dear brethren) we having before our eyes; let us not persevere in our wickednesse, nor despair of reconciliation; but rather let us say with a confident heart: We will turn home to our Father, and present our selves unto our God; For truly (my brethren) he will
never

Esa. 51.

never turn away from the man, that turneth unto him. Himself hath said, that he is a God that draweth near unto us, were it not our sins do make a separation betwixt him and us. Let us take away then the separation and obstacle, and so nothing shall let our conjunction with him, which he greatly desireth. For to this end did he create us, that he might bestow upon us eternal blisse in his kingdom of heaven. He did not make us for hell, but he made his kingdom for us, and hell for the devil. So he saith in the Gospel: Come ye blessed of my Father, enjoy the kingdom prepared for you from the beginning of the world, And to the damned: Depart from me ye accursed into everlasting fire which is prepared for the devil and his angels.

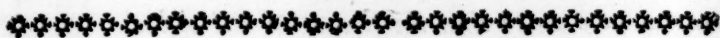
Esa. 50.

Hell not
made for
man.
Mat. 23.

44. If then hell fire was prepared for the devil, and the kingdom of heaven, for man, from the beginning of the world; it remaineth onely, that we provide, not to lose our inheritance by persisting in sin. So long as we are in this life, how many or great soever our sins may be, it is possible to wash them away by penance: but when we shall be once departed from this world albeit then we do repent (as no doubt but we shall from the bottom of our hearts:) yet shall it avail us nothing. And albeit our teeth do gnash, our mouth cry out, our eyes gush forth in tears, and our hearts lament with innumerable complaints and supplications: yet shall no man hear us, no man assist us, nor so much as with the tip of his finger, give unto us a drop of water to cool our tongue amidst our torments; but we shall receive that lamentable answer, which the rich glutton received at the mouth of Abraham: There is between us and you a great distance, so that none may passe from us to you, nor from you to us. Hitherto lasteth Saint Augustins exhortation: which being so full at it is, and directly to our purpose, against despair of Gods mercies, and the other extreme, of delay of our amendment, upon presumption of ne-

In this life,
all penance
is availa-
ble, but
not, after.

gligence: I shall not need to add any thing unto it at all, but herewith end this first Chapter.



THE SECOND LET OF

Resolution, which is, certain pretended difficulties of hardnesse and and asperity of vertuous life.

The fallacy whereof is discovered, and the manifold helps declared, that do make the same most easie, sweet, and pleasant.

CHAP. II.



He everlasting and irreconcilable enemy of our heavenly blisse and salvation, having received by the former reasons and considerations of Gods infinit goodnesse,

Two assaults of our ghostly enemy.

a very strong encounter and contradiction against his first and greatest assault of desperation (himself also being enforced to confesse, though with endlesse grief and envy, that the mercy of Almighty God is without measure towards man:) he retireth himself back many times from the pursuit thereof (in such especially as have yet some time to live in this world, and seem not to be near unto their ending daies) and taketh in hand a more calm and easie enterprize (as it may appear) perswading such sinners as he cannot bring to despair, that at least-wise they stand aloof, and hold themselves off from all resolution to put in ure and exercise the precepts of Christian life, for that they are hard, unfavoury, painful, and troublesome; full of melancholy and sadnesse; void of comfort,

comfort, good fellowship, and recreation; opposite to all mirth, contentation, and joy; subject to continual affliction and vexation of mind: and finally, not supportable to such bodies, such minds, such education, such custome, such course of life, as theirs are.

2. This is an ordinary sleight and practice of our adversary which he maketh to seem so sweet and plausible, by certain ointments that he adjoyneth of flattery to our sensuality; that most men of the world do receive this perswasion for sound counsel and perfect wisdom; esteeming all other, either simple or sottish, or at least-wile far inferior in judgement and discretion to themselves, that do embrace or perswade the contrary. By which means it cometh to passe, that this second point of hardnesse and difficulty in vertuous life, is a very great, strong, ordinary, and universal impediment, that letteth infinit souls from embracing the means of their salvation, and consequently, not to be passed over in this place without full examination and perfect answer.

3. First then, albeit we should suppose, that the way of vertue wer so hard indeed, as the enemy would make it seem; yet might I well say with Saint *John Chrysostome*, that seeing the reward is so great and infinit as before we have declared: No labor should seem great for gaining thereof. Again, I might say with holy *S. Augustin*, that seeing we take daily so great pain in this world, for avoiding of lesser inconveniencies; as of sicknesse, imprisonments, losse of goods and life, and other like: What pains should we refuse for avoiding the eternity of hell fire, the torment whereof is insupportable as hath been declared? The first of these considerations *S. Paul* used,

I.
If vertuous
life wer
hard, yet
worthy the
labor.
lib. de com-
punct. cor-
di: Hom.
26. & 59.

used, when he said: *The sufferings of this life are not worthy of the glory which shall be revealed in the next.* The second, S. Peter used, when he wrote: *That seeing the heavens must be dissolved, and Christ come in Iudgement to restore to every man according to his works; VVhat manner of men ought we to be in all holy conversation?* As who would say: No labor, no pains, no travel, no penance ought to seem hard or great unto us, to the end, we might avoid the terror of that dreadful day. S. *Augustin* demandeth this question; What we think the rich glutton in hell would do now for avoiding his torments, if he wer in this life again? Would he take pains or no? Would he bestir himself, rather then return into that place of calamity again? I think he would, and that in another manner then he did when he was here. I might adjoyn to this, the infinit pains that Christ took for us; the infinit benefits he hath bestowed upon us; the infinit sins we have committed against him; the infinit examples of Saints that have troden this path before us, being notwithstanding of more delicate constitution of body perhaps (some of them) then we are. In respect of all which points well considered, we ought to make no bones at a little pains and labor, though it wer true that Gods service wer so troublesome as many do esteem it, and as the devil doth point it out unto us.

2.
The way
of vertue
is not hard
in deed.
Math. 12.

4. But now in very truth the matter is nothing so, and this is but a subtile deceit of the enemy for our discouragement. The testimony of Christ himself is clear in this point, saying: *Iugum meum suave est, & onus meum leve*: My yoke is sweet and my burden light. And his dearly beloved Disciple S. *Iohn*, who had best cause to know his Masters secret herein, saith plainly: *Mandata ejus gravia non sunt*: His commandments are not grievous. What is the cause then
why

why so many men do conceive such an insuperable difficulty in this affair? Surely, one cause is (besides the fallacy of the devil, which is the chiefest) for that men feel the disease of concupiscence in their bodies, but do not consider the strength of the medicine given unto us against the same: They cry with *S. Paul*, *That they find a law in the ir members, repugning to the law of their mind*: (which is the rebellion of concupiscence left in our flesh by original sin:) but they confesse not, or consider not with the same Apostle; *That the grace of God, by Iesus Christ, shall deliver them from the same*. They remember not the comfortable saying of our Saviour unto *S. Paul*, in the midst of his greatest temptations: *Sufficit tibi gratia mea*. My grace is sufficient to strengthen thee against them all. These men (I say) do as *Eliseus* his disciple did, who casting his eyes onely upon the number of his enemies, that is, upon the huge army of Syrians ready to assault him; thought himself lost, and utterly unable to stand in their fight, untill by the prayers of his master the holy Prophet, he was permitted by God to see the Angels that stood there present to fight on his side, and then he well perceived that his party was the stronger.

5. So fareth it with weak and distrustful people, who feeling and considering onely the miseries and infirmities of their own nature, whereby daily strong temptations do rise against them; do account the battel painful, and the victory impossible; having not tasted indeed, nor ever proved (though their own default and negligence) the manifold helps of heavenly and spiritual succours, which Almighty God never faileth to send unto such as are content for his sake to take the conflict in hand. *S. Paul* had well tasted that aid, who having reckoned up all the hardest

The cause
of pretended
difficulties.

Ibid.

2. Cor. 12.

4. Reg. 2.

The singular
assistance
of God,
for over-
coming
difficulties.

Rom. 8.

hardest encounters and impediments that might be, he adjoyneth notwithstanding: *Sed in his omnibus superamus, propter eum qui dilexit nos*: But we overcome in all these combates, by his assistance that loveth us. And then falleth he to that most wonderful protestation, whereof both heaven, earth, and hell may stand in admiration: That neither death, nor life, nor Angels, nor other power, should be able to separate him from Christ, or to make him abandon his service; and all this upon the confidence of spiritual aid from his said Saviour, whereby he sticked

Phil. 4.

Psal. 118.

not to avouch: *That he could do all things without exception of any*. The Prophet David also had proved the force of this assistance when he said: *I did run the way of thy commandments (O Lord) when thou diddest enlarge my heart*. This enlargement of heart was by spiritual consolation of internal unction, whereby a mans heart drawn together by anguish and sorrow; is opened and enlarged (at what time Gods holy grace is poured into it) no otherwise then a dry purse is softened and enlarged by anointing it with oyl. Of which divine oyl, and heavenly comfort, when this blessed servant of God had received his part; he confessed presently, that he did not onely walk the wayes of Gods commandment with ease: but also did run them over with exceeding pleasure. Even as a cart-wheel which creaketh and complaineth under a small burden when it is dry, doth run on merrily and without all noise, when a little oyl is put unto it. Which thing aptly expresseth our state and condition, who without Gods assistance are able to do nothing: but with the aid thereof, are able to conquer and overcome all things.

A similitude,

A question
to be de-
manded of

6. And surely, I would gladly ask these men that imagine the way of Gods holy Law to be so hard and full

ful of difficulty; how the Prophet could say (who was a man as we are:) *I have taken pleasure (O Lord in the way of thy commandments, even as in all the riches of the world?* And in another place: *That the same commandment wer more pleasant, and more to be desired then any gold or preeious stone; and more sweeter then honey, or the honey-comb?* By which words he yieldeth to vertuous life, not onely due estimation of honor and value above all treasures in the world: but also of pleasure, delight, and sweetnesse, thereby to confound all those that abandon and forsake the same, upon idle, pretended, and feigned difficulties. And if King David could say thus much in the Old Testament, and of the Old Law (which notwithstanding was infinitely more hard then is the New:) with how much more reason may we speak it now in the time of grace, when not onely the service of God in it self, is without all comparison more sweet and easie: but also the peculiar helps and assistances of Almighty God, much more effectual and abundant!

pretenders
of difficultie.
Plal. 118.
Plal. 118.

Iohn. 5:
Rom. 5:
Heb.

7. For further declaration whereof, I would demand of thee (thou poor unfortunate Christian) that deceivest thy self with these bugs and fancies of imagined difficulties, why Christ our Saviour came into this world? why took he our flesh upon him? why laboured he and took so much pains among us? why shed he his blood? why prayed he to his Father so often for us? why appointed he the Sacraments, as conduits, to derive his most holy grace unto us? why sent he the holy Ghost into the world? what signifieth Gospel or Good tydings? what meaneth the words Grace and Mercy, brought with him? what importeth the comfortable name of *IESVS*? Is not all this to deliver us from sin? From sin past (I say) by his onely death? From sin present and to come; by the same

The end of
Christs coming to
make the
way easie.

Mat. 11:

Esa. 40.
Esa. 11.
Et vid.
Hier. ibid.
Amb ib. 1.
desp. p. 5. c.
20. S. Aug.
Serm. 209.
De Temp.
Mat. 5.
Luke 6.
Acts 4.
2 Cor. 4.

Esa. 40.

The sum-
me of this
Chapter,
with the
two gene-
ral parts
thereof.

same death, and by the assistance of his holy grace, bestowed on us more abundantly then before? Was not this one of the principal effects of Christ his coming as the Prophet noted: *That craggie pathes should be made streight, and hard wayes plain*? Was not this the cause, why he endued his Church with the seven blessed gifts of the holy Ghost, and with the vertues infused; to make the yoke of his service, sweet, the exercise of good life, easie, the walking in his commandments, pleasant: in such sort, as men might now sing in tribulations, have confidence in perils, security in afflictions, and assurance of victory in all temptations? Is not this the beginning, middle, and end of the Gospel? wer not these the promises of the Prophets, the tydings of the Evangelists, the preachings of the Apostles, the doctrine, belief, and practice of all Saints? And finally, is not this *Verbum abbreviatum*, The Word of God abbreviated, or made short, wherein do consist all the riches and treasures of our Christian Profession?

8. But for that this matter is of exceeding great weight, to the strengthening of Christians in their vocation, against the temptations of pusillanimity and dejection, which are very ordinary and dangerous to most men in the world; it shall not be amisse (perhaps) to treat and discusse the same more at large in this place, laying down the particular means and helps which every man hath, or may have in this businesse, if he want not will to use and apply the same to his assistance and commodity. And for that the field is large, and the matters are many which do appertain unto this point: I have thought convenient for more plainnesse and perspicuity of the Reader, to reduce the whole summe, unto two general heads and parts. In the first whereof, shall be shewed the manifold

manifold and sundry helps that Almighty God doth lend to man, for the facilitating of the way of his holy commandments: and in the second shall be laid down certain instructions, admonishments, and examples, how to make our avail of those helps that are lent unto us.

Sect. 1. *Of the helps that are given to Christians for making vertuous life easie.*

ITwer a very hard and difficil matter for any man to take upon him, to set forth all and every the particular waies and means, whereby our most merciful Lord and Saviour doth comfort, strengthen, and cherish the soul, that resolveth to live faithfully in his service. These are infinit secrets that do passe between them, infinit privie tokens and significations of love, that none else can expresse or conceive: Whereof the Prophet *Esay* having had a taste, cryed out: *Secretum meum mihi, Secretum meum mihi*: My Esa. 141 secret is to my self, my secret is to my self. But yet of those publick and ordinary wayes, whereby it is evident in holy Writ, that Almighty God is accustomed to work this effect of making sweet and easie his commandments; I shall here recount the chief and principal, for our common consolation and encouragement.

10. And first of al other, we must reckon in this number, the infusion of Gods most holy and precious grace into our mindes and souls, whereby they are beautified and strengthened against all difficulties and temptations, as *S. Paul* was in particular against the tribulations and temptations of the flesh. And this grace is of such efficacy and force in the soul where it ons entreth, that it altereth the whole state thereof,

The helps and comforts infinit to a soul resolved to serve God.

The first help of Gods grace and the force thereof.
2. Cor. 12^r

reof, making those things clear, which wer obscure before; those things pleasant, which wer bitter before; those things easie, which wer difficult before And for this cause also it is said in Scripture, that it maketh a new Spirit, and a new heart, where it is bestowed by Almighty God; which his divine Majesty signifieth by the Prophet *Ezechiel* in these words, when he treateth of the graces that should be given at the coming of Christ in flesh: *I will give unto them a new heart, and will put a new spirit in their bowels; to the end they may walk in my precepts, and keep my commandments.* What can be spoken more effectually of the power of Gods holy grace, to the performance of good works?

Ezech. 11.
19.

The force
of grace in
resisting
temptati-
ons.

II. In like manner of the force and efficacy of the same grace to resist, mortifie, and conquer the passions of our flesh and sensuality, which by their rebellion against vertue, do make the way of Gods commandments unpleasant. *S. Paul* testifieth clearly, when he writeth thus to the Romans: *This we know, that our old man is crucified, to the end that the body of sin may be destroyed, and we be in bondage no more thereunto.*

Rom. 6.

In which words, by the old man, and the body of sin, Saint *Paul* understandeth our rebellious appetite and concupiscence which is so crucified and destroyed by the most noble sacrifice of Christ our Saviour; as we may by the grace purchased unto us in that holy Sacrifice, resist and conquer this appetite, and so keep our selves from the servitude of sin: that is from any consent of mortall sin, if we will our selves. And this is that noble and entire victory, which God promised so long ago to every Christian soul by the means of Christ, when he said: *Be not afraid, for I am with thee: step not aside for I thy God have strengthened thee, and have assisted thee; and the right hand of my just (Man) hath taken thy defence. Behold, all that fight against*

* So pro-
veth *S. Au-*
gust. l. 2. de
pec. mor.
cap. 6.
Esa. 41.

against thee, shall be confounded and put to shame; thou shalt seek thy rebels and shalt not find them: they shall be as though they wer not, for that I am thy Lord and God.

12. Lo here a full victory promised upon our rebels, by the help of the right hand of Gods just man; that is, a full conquest upon our disordinate passions and temptations, by the aid of the grace from JESVS CHRIST. And albeit these rebels are not here promised to be taken clean way; But onely to be conquered and confounded: yet it is said, *That they shall be as though they wer not.* Whereby is signified, that they shall not hinder us in the way of our salvation; but rather advance and further the same, if we will. For as wild beasts which of their own nature are fierce, and would rather hurt then profit mankinde, being mastered and made tame, become very commodious and necessary for our uses: so these rebellious passions of ours, which of themselves would utterly overthrow us, being once subdued and mortified by Gods grace, and our own diligence, do stand us in singular stead to the practice and exercise of all kind of vertues. As for example, choler or anger, to the enkindling of zeal; hatred, to the pursuing of sin; a haughty mind, to the rejecting of the world; love, to the embracing of all great and heroical attempts, in consideration of the benefits received from God. Besides this, the very conflict and combate it self in subduing these passions, is left unto us for our great good: That is, for our patience, humility, merit, and victory in this life; and for our glory and crown in the life to come, as Saint Paul affirmed of himself, and confirmed to all others by his example.

13. Now then let the slothful Christian go put his hands under his girdle, and say: *There is a Lion in*

A similitude shewing how passions when they are moderated may be profitable:

Excuses of slothful Christians.
Prov. 20. 26

the way, and a Lyonesse in the path ready to devoure him, for which he dares not go forth of doores. Let him cry, It is cold, and therefore he dareth not go to plow. Let him excuse himself that it is uneasie to labour, and therefore he cannot purge his vineyard of Netles and Thistles, nor build any wall about the same That is, let him say, that his passions are strong, and therefore he cannot conquer them: His body is delicate, and therefore he dares not put it to travell: The way of vertuous life is hard and uneasie, and therefore he cannot apply himself thereunto. Let him say all this and much more, which idle and slothful Christians are accustomed to bring for their excuse. Let him alledge the same as much, and as oftentimes as he will; it is but an excuse, and a false excuse most dishonorable and detractory to the force of Christs holy grace, purchased unto us by his bitter passion, that now his yoke should be unpleasant, seeing he hath made it sweet: that now his burden should be heavie, seeing he hath made it light: That now his commandments should be grievous, seeing his divine Majesty affirmeth the contrary: That now we should be in servitude of our passions, seeing he hath by his grace delivered us, and made us truly free. *If God be with us, who will be against us, saith the Apostle? God is my helper and defender (saith holy David) in hom shall I fear, or tremble? If whole armies should rise against me: Yet will I alwayes hope to have the victory. And what is the reason? For that thou art with me (O Lord) thou fighest on my side; thou assistest me with thy grace; by help and assistance whereof, I shall have the victory, though all the squadrons of my enemies, that is, of the flesh, the world, and the diel, should at once rise against me. Nay, I shall not onely have the victory, but I shall have it also most easilie, and with all pleasure,*

Mat. 11.

1 Ioh. 5.
ch. 8.Rom. 7.
Rom. 8.

Psal. 16. 27.

Psal. 22.]

1 Ioan. 5.

sure, comfort, and delight. For thus much signifieth *S. Iohn*: In that (having said that the commandments of Christ are not grievous) he inferreth presently, as the cause thereof: *Quoniam omne quod natum est ex Deo, vincit mundum.* For that all which is born of God, overcometh and conquereth the world: That is, the grace and heavenly assistance which is derived and sent us from God above, doth both conquer the world, with all the difficulties and temptations thereof; as also make the commandments of Almighty God most easie unto us, and all vertuous life very sweet and pleasant. And thus much of the first principall help that maketh the path of vertuous life easie; I mean of Gods holy grace, inherent in mans soul, which is the off-spring and fountain of all other helps that do ensue.

14. The second thing that maketh this yoke so sweet, this burden so light, and this way of Gods commandments so pleasant to resolved men, is vehemency of love; love (I mean) towards God whose commandments they are which we take in hand. For that every man can easily tell, and hath experienced in himself, what an irresistible force the passion of love containeth, and how it maketh most facil the very greatest pains that are in this world. What maketh (for examples sake) the mother to take such incessant pains in the bringing up of her childe, and to endure with comfort so many travails, as she doth; but onely love? What causeth the wife to sit so attentive at the beds-side of her husband, when he is sick; but onely love? What moveth the beasts and birds of the air, to spare from their own food, and to endanger their own lives, for the feeding and defending of their little ones; but onely the great force and puissance of love? Saint *Augustin* doth pro-

The second
help is ve-
hemency
of love.

See *S. Aug.*
of this
matter.
Ser. 9 de
verb. dom.

secute this point at large by many other examples; as of Merchants that refuse no adventure of sea, for love of gain; of hunters, that refuse no season of evil weather for love of game; of souldiers, that refuse no danger for love of spoile. And he addeth in the end: *That if the love of man can be so great towards creatures, as to make great labors easie, and indeed to seem no labors, but rather pleasures; How much more shall the love of good men towards God, make all their pains and travails comfortable, which they take in his service.*

The great force of love between Christ and his servants.

15. This extream love was the cause and reason, why all the intollerable pains and afflictions which our Saviour Christ suffered for our sake, did seem nothing unto him. And this love also was the reciprocal cause, why so infinit travels and tribulations, as zealous Christians from the beginning have suffered for him their Lord and Master, seemed nothing unto them. Imprisonments, torments, losse of honors, goods, and life have seemed very trifles to innumerable servants of God, in respect of this fervent and burning love. This love drew infinit virgins, and tender children, to offer themselves in time of persecution to all kind of dreadful torments, for zealous affection towards him, which in the cause was persecuted. This love caused holy *Apolonia* of Alexandria, being brought to the fire, to slip out of the hands of such as led her, and joyfully to run into the same, of her self. This love enforced blessed *Ignatius*, the antient Martyr to say (being condemned to beasts, and fearing lest thy would refuse his body, as he saith they had done the body of divers Martyrs before him) that he would not permit that, but would rather provoke them to pull and tear his body in pieces.

Euseb. l. 6. c. 34.

Hier. in cat.

The love of Gods commandments.

16. These are the effects (dear brother) of fervent

ven

vent love, which do make even the things that in this world are most difficult and dreadful of themselves, to appear very facil, sweet and pleasant; and much more the Laws, and Commandments of Almighty God, which in themselves are most just, reasonable, holy, and easie. *Da amantem* (saith S. Augustin speaking of this matter) & *sentit quod dico: Si autem frigido loquor, nescit quid loquor*: Give me a man that is in love with God, and he feeleth this to be true, which I say; but if I talk to a cold Christian; he understandeth not what I say. And this is the reason why our blessed Saviour talking of the keeping of his commandments, repeateth so many times this word Love, as the onely sure ground whereon their whole regard, reverence, and observation dependeth; for want of which Love among men in this life, the most part of the world neither respecteth, nor keepeth them. And here-hence it is, that the same our Saviour used these, and other like speeches: *If you do love me, then keep my commandments*: And again, *he that hath my commandments, and keepeth them, he is he that loveth me*. And yet further, *He which loveth me, will keep my commandments; and he that loveth me not, keepeth not my commandments*. In which last words, some do note, that to him that loveth, he said *His commandment*, in the singular number; for that to such an one, all his commandments are but one commandment, according to the saying of S. Paul: *That love alone is the fulfilling of all the law*, for that it comprehendeth all in all. But to him that loveth not, Christ saith, *his commandments*, in the plurall number, signifying thereby, that they are both many and heavie to him: For that he wanteth love, which should make them few and easie. The effect of which point, S. Iohn also expresth; when he saith: *This is the love*

Ps 6. & 18.
Matt. 11.
1 Ioh. 5.
Tract. 26.
in Iohn.

Ioh. 14.

An observation.

Rom. 13.

1 Ioh. 5.

of God, when we keep his commandments, and his commandments are not heavie. That is to say, they are nothing heavie to him, which hath love; otherwise no marvell though they be most heavie: For that every thing appeareth burdalous and intollerable, which we do against our liking. And by this also (dear Christian brother) thou mayest make a conjecture, whether the true love of thy Lord and Saviour be in thee, or not.

The third
help is Pec-
uliar light
of under-
standing.

17. And these are two means, whereby the life of vertuous men is made easie in this world. There follow divers other, to the end that these negligent excusers may see, how unjust and untrue their excuse is, concerning the pretended hardnesse of living in Gods service: Which in very deed is endued with infinit Privileges of comfort, above the life of most prosperous sinners, even in this world. Whereof the next that I will name, for examples sake, is a certain special and peculiar light of understanding, pertaining to the just, and called in Scripture, *Prudentia Sanctorum*, the wisdom of Saints; which is nothing else but a certain sparkle of heavenly wisdom, bestowed by singular priviledge upon the vertuous, for their direction in their life, whereby they receive most comfortable light and understanding in spiritual affairs, touching their own and other mens salvation, and in things necessary thereunto. Of which knowledge the Prophet *David* meant when he said: *Notas mihi fecisti vias vite*: Thou hast made the wayes of life known unto me. As also when he said of himself: *Super senes intellexi*: I have understood more then old men. And again in another place: *Incerta & occulta sapientia tua manifestasti mihi*: Thou hast opened to me the unknown and hidden secrets of thy wisdom. This is that most excellent light wherewith

Pro. 9.

Psal. 26.

Psal. 118.

Isal. 50.

wherewith S. Iohn said that Christ our Saviour light-
 neth his true servants; as also that unction of the holy
 Ghost; which the same Apostle teacheth to be given
 to the godly, thereby to instruct them in all things
 behooveful for their salvation. This is in like manner
 that writing of Gods Law in mens hearts, which he
 promised by the Prophet *Jeremy* so long ago, to be
 performed in the time of grace; as also the instru-
 ction of men, immediately from God himself, fore-
 told by the Prophet *Esay*. And finally, this is that
 sovereign understanding in the Law, Command-
 ments, and Justifications of Almighty God, which
 holy *David* so much desired, and so often demanded
 in that most divine Psalm, which beginneth with
 this vehement protestation: *Blessed are the unspotted in*
the way (that is, in this life) *and blessed are all such as*
do walk in Gods Law.

Iohn 1.
1 Iohn 1.

Ier. 31.

Esa 54.

Psal. 116.

The great
comfort of
internal
light.

18. By this heavenly light of understanding, and
 by this supernal illumination imparted to the good
 for their direction; the way of vertue is made very
 easie and passing comfortable. For as in bodily sight
 and in voyages of this world, it falleth out, that he
 which hath good eyes and seeth perfectly, goeth on
 his way with far greater alacrity, joy, and security,
 then doth another that either lacketh that sense, or
 hath it very dim: So in the course of our soul in this
 life, it is of no lesse importance and comfort, but
 rather of much more, for a man to have this cele-
 stial understanding for governing himself to his sal-
 vation; that is, to know what he doth, see where
 hee walketh, discern whither he goeth, conceive
 what he expecteth, and to be in that happy state
 whereof S. Paul saith: *That a spiritual man is able to jud-*
ge of all things. Where as in the mean space the carnal
 and sensual man (as the same Apostle testifieth) is so
 blind,

1 Cor. 2.

Pla. 65,

blind, as he can Neither see, nor conceive things that are of Gods spirit. Of which sort of men the Prophet Esay saith in their own person, expressing their misery: *We have groped like as blind men do for the wall; and we have stumbled at mid-day, even as if it had been in darknesse.* By which words is set forth unto us the exceeding great calamity of wicked men, who see not where they go; what state they are in; how far off, or how near they are to perdition; but do live in continual darknesse and most uncomfortable blindnesse. Which they confesse also in another place of holy

Isa. 5.

Scripture, saying: *The light of Iustice hath not shined unto us, and the sun of understanding hath not appeared to our eyes; we are wearied in the way of iniquities.* The lack then of this heavenly light is wearisome and miserable unto the wicked, and consequently the enjoying thereof most comfortable to the vertuous.

The fourth
help is In-
ternal con-
solation.

19. Now then to proceed, another principal matter which maketh the way of vertue easie and pleasant to them that walk therein, is a certain hidden and secret consolation which God poureth into the hearts of them that truly serve him. I call it *secret and hidden*, for that it is known to none but to such onely as have felt and received part thereof. For which cause, Christ himself calleth it: *Hidden manna, known to them alone that do enjoy it.* To which effect also the Prophet David said to Almighty God: *Great is the multitude of thy sweetnesse (O Lord) which thou hast laid up and hidden for them that fear thee.* And again in another place: *Thou wilt lay aside (O Lord) a special chosyn rain or dew for thine inheritance.* And Almighty God himself promiseth to a devout soul by the Prophet Osee: *I will lead her aside into a wildernesse, and there will I talk unto her heart: That is, I will comfort her.* By all which words of *wildernesse, separating, choice, and hidden*

Apoc. 21

Psal. 30.

Psal. 67.

Osee 2.

hidden, is signified unto us, that this consolation is a secret Privilege bestowed onely upon the vertuous; and that the carnal hearts of wicked men have no part or portion therein.

20. But now, how exceeding great and inestimable the sweetnesse of this heavenly wine is to them that taste it; no tongue of man or Angels can expresse. A certain conjecture onely may be made by the words of holy *David*, who attributeth unto it sufficient force to make all men drunk that taste thereof: That is to say, to take from them all sense and delectation in terrestrial pleasures, according as *S. Peter*, when he received but a drop or two thereof upon the mount *Thabor*, at his Masters transfiguration, forgot himself presently, and talked as a man distracted, touching the building of *Tabernacles* there, and resting in that place for ever. This is, *Torrens voluptatis*, That sweet stream of pleasure, according as the Prophet calleth it, which coming from the mountains of heaven, watereth (by secret wayes and passages) the hearts and spirits of the godly, and maketh them drunken with the unspeakable joy, which it deriveth unto them. This is a kind of taste of the very joyes of heaven in this life, bestowed upon good men, to comfort and encourage them in their way, and to keep them from fainting. For as merchants desirous to sell rheir wares, are content ostentimes to let you see and handle, and sometimes also to taste the same if the nature thereof so require, thereby the sooner to induce you to buy: Even so Almighty God, being very careful and willing to sell unto us the joyes of heaven, is content to impart a certain taste before-hand to such as he sees are willing to buy, thereby to make them come off more roundly with the price, and not to stick to pay so much, yea,

more

The force
and sweet-
nesse of
this consola-
tion.

Psal. 35.
& 64.

Mat. 17.
Mark 9.
Luke 9.
Psal. 34.
Esa. 29.

A similitu-
de expres-
sing the
cause why
God giveth
this consola-
tion.
Apoc. 3.

Psal. 117.

2 Cor. 7.

The way to
come to
spiritual
consola-
tion.

Psal. 67.
Cant. 1.

Esa. 66.

1 Reg. 5.
John 8.14.
15. 16.
1 John 2.

Exod. 16.

more labour then he requireth. This is that exceeding joy and jubilee in the hearts of just men, which the Prophet meaneth, when he saith: *The voyce of exultation and salvation is in the tabernacles of the just.* And again; *Blessed is that people that knoweth jubilation.* That is, that people which hath experienced this exceeding joy and pleasure of internal consolation. S. Paul had tasted it when he wrote these words, amidst all his labors for JESVS CHRIST: *I am filled with consolation; I overflow and superabound in all joy amidst our tribulation.* What can be spoken (dear Brother) more effectually then this, to shew the divine force of this spiritual consolation?

21. But thou wilt here ask me perhaps, If this be so, why thou being a Christian as well as others, hast never yet tasted of this sweet consolation? whereunto I answer, That (as hath been shewed before) this is not meat for every mouth; but *a chosen dew, or moisture, provided for Gods inheritance onely.* This is *wine of Gods own celler, laid up for his spouse alone.* That is, for the devout soul dedicated unto Gods service. This is a teat of comfort, onely for the child to suck, as the Prophet *Esay* testifieth. The soul that is drowned in sinful pleasures and delights of this world, cannot be partaker of this rare benefit, neither the heart that is replenished with carnal cares and cogitations. For as Gods *Ark* and the Idol *Dagon* could not stand together upon one Altar; so cannot Christ and the World stand together in one heart. God sent not the pleasant Manna unto the people of Israel so long as their flour and chiballs of Egypt lasted: Neither will he send this heavenly consolation unto thee (dear Brother) untill thou have rid thy self (at least in part) of the cogitations of vanity. He is a prudent merchant, though liberal. He will not give a taste of

his

his treasure, where he knoweth there is no will to buy or purchase. Resolve thy self once in deed to serve him, and thou shalt then feel this heavenly joy, whereof I talk, as many thousands before thee have done, and never yet any man was herein deceived.

Moses first ran out of Egypt, to the hills of Madian. before God appeared unto him: and so must thy soul do, out of wordly vanity, before she can look for these consolations.

VVorldly
consolati-
ons and
heavenly
stand not
well toge-
ther.

Exod. 2]

22. But if thou wouldest resolve thy self effectually, and once offer thy self throughly to his divine service: Then (no doubt) but thou shouldest find most sweet and merciful entertainment above all expectation, notwithstanding thy former evill life and sins whatsoever. For that such is the abundant goodnesse of his divine Majesty, for encouraging of all men to repair unto him; that he alwayes sheweth more particular and tender love towards them that come newly unto his service, then unto others which have served him of longer time. Which is most evidently signified by the Parable of the prodigal son, whom the good Father cherished with much more tenderneffe and solicitude, then he did the elder brother, which had served him continually. And the causes hereof are two; the one, for the joy of the new gotten servant, as is expressed by S. Luke in the Gospel; the other, lest he finding no consolation at the beginning, should turn back to Egypt again; as God by a figure in the children of Israel declareth most manifestly in these words: *VVhen*

Beginners
chiefly che-
rished by
God.

Luke 15]

Pharaoh had permitted the people of Israel to depart out of Egypt; God brought them not by the countrey of the Philistims (which was the nearest way) thinking with himself, lest perhaps it might repent them, if they should see wars straightway rise against them, and so should return into Egypt

Exod: 12]

Egypt again. Behold here the cause why Almighty God would not presently permit war and desolation to fall upon his people, after they were departed out of Egypt, lest they should repent them, and so turn back again. What fatherly heart can expresse more tender and inflamed love then this?

The fifth
help, is the
peace of
conscience.

2 Cor. 10.

Pro. 15.

Gen. 4.
1 Mac. 8.
Matt. 27.
Acts 1.
Mark. 9.

Sap. 7.

23. Yet to go forward; after this Priviledge of internal consolation, ensueth another, making the service of God also pleasant, and this is the testimony of a good conscience: whereof blessed Saint Paul made so great account, as he called it: *His glory*. And the holy Ghost saith of it further by the mouth of the Wiseman: *Secura mens quasi jube convivium*: A secure mind and good conscience is as it were a perpetual feast. Out of which we may infer, that the vertuous man having alwayes this secure mind and peace of conscience, liveth alwayes in festival joy and joyfull feasting. And how then is this life hard or unpleasant, as you imagine? On the contrary side, the wicked man, having his conscience vexed with the privy and guilt of many sins, the same is alwayes tormented within it self; as we read that the conscience of wicked Cain was after he had slain his own brother: and of *Antiochus* for his wickednesse done to Jerusalem: and of *Judas* for his treason against his master: as our Saviour also doth signifie generally of all naughty men, when he saith: *That they have a worm that gnaweth their consciences both day and night*. The reason whereof the holy Scripture openeth in another place, when it saith: *All wickednesse is full of fear, giving testimony of damnation against it self; and therefore a troubled conscience alwayes presumeth cruel matters*. That is to say, It presumeth cruel things to be imminent over it self, as it maketh account to have deserved. But yet further, above all other, holy *Iob* most lively

vely setteth forth this miserable state of wicked mens consciences in these words: *A wicked man is proved all the dayes of his life, though the time be uncertain how long he shall play the tyrant. Tee sound of terror is alwayes in his ears; and although it be in time of peace, yet he always suspecteth some treason against him. He beleeveth not that he can rise again from darknesse to light expecting on every side the sword to come upon him. VVhen he sitteth down to eat, he remembreth that the day of darknesse is ready at hand for him: Tribulation terrifieth him, and anguish of mind environeth him, even as a King is environed with souldiers when he goeth to war.* Thus holy *Iob.*

Iob 151

The trouble of any evil conscience.

24. Can any thing be expressed more effectually (loving Brother) then this matter is here set down by holy Writ it self? What creature may be imagined more miserable and pitiful then this man, which hath such a butchery and slaughter-house within his own breast and heart? What fears, what anguishes, what desperations are here declared? Saint *Chrysostome* discourseth most excellently upon this point. "Such is the custome of sinners (saith he) that they suspect all things, infomuch as they doubt their own shadows; they are afraid at every little noise, and they think every man that cometh towards them, to come against them. If men talk together, they speak of their sins. Such a thing is sin, as it bewrayeth it self though no man accuse it: It holdeth always the sinner in extreme fear, albeit, there be no appearance of any danger towards him. Hear how notably holy Writ describeth this fear of sinners and the just mans liberty: *The wicked man flieth though no man pursue him.* And why doth he fly if no man pursue him? For that he hath within his own conscience an accuser, that doth pursue him, the which accuser he alwayes carrieth about with him.

The saying of S. Chrysostome of a wicked conscience. Hom. 8. Ad pop. Antioch.

Pro. 281

And

Pro. 28.

“ And as he cannot fly from himself : so can he not
 “ fly from this accuser, that resteth within his con-
 “ science; but wheresoever he goeth, he is pursued,
 “ beaten, and whipped by the same, and his wound
 “ is incurable. But the just man is nothing so. *The*
just (saith Solomon) is as confident as a lion. Hitherto
 are the words of S. Chrysostome. And this shall serve
 for this consideration.

Sect. 2. *Of five other helps and comforts to the
 same effect.*

The sixth
 help is con-
 fident
 hope.

1am 5.
 Rom. 5.

Heb. 6.

Ephel. 6.
 1 Thes. 5.

26. **B**Ut now by this that hath been alledged, be-
 fore we take notice yet of another preroga-
 tive of vertuous life, which is a most lively hope or
 confidence of eternal salvation, this being one of
 the greatest treasures and richest jewels that Christian
 men have left them in this life. For by this we passe
 through all afflictions, all tribulations and adversi-
 ties most joyfully. By this we say with S. Paul, *VVe*
do glory in our tribulations, knowing that tribulation work-
eth patience, and patience proof, and proof hope, which
confoundeth us not. This is our most strong and mighty
 comfort; this is our sure anchor in all our most tem-
 pestuous times and storms, according as the same
 holy Apostle avoucheth, when he saith: *That it is a*
most strong solace and comfort unto us, when we make our
refuge to the hope that is proposed by God that cannot lie,
which hope we hold as the sure and infallible anchor of our
soul. This is that noble helmet of salvation, as the
 same Apostle calleth it, which beareth off all the
 blows that this world can lay upon us. And finally,
 this is the onely rest set up in the heart of a vertuous
 man; that, come life, or come death, come health,
 or come sicknesse; come wealth, or come poverty;
 come

come prosperity, or come adversity; come never so violent seas and waves of persecution: he sitteth down quietly, and saith calmly with the Prophet: *My trust is in God, and therefore I fear not what flesh can do unto me.* Nay further with holy *Iob*, amidst all his miseries, he singeth this most confident ditty: *Siociderit me, in ipso sperabo:* If God should kill me, yet would I put my trust in him: and this is (as the Scripture said before) to be as confident as a lion: whose property is to shew most courage when he is in greatest peril, and near unto most troubles.

26. But now, as the holy Ghost saith: *Non sic impii non sic*, The wicked cannot say thus, they have no part in this confidence, no interest in this consolation: *Quia spes impiorum peribit*, saith the Scripture: The hope of wicked men is vain, and shall perish. And again: *Præstolatio impiorum furor*: The expectation of wicked men is fury. And yet further: *Spes impiorum abominatio anima*: The hope of wicked men is abomination, and not a comfort unto the soul. And the reason hereof is double. First, for that in very deed (though they say the contrary in words) wicked men do not put their trust and confidence in God, but in the world, in their riches, in their strength, friends, and authority, and finally in the deceiving arm of man: even as the Prophet expresseth in their persons when he saith: *Ve have put a lie for our hope*: That is, We have put our hope in things transitory, which have deceived us. And this is yet more expressed by the Scripture, saying: *The hope of wicked men is as chaffe, which the wind bloweth away: and as a bubble of water which a storm disperseth: and as the smoke which the wind bloweth abroad: and as the remembrance of a guest that stayeth but one day in his Inne.* By all which metaphors, the holy Ghost expresseth unto

Psal. 52

Iob. 13

Psal. 1

Pro. 10.
Pro. 11.Iob. 11.
The vain
hope of
wicked
men.Ier. 17.
Esa. 28.

Sap. 5

us both the vanity of the things wherein indeed the wicked do put their trust; and how the same faileth them after a little time, upon every small occasion of adversity that falleth out.

Esa 30.
& 36.

Ier. 17. 48.

Pro. 18.
Iob. 8.

The wicked mans
hope is not
in God.

27. This is that also which God meaneth, when he so stormeth and thundreth against those which go into Egypt for help, and do put their confidence in the strength of *Pharaoh*, accursing them for the same, and promising; that it shall turn to their own confusion: which is properly to be understood of all those, which put their chief confidence in worldly helps; as all wicked men do, whatsoever they say or dissemble to the contrary. For which cause also of dissimulation, they are called *Hypocrits* by *Iob*: For whereas the Wise-man saith: *The hope of wicked men shall perish*: *Iob* saith: *The hope of hypocrits shall perish*, calling wicked men *Hypocrits*: for that they say, they put their hope in God, whereas indeed they put it in the world. Which thing, not onely Scripture, but also experience teacheth. For with whom doth the wicked man consult in his affairs and doubts? With God principally, or with the world? To whom doth he seek in his afflictions? Whom doth he call upon in his sicknesse? From whom hopeth he to receive comfort in his adversities? To whom yieldeth he thanks in his prosperities? When a wordly man taketh in hand any work of importance, doth he first consult with God about the event thereof? Doth he fall down on his knees, and ask his aid? Doth he refer it wholly or principally unto his honor? If he do it not, how can he hope for aid therein at his hands? How can he repair to him for assistance in the dangers and lets that fall out about the same? How can he have any confidence in him, which hath no part at all in that work? It is hypocrisie then (as *Iob* truly

truly faith) for this man to affirm, that his confidence is in God: whereas indeed it is in the world, it is in *Pharaoh*, it is in *Egypt*, it is in the arm of man, it is in a lye. He buildeth not his house with the Wise-man, upon a rock: but with the foole, upon the sands: and therefore (as Christ well assureth him)

Mat. 7.

When the rain shall come, and floods descend, and winds blow, and altogether shall rush upon that house: (which shall be at the hour of his death) then shall this house fall, and the fall of it shall be great. Great, for the

The fall of
a wicked
mans house
sc.

great change which he shall see; great, for the great horror which he shall conceive; great, for the great misery which he shall suffer; great, for the unspeakable joyes of heaven lost; great, for the eternal pains of hell incurred: great every way assure thy self (dear brother) or else the mouth of God would never have used this word *Great*. And this is sufficient for the first reason, why the hope of wicked men is vain; for that indeed they put it not in God, but in the world.

28. The second reason is, for that albeit they should put their hope in God, yet (living wickedly) it is vain, and rather to be called presumption, then hope. For understanding whereof, it is to be noted, that as there are two kinds of faiths recounted in holy Scripture, the one *a dead faith* without good works; that is, which believeth all you say of Christ, but yet observeth not his commandments; the other, *a lively and justifying faith*, which believeth not only, but also worketh by charity, as *S. Pauls* words are: So are there two hopes following these two faiths: the one, of the good, proceeding of a good conscience, whereof I have spoken before: the other wicked, resting in a guilty conscience, which is indeed no true hope, but rather presumption.

Wicked
men cannot
hope
in God.

Iac. 2.

Mat. 7.

1 Cor. 13.
& 15.

Rom. 1.

Gal. 3.

Eph. 2.

1 Ioh. 3.

This S. Iohn proveth plainly, when he saith: Brethren, if our heart reprove us not, then have we confidence with God: That is, if our heart be not guilty of wicked life. And the words immediately following do more

1. Tim. 1.

plainly expresse the same, which are these: *Whatsoever we ask, we shall receive of him; for that we keep his commandments, and do those things which are pleasing in his sight.* The same affirmeth Saint Paul, when he saith:

S. Augustinus laying
of hope
1. 1. de
de d.
Christ.
C. 40.

That the end of Gods commandments is charity, from a pure heart, and a good conscience. Which words S. Augustinus

expounding in divers places of his works, proveth at large, that without a good conscience, there can no true hope be conceived. S. Paul (saith he) addeth (from a good conscience) *because of hope: for he which hath the contradiction of an evil conscience, despaireth to at-*

In præfat.
Eph. 31.

tain that which he believeth. And again, *Every mans hope is in his own conscience, according as he feeleth himself to love God.* And again in another book. *The Apostle putteth a good conscience for hope; for he onely hopeth which hath a good conscience: and he whom the guilt of an evil conscience doth prick, retireth back from hope, and hopeth nothing but his own damnation.* I might here repeat a great many priveleges, and prerogatives of a vertuous life, which make the same easie, pleasant; and comfortable, but that this chapter groweth to be long: and therefore I will onely touch (as it wer in passing by) two or three other points of the most principal; which notwithstanding would require large discourses, to declare the same according to their dignities.

The se-
venth help,
is, free-
doms of
mind.

Iohn 8,

29. The first whereof is the inestimable priviledge of liberty and freedome, which the vertuous do enjoy above the wicked, according as Christ promiseth in these words: *If you abide in my commandments, you shall be my scholars indeed, and you shall know the truth, and*

the

the truth shall set you free: Which words, S. Paul (as it wer) expounding, saith: *Where the spirit of our Lord is, there is freedom.* And this freedom is meant, from the tyranny and thralldome of our corrupt sensuality and concupiscence, called by Divines, the inferior part of our soul: whereunto the wicked are so in thralldome, as never was any bond-slave more to a most mercilesse, cruel, and bloody tyrant. This in part may be conceived by this one example. If a man had married a rich, beautiful, and noble gentlewoman, adorned with all indowments which might be devised or desired in that sex: and yet, notwithstanding should be so sorted and entangled with the love of some foul and dishonest begger, or servil maid of his house, as for her sake to abandon the company and friendship of his said wife, to spend his time in dalliance and service of this base housewife: to run, to go, to stand still at her appointment: to put all his living and revenues into her hands, for her to consume, and spoil at her pleasure: to deny her nothing, but to wait and serve her at a beck, yea, and to compell his said wife to do the same; would you not think this mans life miserable and most servile? And yet surely the manner of servitude whereof we talk, is far greater and more intolerable then this. For no woman, or other creature in this world; is, or can be of that beauty or nobility, that *Lady Reason* is, to whom, man, by his creation was espoused: which notwithstanding we see abandoned contemned, and rejected by him, for the love of Sensuality, her hand-maid, and a most deformed creature in respect of *Reason*: in whose love notwithstanding, or rather servitude, we see wicked men so drowned, as they serve her day and night with all pains, perils, and expences; and do con-

An example expressing the bondage of wicked men given to Sensuality.

strain also Reason her self to be subject to all the becks and commandments of this new Tyrannical and vile mistresse. For, wherefore do they labour? Wherefore do they heap riches together, but onely to serve their Sensuality and her desires? Wherefore do they beat their brains, but onely to satisfie this cruel Tyrant and her passions?

The misery
of a man
ruled by
sensuality.

2 Reg. 11.

Jud. 14.

3 Reg. 11.

30. And if you will see indeed how cruel and pitiful this servitude is; consider onely some particular examples of the same. Take a man whom she overruleth in any passion: As for example, in the lust of the flesh: what pains taketh he for her? How doth he labour? How doth he drudge in this servitude? How potent and strong doth he feel her tyranny? Remember the strength of *Sampson*; the wisdom of *Solomon*; the sanctity of *David*, overthrown by this tyranny. *Jupiter*, *Mars*, and *Hercules*, who for their valiant acts, otherwise wer accounted Gods of the *Paynims*; wer they not overcome, and made slaves by the enchantment of this tyrant? And if you will yet further see of what strength she is, and how cruelly she executeth the same upon those that Christ hath not delivered from her bondage; consider (for examples sake in this kinde) the pitiful case of some disloyal wife, who though she know that committing adultery she runneth into a thousand dangers and inconveniencies; as the losse of Gods favor; the hatred of her husband, the danger of punishment, the offence of her friends, the utter dishonour of her person (if it be known) and finally, the ruin and peril of body and soul: yet to satisfie this Tyrant, she will adventure to commit the sin, notwithstanding any dangers or perils whatsoever. Neither is it onely in this one point of carnal lust, wherein sensuality hath such Tyrannical domination over them that en-

thral

thral themselves unto her : but also in every other passion. Look upon an ambitious or vain-glorious man ; see how he serveth this Mistresse ; with what care and diligence he attendeth her commandments, which is no other , but to follow after a little wind of mens mouthes , to pursue a little feather flying before him in the air. You shall see , that he omitteth no one thing , no one time , no one circumstance for gaining thereof. He riseth early , goeth late to bed , trottereth by day , studieth by night ; here he flattereth , there he dissembleth ; here he stoopeth , there he looketh big ; here he maketh friends , there he preventeth enemies ; and to this onely end he referreth all his actions , and applyeth all his other matters ; all his order of life , his company-keeping , his suites of apparel , his house , his table , his horles , his servants , his talk , his behaviour , his jeasts , his looks , and his very going in the streets.

An ambitious man.

31. In like wise , he that serveth this Beldame in the passion of covetousnesse ; what a miserable slavery doth he abide ; his heart being so mured in prison with money , as he must onely think thereof , talk thereof , dream thereof , and imagine onely new wayes to get the same , and nothing else ! If you should see a Christian man in slavery under the great Turk , tyed in a galley by the legs with chains , there to serve by rowing for ever , you could not but take compassion of his case. And what then shall we do of the misery of this man , who standeth in captivity to a more base creature , then is a Turk , or any other reasonable creature : that is , to a piece of metall , in whose prison he lyeth bound , not onely by the feet in such sort , as he may not go any where against the commodity and commandment of the same ; but also by the hands , by the mouth , by the eyes , by

A covetous man.

Ioh. 8.
Rom. 6.
2 Pet. 2.

the ears, and by the heart: So as he may neither do, speak, see, hear, or think, but in service of this Mammon? Was there ever servitude so great as this? Doth not Christ say truly then: *Qui facit peccatum, servus est peccati*: He that committeth sin, is a slave unto sin? Doth not S. Peter say well: *A quo quis servatus est, huius & servus est*: A man is a slave to that, whereby he is conquered?

The liberty
a man hath
by serving
God.
Ezech. 34.

32. From this slavery then are the vertuous delivered, by the power of Christ, and by his assistance; in so much, as they rule over their passions and sensuality, and are not ruled thereby. This God promised by the Prophet Ezechiel saying: *And they shall know, that I am their Lord, when I shall break the chains of their yoke, and shall deliver them from the power of those that over-ruled them before.* And this benefit holy David acknowledged in himself when he used these most affectuous words to Almighty God: *O Lord, I am thy servant, I am thy servant, and the child of thy hand-maid; thou hast broken my bands, and I will sacrifice to thee a sacrifice of praise.* This benefit also acknowledged Saint Paul, when he said: *That our old man was crucified, to the end the body of sin might be destroyed, and we be no more in servitude to sin*: Understanding by the *Old man*, and the *body of sin*, our concupiscence, mortified by the grace of Christ in the vertuous.

Psal. 90.

Rom. 6.

The right
help is
peace of
minde.

33. After this privilege of freedome, followeth another, of no lesse importance then this: And that is, a certain heavenly peace, serenity and tranquility of minde, according to the saying of the Prophet: *Factus est in pace locus ejus*: His place is made in peace. And in another place: *Pax multa diligentibus legem tuam*: There is great peace to them that love thy Law. And on the contrary side, the Prophet Esay repeateth this sentence oftentimes from the mouth of Almighty

Isa. 48. 57.

mighty God himself: *Non est pax impiis, dicit Dominus.* Our Lord avoucheth, that there is no peace unto the wicked. And another Prophet saith of the same men: *Contrition and infelicity is in their wayes, and they have not known the way of peace.* The reason of this difference hath been declared heretofore; whereas I set down the diversity of good and evil men, touching their passions. For the vertuous having now (by the aid of Christs holy grace) subdued their said passions, do pass on their life most sweetly and calmly under the guide of reason; without any perturbations that endanger them in the greatest occurrences of this miserable life. But the wicked, not having mortified any part of their said passions, are tossed and tumbled with the same, as with vehement and contrary winds. And therefore, their state is compared by *Esay* to a tempestuous sea, that never is quiet: And by *Saint James*, to a city or countrey, where the inhabitants are at war and sedition among themselves. And the causes hereof are two: First, for that these passions of concupiscence being many, and almost infinit in number, do lust after infinit things, and are never satisfied, but are like those bloud-suckers which the Wise-man speaketh of, that cry alwayes, *Give, Give,* and never say *Ho.* As for example, tell me, when is the ambitious man satisfied with honor? Or the incontinent man with carnality? or the covetous man with money? Never truly. And therefore as that mother cannot but be greatly afflicted, which should have many children crying to her at once for meat, she having no food at all, or not sufficient to break unto them: So the wicked man being greedily called on without ceasing, by almost infinit passions, to yield unto their desires; must needs be vexed and pitifully tormented, especially, being not able to

Esa. 137

Rom. 121

Esa. 57
James 1.
Two causes
of disquiet-
nesse in wic-
ked men

Pro. 101

A simili-
tude.

satisfie any one of the least of their petitions.

The second
cause.

Gen. 13.

Psal. 54.

Phil. 4.

Ioan. 4. 17.

Mat. 10.

34. Another cause of vexation in these men is, for that these passions of disordinate concupiscence be oftentimes contrary the one to the other, and do demand most opposite and contrary things, representing unto us most lively the confusion of *Babel*, where one tongue spake against another, and that in diverse and contrary languages. So we see oftentimes that the desire of honor saith to his master; *Spend here*: but the passion of avarice saith; *Hold thy hands*. Lechery saith; *Venture here*: But Pride saith; *No, it may turn thee to dishonor*. Anger saith; *Revenge thy self here*, But Ambition saith; *It is better to dissemble*. And finally, here is fulfilled that which the Prophet saith; *Vidi iniquitatem & contradictionem in civitate*: I have seen iniquity and contradiction in the self same city. Iniquity, for that all the demands of these passions are most unjust, for so much as they are against reason her self: Contradiction, for that one contradicteth the other in their demands. From all which miseries, God hath delivered the just by giving them his peace, which passeth all understanding, as the Apostle saith; and which the world can neither give nor taste of, as Christ himself affirmeth. And thus, many causes may be alledged now (besides many other which I passe over, to justifie the verity of our Saviours words, affirming, *That his yoke is sweet and easie*: To wit, the assistance of grace, the love of God, the light of understanding, the internal consolation, the quiet of conscience, the confidence thereof proceeding, the liberty of soul and body, with the sweet rest and peace of our spirits, both towards God, our neighbours, and our selves. By all which means, helps, priviledges, and singular benefits, the vertuous are assisted above the wicked, as hath been

been shewed; and their way made easie, light and pleasant.

35. To all which yet, we may adjoyn one other great Priviledge, as the last, but not the least comfort to them that walk under the yoke of Christs service; and this is, the promise and most assured expectation of reward; to wit, of eternal glory and felicity to the good; and of everlasting damnation and torments unto the wicked. O good God, what a matter is this, to comfort the one, if their life wer painful, and to afflict the other, amidst their greatest pleasure and sweetest delectations! The labourer when he thinketh of his good pay at night, is encouraged to go through with the heat of the day, though it be painful unto him. Two that should passe together towards their countrey, the one to receive honor for good service done abroad, the other as prisoner to be arraigned of treasons committed in forreign dominions against his Sovereign, could not be alike merry in their Inne upon the way. For, albeit, he that stood in danger should sing, or make shew of courage and comfort, and set a good face upon the matter: yet the other might well think, that his heart had many a cold pull within him. As no doubt but wicked men have, when they think with themselves of the life to come. If *Ioseph* and *Pharaoh's* baker had known both their distinct lots in prison; to wit, that on such a day, one should be called to be made Lord of Egypt, and the other to be hanged; they could hardly have been a like merry whiles they lived together in the time of their imprisonment. The like may be said, and much more truly, of vertuous and wicked men in this world; for when the one sort do but think upon the day of death, which to them is to be the day of their deli-

verance

The ninth
Reason is,
Expectatio
of reward.

An exam
ple.

Gen 40.
41. 43.

Pro. 11.

verance from this prison, their hearts cannot but leap for very joy, considering what is hereafter to ensue unto them. But the other are afflicted, and do fall into melancholy and extreme desolation, as often as mention or remembrance of death is offered, For that they are sure, that it bringeth with it their everlasting bane, according as holy Scripture saith: *The wicked man being dead, there remaineth no more hope unto him.*

Mat. 11.

36. Well then (dear Christian Brother) if all these things be so; what should stay thee now at length to make this resolution whereunto I exhort thee? Wilt thou yet say (notwithstanding all this) that the matter is hard; and the way unpleasant? Or wilt thou believe others that tell thee so, albeit, they know lesse of the matter then thy self? Believe rather the Word and Promise of thy Saviour Christ, which assureth thee the contrary. Believe the reasons before alledged, which do prove it most evidently. Believe the testimonies of them which have experienced the matter in themselves: as, King David, Saint Paul, Saint Iohn Evangelist, and others, whose testimonies I have alledged before, concerning their own proof. Believe many hundreds, which by the holy grace of God are converted daily in Christendome from vicious life, to the perfect service of their Lord: All which do protest, that themselves have found much more facility and comfort, then either I have said in this place, or can say in the matter.

The tenth
help is the
experience
which o-
thers have
had.

37. And for that perhaps thou mayest reply, that such men as have experienced this in themselves, are not now living in the place where thou art, to give this testimony of their own experience: I can, and do assure thee upon my conscience before Almighty God, that I have had conference with no small num-

ber

ber of such persons my self, and that to my singular comfort, in beholding the strong hand and exceeding bountifullnesse of Gods sweetnesse towards them in this case. Oh dear brother, no tongue can expresse what I have seen herein; and yet saw I not the least part of that which they inwardly felt. But yet this may I say, that they that attend in the Catholick Church to deal with souls in the holy Sacrament of Confession, are indeed those, of whom the Prophet saith: *That they work in multitudes of waters, and do see the marvels of God in the depth.* In the depth (I say) of mens consciences uttered with infinit multitudes of tears, when God toucheth the same with his holy grace. Believe me (good Reader) for I speak in truth before our Lord JESVS, I have seen so great and exceeding consolation in divers great sinners after their conversion, as no heart can almost conceive; and the hearts which received them wer hardly able to contain the same: So abundantly distilled down that heavenly dew from the most liberal and bountiful hand of God. And that this may not seem strange unto thee, thou must know, that it is recorded of one holy man called Ephraim, that he had so marvellous great consolations after his conversion, as he was often constrained to cry out to God: *O Lord, retire thy hand from me a little, for that my heart is not able to receive so extreme joy.* And the like is written of S. Bernard, who for a certain time after his conversion from the world, remained, as it wer, deprived of his senses, by the excessive consolation he had from God.

Psal. 105

Vid. præ-
tum spiri-
tuale.
SS. Patrum,
Gotfr. in
vita Bern.

38. Howbeit, if all this cannot move thee, but that thou wilt still remain in thy distrust; hear the testimony of one, whom I am sure thou wilt not for shame discredit, especially speaking of his own experience:

The exam-
ple of
S. Cyprian.
1. 1. ep. 1.

perience : And this is the holy Martyr and Doctor
S. Cyprian, who writing of the very same matter to
a secret friend of his called *Donatus*, confesseth that
he was before his conversion, being yet a Gentile,
of the same opinion that *Donatus* was now; to wit,
that it was impossible for him to change his manners
so easily, and to finde such comfort in a vertuous life,
as after he did, being accustomed before, and habi-
tuated in the contrary; and so entituleth the Argu-
ment of his discourse: *Of the force of Gods grace*, and
beginneth his narration in this sort. *Accipe quod senti-
tur antequam discitur*, &c. "Take that which is first
"felt before it be learned, and that which is not ga-
"thered by long tract of time, but is received in a
"moment by the compendious influence of Gods
"holy grace. When I lay in darknesse and in that
"blind night of ignorance, and whiles I fleeted hi-
"ther and thither, as doubtfull and wavering in this
"sea of the troublesome world, being ignorant of
"mine own life, and devoid both of truth and light,
"I did esteem it hard and difficil, according to these
"manners of mine, that which Gods mercy did pro-
"mise unto me for my salvation, that I might be born
"again into a new life, by the benefit of Baptisme,
"and that laying aside the former corruption which
"before possessed my body, I should be made new
"in mind and soul without dissolution of my said
"body.

S Cyprians
doubts and
difficulties
of the force
of Gods
grace.

39. "This (I say) seemed unto me impossible:
"for how (quoth I to my self) can so great a conver-
"sion be expected, that so swiftly, and upon the
"sudden, is to be shaken off, that which by conti-
"nuance hath been made (as it wer) natural? And
"that which by long use is so engrafted, as now it is
"impossible to be removed? When (said I to my
"self)

"self) will he learn parcimony, or to be sparing in
 "diet, which is accustomed to large and delicate
 "banquets? And he which is wont to shine and glitter
 "in precious apparel, gold, and purple; when
 "will he come down and be content to abase himself
 "unto simple and vulgar attire? He that is delighted
 "with honors and authority, and ensigns of rule and
 "charge to be born before him, cannot abide to be
 "inglorious, and to leade a private life. Another
 "that is accustomed to walk with a great train of
 "Clients and Dependents, thinketh it a great punishment
 "to be alone and solitary. And finally,
 "he that is once entangled with the snares and alluring
 "baits of vices, can very hardly avoid, but that
 "drunkennesse will provoke him; pride will puffe
 "him up; anger will enflame him; covetousnesse
 "will disquiet him; cruelty will sting him; ambition
 "will draw him; lust will precipitate and cast him
 "down head-long.

Imagined
 impossibilities.

40. "This did I debate with my self before my
 "Conversion, when I was entangled with infinit
 "errors of my former life, and did not believe that I
 "could be delivered from them, having so given my
 "self over unto their dominion, as I did now despair
 "of amendment. But after that these spots of my
 "former life wer once cleansed by the help of holy
 "Baptisme, and that the light of heaven came down
 "into my purged and pure breast; after the holy
 "Ghost coming from above did renew me by a second
 "nativity, making me a new man: it is wonderful,
 "how presently those things that wer doubtful
 "before, wer made clear in me, and those things
 "opened, which wer shut before, and those things
 "did shine, which before wer dark and dusky. It
 "is wonderful (I say) how that which seemed hard

was

What S.
Cyprian
felt after
his conver-
sion.

“ was now made easie and that which was thought im-
 “ possible appeared now factible : So as it might well
 “ appear, that which before I felt in my self, was
 “ earthly, and born of the flesh, and subject to sin;
 “ and that which now I felt, was of God quickned
 “ and endued with life by the holy Ghost. Truly,
 “ thou knowest my friend *Donatus*, and canst remem-
 “ ber together with me, what this new state of ours
 “ (I mean this death of sins, and life of vertues)
 “ hath taken from us of the one, and brought unto
 “ us of the other. Thou knowest it (I say) neither
 “ is it convenient for me to bragge thereof; for that
 “ it is an odious thing to boast in a mans own praises,
 “ albeit in truth it cannot well be called boasting, but
 “ rather gratitude, whatsoever is not ascribed to the
 “ vertue or merit of man, but to the gift of Almighty
 “ God, &c.

Lib. 6. Co-
fess cap. 12.
33. 14. 15.

Ibid. lib. 8.
cap. 1.

Psal. 34.

Psal. 115.

41. Thus far S. *Cyprian*; which, being the man
 he was, and having proved both the states of vice
 and vertue, and affirming his experience with so ef-
 fectual words, ought greatly to move us. And the
 very like writeth S. *Augustin* of himself in his Books
 of Confessions; shewing that his own passions and
 the devil together would needs have perswaded him
 before his conversion, that he should never be able
 to abide the austerity of a vertuous life : Especially
 touching continency from sins of the flesh, which
 notwithstanding he afterwards found both easie, plea-
 sant, and without all difficulty. For which, he break-
 eth into these words, directed unto Almighty God
 himself: *O my Lord, let me remember and confesse thy mer-
 cies towards me: Let my very bones rejoyce and say. O Lord,
 who is like unto thee? Thou hast broken my chains, and I
 will sacrifice to thee a sacrifice of thanksgiving. These
 chains which the blessed man mentioneth, wer the
 chains*

chains of concupiscence, whereby he stood bound in captivity before his conversion, as he there confesseth; but presently thereupon he was delivered of the same, by the blessed help of Gods most holy grace.

42. My counsel should be therefore unto thee (gentle Reader) that seeing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldest at least prove once by thine own experience, whether this thing be true or no; especially, seeing it is a matter of so great importance, and so worthy thy trial: That is to say, a matter concerning so nearly thy eternal salvation, as it doth. If a mean fellow should come unto thee, and offer, for hazarding of one crown of gold, to make thee a thousand by *Alchymy*; albeit, thou shouldest suspect him for a cozener: yet the hope of gain being so great, and the adventure of losse so small, thou wouldest go nigh for once, to venture and see the trial. And how much more shouldst thou do it then, in this case, where by proof thou canst lose nothing; and if thou speedst well, thou art sure to gain as much as Gods kingdom and the everlasting joy of heaven is worth. And thus much for this second Part.

The conclusion of this second Part.

A similitude.

Sect. 3. *Containing certain instructions and examples for overcoming of difficulties.*

43. **A**Nd now, albeit, this great affair be such as I have declared before, and nothing so as the world and Satan do bear men in hand: yet may not I let passe in this place (dear Christian) to admonish thee of one thing, which the antient Fathers and Saints of God, that have passed over this river before thee (I mean the river dividing between Gods

Resistance at the beginning,

M m

service

Cyp. l. 1.
cap. 1.
Aug. lib. 1.
doct. c. 23.
Greg. lib.
Mor. 4.
c. 24. l. 32.
cap. 18.
Bern. in
Psal. 50.
Cyp. lib.
de Orat.
Orig. hom.
33. in Exod
& 9. in
Lev. 1. &
11. in
Iosue.
Hil. in Psal.
118 ffi
Eccl. 22.

Mar. 9.

Gen. 31.

service and the world) do affirm of their own experience; and that is, that as soon as thou takest this work or resolution in hand, thou must expect many great encounters, strong impediments, sharp contradictions, and fierce temptations: thou must expect assaults, combates, and open war within thy self for a time. For this *S. Cyprian*, *S. Augustin*, *Saint Gregory*, and *S. Bernard*, do affirm upon their own proofs, notwithstanding they had the victory easily, as hath been said. This do *Cyril* and *Origen* shew in divers places at large upon like experience, This doth *S. Hilary* prove both by reasons and examples. This doth the Scripture it self fore-warn thee of, when it saith: *My son, when thou art to come to the service of God, stand fast in justice and in fear, and prepare thy mind to temptation.* And the reason of this is, for that the devil possessing quietly thy soul before, lay still, and sought onely means to content the same, by daily suggesting new delights of carnal and worldly pleasures. But when he seeth that thou offerest to go from him, he beginneth straight wayes to rage, and to move sedition within thee, and to tesse up and down both heaven and earth, before he will loose his Kingdom in thy soul. This is evident by the example of him whom our Saviour Christ, coming down from the hill after his Transfiguration, delivered from a deaf and dumb spirit. For albeit this devil would seem neither to hear nor speak, while he possessed that body quietly: yet when Christ commanded him to go out; he both heard and cryed out and did so tear and rent that poor body, before he departed, as all the standers by thought indeed that he had been dead. This also in figure was shewed by the story of *Laban*, who never persecuted his son-in-law *Jacob*, untill he would needs depart from him. And yet was
this

this more plainly expressed in the doings of *Pharaoh*, who after once he perceived that the people of Israel meant to depart his Kingdom, never ceased grievously to afflict them (as *Moses* testifieth) untill God Exod. 9, utterly delivered them out of his hands, with the ruin and destruction of all their enemies. Which event, all holy Doctors and Saints in Gods Church have expounded to be the plain figure of the delivery of souls from the tyranny of the Devil.

44 And now if thou wouldst have a lively example of all this that I have said before, I could alledge thee many; but for brevities sake, one onely of Saint *Augustines* conversion shall suffice, testified by himself in his *Books of Confessions*. It is a marvellous example, and containeth many most notable and comfortable points. And surely whosoever shall but reade the whole at large, especially in his sixth, seventh, and eighth Books of his *Confessions*, shall greatly be moved and instructed thereby. And I beseech the Reader that understandeth the Latin tongue, to view over at least but certain Chapters of the eighth Book, where this Saints finall conversion (after infinit combates) is recounted. It wer too long to repeat all here, though indeed it be such a matter, as no man could ever be weary to hear it. There he sheweth, how he was tossed and tumbled L. 8. conf. c. 11. in this conflict between the flesh and the spirit; between God, drawing on one side, and the world, the flesh and the devil, houlding back on the other Cap. 6. part. He went to *Simplicianus* a learned old man and a devout Christian: he went to Saint *Ambrose* Bishop of Milan, and after his conference with them, he was more troubled then before. He consulted with his companions *Nebrius* and *Alipius*; but all would not ease him. One day after dinner there came into

A Monas-
tery of
monks at
Milan be-
fore S. Au-
gustins
time.

Cap. 7.

Cap. 8.

his house, a Christian Courtier and Captain named *Potinian*, and finding by chance *Saint Pauls* Epistles upon the board, where *Saint Augustin* and his fellowes wer at play, by occasion thereof, fell into talke of spiritual matters: and among other things, to recite unto them the life of *Saint Antony* the Monk of Egypt, and the infinit vertues and miracles of the same, which he had found in a book among Christians a little before, and thereby was himself converted to Christianity. Which story after *S. Augustin* had heard, as also, that there was a Monastery of those Monks, without the walls of Milan (in which City this happened) and that they wer nourished by *Saint Ambrose* the Bishop (whereof *S. Augustin* before this, knew nothing) he was much more afflicted then before: and after *Potinian* was departed, withdrawing himself aside, had a most terrible combate with himself, whereof he writeth thus: *What did I not say against my self in this conflict? How did I beat and whip my own soul, to make her follow thee (O Lord?) But she held back, she refused, and excused her self; and when all her arguments wer convicted, she remained in horror and fear, as of death, to be restrained from her loose custome of sin, whereby she had now consumed her self even unto death.* After this he went into a garden with *Alipius* his companion, and there cryed out unto him. *Quid hoc est? quid patimur? Surgunt indocti & cælum rapiunt; & nos cum doctrinis nostris, sine corde, ecce ubi volutamur in carne & sanguine.* What is this (*Alipius?*) what suffer we under the tyranny of sin? Unlearned men (such as *Saint Antony* and others) do take heaven by violence; and we with all our learning, without hearts, behold how we lye grovelling in flesh and blood! And he goeth forward in that place, shewing the wonderful and almost incredible tribulations,

rions, that he had in this fight that day. After this, he went further into an orchard, and there he had yet a greater conflict. For there all his pleasures past represented themselves together before his eyes, saying unto him: *Demittesne nos, & à momento isto non erimus tecum ultra in aeternum? &c.* What! wilt thou abandon us, and shall not we be with thee any more for ever, after this moment? Shall it not be lawful for thee to do this and that any more hereafter? And then saith Saint *Augustin*: O Lord, turn from the minde of they servant, to think of that filth which they objected to my soul. What filth! what shameful pleasures did they lay before mine eyes! At length he saith that after long and tedious combats, a marvellous tempest of weeping came upon him; and being not able to resist any longer, he ran away from *Alipius*, and cast himself upon the ground under a fig-tree, and gave full scope unto his eyes, which brought forth presently whole floods of tears. Which after they wer a little past over; he began to speak to God in this sort. *Et tu Domine, usquequo? quamdiu? quamdiu cras & cras? quare non modo? quare non hac hora finis est turpitudinis meae?* O Lord, how long wilt thou suffer me thus? how long, how long shall I say to morrow? why should I not do it now? why should there not be an end of my filthy life, even at this instant? And after this followeth his final and miraculous conversion, together with the conversion of *Alipius* his companion: which because it is set down briefly by himself, I will recite his own words, which are as follow, immediately upon those that went before.

45. I did talk (saith he) in this sort to Almighty God, and did weep most bitterly, with a deep contrition of my heart; and behold, I heard a voyce, as if it had been of
S. August. final conversion by a voice from heaven.

Mark this
gentle crea-
der.

Cap. 12?

Ibid.

Ibid.

some child, singing from some house near unto me, and oftentimes it repeated these words: Take up and reade, Take up and reade: And strait-way, I changing my countenance, began to think most earnestly with my self, whether children wer wont to sing any such thing, in any kinde of game that they used; but I could never remember, that I had heard any such thing before. VVherefore repressing the force of my tears; I arose up, interpreting no other thing, but that this voyce came from heaven, to bid me open the Book that I had with me (which was Saint Pauls Epistles) and to reade the first Chapter that I should find. For I had heard before of Saint Anthony, how he was admonished to his conversion, by hearing a sentence of the Gospel, which was read, when he by chance came into the Church: And that sentence was: Go and sell all thou hast, and give to the poor, and thou shalt have a treasure in heaven, and come and follow me. VVhich saying Saint Anthony taking as spoken to him in particular; was presently converted to thee (O Lord.) VVherefore I went in haste to the place where Alipius sate, for that I had left my book there, when I departed. I snatched it up, and opened it, and read in silence the first Chapter that offered it self unto mine eyes, and therein wer these words: Not in banquettings, or in drunkenness; not in wantonness, and chamberworks; not in contention and emulation; but do you put on our Lord JESVS CHRIST, and do you not perform the providence of flesh in concupiscences.

S. Antho.
nys con-
version.
Athanasius
in vita
Ant.
Mat. 9.

Rom. 13.

46. Further then this sentence I would not reade; neither was it needful. For presently with the end of this sentence, as if the light of security had been poured into my heart, all the darkness of my doubtfulnesse fled away. VVhereupon putting in my finger, or some other sign (which now I remember not) upon the place; I closed the Book, and with a quiet countenance opened the whole matter to Alipius. And
he

he by this means, uttered also that vocation, that now wrought in him, which I before knew not. He desired that he might see what I had read, and I shewed the place unto him. He considered the whole, and went further also then I had read. For it followed in Saint Paul (which I knew not :) Take unto you him that is yet weak in faith. VVhich saying Alipius applyed unto himself, and opened his whole state of doubtfulnesse unto me. But by this admonition of Saint Paul, he was established, and was joyned to me in my good purpose; but yet calmelly, and without any troublesome cunctation, according to his nature and manners, whereby he differed alwayes greatly from me, in the better part.

47. After this we went in together to my * mother. We tell her the whole matter: she rejoyceth. We recite unto her the whole order of the thing: she exulteth and triumpheth, and blesteth thee (O Lord) which art more strong and liberal then we can ask or understand; for that she saw now much more granted to her from thee, touching me, then she was wont to ask with her pitiful and lamentable sighs. For thou hadst so converted me now to thee, that I neither sought for wife, nor any other hope at all of this world living and abiding in that * rule of faith in which thou didst reveal me unto her, so many years before. And thus thou didst turn her sorrow now, into more abundant solace, then she could wish: and into much more dear and chaste joy, then she could require, by my children, her nephews if I had taken wife. O Lord I am thy servant, I am now thy servant, and childe of thy hand-maid; thou hast broken my chains, and I will sacrifice to thee therefore a sacrifice of praise. Let my heart and tongue praise thee, and my bones say to thee: O Lord who is like unto thee? Let them say it (O Lord) and do thou answer (I beseech thee) and say to my soul, I am thy salvation. Hitherto are S. Augustin's own words.

* Her name was Monica, a very holy woman as he sheweth. L. 9 c. 9 10. 11, 12, 3.

* This was the religious rule of Monastic life which S. Augustin professed. Possid in vita Aug.

The best
men have
greatest
conflicts in
their conversion,

Act. 9.

L. 6. c. 6.
& 15.

3.

L. 9. c. 6.

48. Now then (dear Christian) in the miraculous examples of this famous mans conversion, there be divers things to be noted , both for our comfort , and also for our instruction. First is to be marked , the great conflict he had with his ghostly enemy , before he could get out of his possession and dominion ; which was so much the more (no doubt) for that he was to be so great a pillar afterward in Gods Church, And we see that his fellow *Alipius* found not so great resistance , for that the enemy saw there was much lesse in him to hurt his Kingdom , then in Saint *Augustin* : which ought greatly to animate and comfort them , that feele great resistance , and strong temptations against their vocation ; assuring themselves , that this is a sign of more grace and favour , if they manfully go through. So was Saint *Paul* called (as we reade) most violently , being stricken down to the ground and made blind by Christ ; before his conversion : *For that he was a chosen vessel , to bear Christs name unto the Gentiles.*

49. Secondly , it is to be noted in the same example that although this man had most strong passions before his conversion ; and that in the greatest and most incurable diseases , which commonly afflict worldly men : As in ambition , covetousnesse , and sins of the flesh (according as himself before confesseth) which maladies possessed him so strongly indeed , as he thought it impossible (before his conversion) ever to subdue and conquer the same : Yet afterward he proved the contrary , by the help of Gods omnipotent grace. Thirdly , it is also to be considered , that he had not onely the victory over these his passions afterward , but also found great sweetnesse in the way of vertuous life. For a little after his conversion he writeth : *I could not be satisfied*
(O Lord)

(O Lord) in those dayes, with the marvellous sweetnesse which thou gavest me. O how much did I weep in thy hymns and canticles, being vehemently stirred up with the voices of thy Church, singing most sweetly! Those voices did run into my ears, and thy truth did melt into my heart, and thence did boile out an affection of piety, and made tears to run from me, and I was in most happy state with them. So he.

§0. Fourthly is to be remembred, for our instruction and imitation, the behaviour of this holy man, concerning his vocation. First, in searching and trying out the same, by his repair to Saint *Ambrose*, to *Simplicianus*, and others, by reading of good books, frequenting of good company, and the like: which thou oughtest also (good Reader) to do, when thou feelest thy self inwardly moved, and not to lye dead as many are wont, resisting openly the Holy Ghost, with all his good motions, and not so much as once to give an ear to the knocking of Christ at the doore of their consciences. Moreover Saint *Augustin* (as we see) refused not the means to know his vocation; but prayed, wept, and often retired himself alone from company to talk with God, in that matter: Which many of us will never do, but rather do detest and fly all means that may bring us into those cogitations of our conversion. Finally, Saint *Augustin*, after he had once seen clearly the will and pleasure of God, made no more stay of the matter, but brake off strongly from all the world and vanities thereof, gave over his Rhetorick-lecture at Millan, left all hope of promotion in the Court, and betook himself to serve Almighty God thoroughly; and therefore no marvell if he received so great consolation and advancement from God afterward, as to be so worthy a member in his holy Church. Which example is to be followed of all

The diligence of S. Augustin in trying and following Gods vocation,

Apoc. 21

Violence
to be used
at the be-
ginning of
our con-
version.

them that desire perfection, so far forth as each mans condition and state of life permitteth.

51. And here, by this occasion, I may not let passe to advertise thee (good Reader) and also by Saint *Augustins* example, to forewarn thee, that whosoever meaneth to make this resolution throughly, must use some violence to himself at the beginning. For as a fire, if you rush in upon it with force, is easily put out; but if you deal softly, putting it in one hand after another, you may rather hurt your self then extinguish the same. So is it with our passions, which require man-hood and courage for a time, especially at the beginning. Which whosoever shall use, together with the other means that shall be set down (Godwilling) in the second Book of this Treatise; he shall most certainly find that thing to be easie, which now he thinketh heavie; and that sweet, which now he esteemeth so unfavoury. For proof whereof, as also for conclusion of this Chapter; I will alledge a short discourse out of Saint *Bernard*, who after his fashion proveth the same most fitly by an authority alledged out of the holy Scriptures. His words are these:

Bern. in illa
verba Evā-
gelii: Ecce
nos reli-
quimus
omnia.
ante suum.

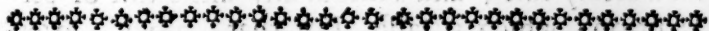
52. *Christ saith unto us*: Take my yoke upon you, and you shall find rest. *This is a marvellous novelty, but that it cometh from him* which maketh all things new. *He that taketh up a yoke, findeth rest: He that leaveth all, findeth a hundred times so much. He knew well this (I mean that man according to the heart of God) which said in his Psalm*: Doth the seat of iniquities cleave to thee (O Lord) which feignest a labor in thy commandment? *Is not this a feigned labor (dear Brethren) in a commandment, I mean a light burden, a sweet yoke, an anointed crosse? So in old time he saith to Abraham*; Take thy son *Iaac*, whom thou lovest, and offer him to me in sacrifice.

Psal. 93.

sacrifice. This was a feigned labor in a commandment. For, Isaac being offered, he was not killed, but sanctified thereby. Thou therefore, if thou hear the voice of God within thy heart, willing thee to offer up Isaac (which signifieth joy or laughter) fear not to obey it faithfully and constantly. VVhatsoever thy corrupt affection judgeth of the matter, be thou secure. Not Isaac, but the ram shall die for it; thy stubbornnesse onely, whose horns are entangled with thorns, and cannot be in thee, without the prickings of anxiety. Thy Lord doth but tempt thee, as he did Abraham, to see what thou wilt do. Isaac (that is, thy joy in this life) shall not die, as thou imaginest, but shall live; Onely, he must be lifted up upon the wood, to the end, thy joy may be on high, and that thou mayest glory, not in thine own flesh, but onely in the crosse of thy Lord, by whom thy self also art crucified; crucified (I say) but crucified to the world: for, unto God thou livest still, and that much more then thou didst before. Hitherto Saint Bernard with whose words we shall end this whole Chapter.

Christs
yoke a
feigned
labor.

Gal. 3:



THE THIRD IMPEDIMENT

That stayeth men from Resolution
in Gods Service:

VVhich is, the fear they conceive of persecution affliction,
losse, danger, or tribulation.

C H A P. III.



Here want not many persons in the world, who either moved by the reasons and considerations before recited, or convicted by their own experience, for that they be-
hold

New shifts
to avoid
resolution.

hold daily no small numbers of godly persons to live as contentedly as themselves, do yield thus much unto vertuous life, that in very deed they esteem the same to be easie and pleasant enough, to such as are once entred in thereunto: And that (in good sooth) for their own parts they could be content to embrace and follow the same, if they might do it with quiet and peace of all hands. But yet to request them unto it in such time or place, or with such order and circumstances, as, tribulation, affliction, or persecution may fall upon them for the same; They think it a matter unreasonable to be demanded, and themselves very excusable, both before God and man, for refusing it. But this excuse (dear Brother) is no better then the other going before, of the *Pretended difficulties*; for that it standeth upon a false ground, as also upon an unjust illation or consequence enforced upon that ground. The ground is this, that a man may live vertuously, and serve God truly, with all worldly ease, and without any affliction or persecution; which is false. For that, albeit, external contradictions and persecutions be more in one time, then in another more in this place, then in that: yet can there not be any time or place without some, both external and internal. Which although (as I have shewed before) in respect of the manifold helps and consolations sent from God in counterpoise of the same, they seem not heavy nor unpleasant unto the godly: yet are they in themselves both great and weighty, as would appear if they fell upon the wicked and impatient. Secondly, the illation and consequence made upon this ground, is unjust; for that it alledgeth tribulation, as a sufficient reason to abandon Gods service, which, God himself hath ordained for a mean to the contrary effect: That is,

is, to draw men thereby unto his service, and from the service of the world. For better declaration whereof (the matter being of very great importance) I will handle in this Chapter, these four points ensuing. First, whether it be ordinary for all that must be saved, to suffer some kind of persecution, tribulation, or affliction: that is, whether this be appointed an ordinary, or usual mean of mans salvation in this life. Secondly, what are the causes why God (loving us as he doth) would chuse and appoint these sharp means of our salvation. Thirdly, what principal reasons of comfort a man may have in his tribulations and afflictions. Fourthly, what is required at his hands in that state. Which four points being declared, I doubt not, but great light shall appear in this whole matter, which seemeth to flesh and blood to be to full of darknesse and improbabilities.

Four
points to
be handled
in this
Chapter.

1.

2.

3.

4.

5. 1. Whether all good men must suffer tribulation, or no?

2. **A**Nd touching the first, there needeth little proof for that Christ himself hath affirmed to his Disciples and by them, to all other his servants: *In mundo pressuram sustinebitis*: In the world you shall sustain affliction. And in another place: *In your patience shall you possesse your souls*: That is to say, by suffering patiently the adversities that shall be laid upon you. Which Saint Paul yet uttereth more plainly when he saith: *All they that will live godly in IESVS CHRIST, shall suffer persecution*. If all; then none can be excepted. And to signify yet further the necessity of this matter, both Saint Paul and Barnabas also did teach (as Saint Luke reporteth:) *That we of necessity must enter into the kingdom of God by many tribulations*: using the word *Oportet*, which signifieth a certain

John 26.

Luke 11.

2. Tim. 3.

Acts. 14.

Apoc. 3.

Heb. 12.

2 Tim. 2.

Psal 34.

I.

Testimony
of Scriptu-
res.

Mart. 10.

2 Tim. 2.

Apoc. 2.

& 3.

Mat. 8.

Job 7.

Job 5.

Job 13.

certain necessity. And Christ himself yet more plainly revealeth this secret, when he saith to Saint John the Evangelist: *That he chastiseth all those whom he loveth*: And Saint Paul yet more particularly to the Hebrews: *Flagellat eum filium quem recipit*: He whip-peth every child whom he receiveth. And the same Apostle urgeth this matter so far in that place, as he affirmeth plainly all those to be bastards, and no children of God, who are not afflicted by him in this life. The same position he holdeth to Timothy: *Si sustinemus, & conregnabimus*: If we suffer with Christ, we shall reign with Christ, and not otherwise. Wherein also concurreth holy David, when he saith: *Multae tribulationes justorum*: The just are appointed to many tribulations. So as this is a common mark or seal set upon them to be discerned by.

3. This verity, though not so much understood, and lesse considered by worldly men, yet is it every where in holy Scriptures, in divers matters uttered, but all to one end. As namely by that our Saviour said: *He came not to bring peace, but the sword into the world*. Also by that of Saint Paul: *That no man can be crowned, except he fight lawfully*. And how can we fight, if we have no enemy to oppugne us? The same signifieth Christ in the Apocalyps, when he repeateth so often: *That heaven is onely for him that conquereth*. The very same is signified by the ship, whereinto Christ entred with his Disciples, which was presently tossed and tumbled, as if it would have been drowned: This (I say) by all the antient Fathers exposition, was a figure of the troubles and afflictions, that all they should suffer, which do sail in the same ship with Christ our Saviour. The same is proved, in that the life of man is called in Scripture, *A warfare upon earth*; and by that, *Man is appointed to labour and travel while he is here*. Also in that, *His*

life

life is replenished as (said Iob) with many miseries, even by the appointment of Almighty God after mans fall. The same is shewed, in that God hath appointed every man to passe through the pains of death before he come to joy. In like manner, by the infinit contradictions and tribulations, both within and without, left unto man in this life. As for example, within are the rebellions of his concupiscence, and other miseries of his mind, wherewith he hath continually to make war, if he will save his soul. Without, are the world and the devil, which do never cease to assault him, now by fair means, now by foul; now by flattery, now by threats; now alluring by pleasure and promotion, now terrifying by affliction and persecution: Against all which, the good Christian hath to resist manfully, or else he loseth the crown of his eternall salvation.

4. The very same thing also may be shewed by the examples of all the most renowned Saints, from the beginning, who wer not onely assaulted internally with the rebellion of their own flesh: but also persecuted and afflicted outwardly by divers adversities; thereby to confirm more manifestly this purpose of Almighty God unto us. This we see in *Abel*, persecuted and slain by his own brother, as soon as ever he began to serve God sincerely. The same we see in *Abraham*, afflicted diversly after he was once chosen by Almighty God. Of the same cup drank all his children and posterity that succeeded him in Gods favour: as, *Isaac*, *Iacob*, *Ioseph*, *Moses*, and all the Prophets. Of which Prophets Christ himself giveth testimony, how their blood was shed most cruelly by the world. The affliction also of *Iob* is wonderful, seeing the Scripture affirmeth it to have come upon him by Gods special appointment, he being a most just man. But yet more wonderful

2.

The example of Saints in the Old Testament.

Gen. 4.

Gen. 22.

Mat. 6 23.

Luke 13.

Iob 1.

was

Tob. 12.

Hebr. 11.

Saints of
the New
Testament.

Luke 24.

Mat. 10.

Luke 6:

Mat. 10:

Luke 2:

was the affliction of holy Tobias, who, among other calamities, was stricken blind by the falling down of swallows dung into his eyes; of which the Angel Raphael told him afterward: *Because thou wert a man grateful to God, therefore it was of necessity that this temptation should prove thee.* Behold the necessity of afflictions to good men. I might add to this, the example of David and others; but that Saint Paul giueth a general testimony of all the Saints of the Old Testament, saying: *That some wer racked, some reproached, some whipped, some chained, some imprisoned; others wer stoned, cut in pieces, tempted, and slain with the sword; some went about in hair-cloth, in skins of goats, in great need, pressed and afflicted; wandering, and hiding themselves in wildernesses, in hills, in caves, and holes under ground; the world not being worthy of them.* Of all which he pronounceth this comfortable sentence, to be noted of all men: *Non suscipientes redemptionem, ut meliorem inuenirent resurrectionem.* That is, God would not deliver them from these afflictions in this life, to the end, their resurrection and reward in the life to come might be more glorious. And this of the Saints of the Old Testament.

2. 5. But now in the New Testament, founded expressly upon the Crosse, the matter standeth much more plain, and that with great reason. For if Christ could not go into his glory, but by suffering, as holy Scripture affirmeth: then by the most reasonable rule of Christ, affirming, *That the servant hath not priviledge above his master,* it must needs in reason follow: that all have to drink of Christs cup, which are appointed to be partakers of his glory. And for proof hereof, look upon the dearest friends that ever our Saviour had in this life, and see whether they had part thereof or no. Of his mother, old Simeon prophesied and told her at the beginning: *That the sword of tribulation should pierce her*

her heart : Signifying thereby , the extreme afflictions that she felt afterward in the death of her Son , and other miseries heaped upon her. Of the Apostles , it is evident , that besides all their labors , travels , needs , sufferings , persecutions and calamities , which wer infinit , and in mans sight intolerable (if we believe Saint *Paul* recounting the same.) Besides all this (I say) God would not be satisfied , except he had their blood also spent in his service. And so we see that he suffered none of them all to dy naturally , or in their beds , but onely S. *John Evangelist* , by a special priviledge particularly granted to him from Christ ; albeit if we consider what Saint *John* also suffered in so long a life as he lived , being banished by *Domitian* to *Pathmos* ; and at another time , thrust into a tunne of hot-boiling-oil at *Rome* (as *Tertullian* and Saint *Hierome* do report) we shall see that his part also was no lesse then others in this cup of his Master. Of which cup Christ himself fore-told him and his brother *James* , that both of them should taste. I might reckon up here infinit other examples , but it needeth not ; for it may suffice , that Christ hath given this generall rule in the New Testament : *He that taketh not up his crosse and followeth me , is not worthy of me.* By which , is resolved plainly , that there is no salvation now to be had , but onely for them that take up (that is , do bear willingly) their proper crosses and afflictions , and therewith do follow their Captain , walking on with his crosse on his shoulders before them.

6. But here perhaps some man may say : If this be so , that no man can be saved without a crosse ; that is , without affliction and tribulation : how do all those that live in peaceable times and places , where no persecution is , no trouble , no affliction , or

N n

tribulation ?

1 Cor. 4.
2 Cor 4. 6.
11. 12.
Acts 20.
Rom. 8.
Job. 215

Ter. lib. de
prefer. adv.
heret. c. 26
Hiers lib.
cont. Iovin

Mat. 10.

An objection answered.

Psal. 72.
In Psal. 73.
& I. de vera
& falsa poe-
nitentia.
cap. 18.
1 Cor. 3:

or tribulation? To which I answer. First, that if there wer any such time or place, the people living therein should be in very great danger, according to the saying of the Prophet: *They are not in the labors of other men, nor yet whipped and punished as others are, and therefore pride possessed them, and they wer covered with iniquity and impiety; and their iniquity proceeded of their farnesse and abundance.* Besides this, albeit, such men should suffer nothing in this life: yet should they not escape all tribulation: For that (as S. Augustin largely proveth) if they die in Gods favor and out of mortal sin, they are to be saved by suffering the purging fire in the next, according to the saying of Saint Paul: *That such as build not gold or silver upon the foundation of faith, but wood, straw, or stubble; shall receive detriment or damage thereof at the day of our Lord, to be revealed in fire:* But yet by that fire they shall be saved; and so not without suffering tribulation, yea, far greater then any in this life, as * before out of many Fathers you have heard alledged.

* Supra
c. 9.

7. Secondly, I answer, that there is no time and place so void of tribulation, but that there is alwayes a crosse to be found for them that will take it up. For, ever is there either poverty, sicknesse, slander, enmity, injury, contradiction, or some like affliction offered continually. For that those men never want in the world, whereof the Prophet said: *They that do render evil for good, did detract from me, for that I followed goodnesse.* At the least-wile, there never want those domestical enemies, whereof our Saviour Christ fore-warneth us: I mean either kindred or carnal friends, who commonly resist us, if we begin once thoroughly to serve Almighty God; or else our own disordinate affections, which are the most perillous enemies of all other, for that they make

Psal. 7:

Mat. 7.

Time of
peace more
dangerous.
then of per-
secution.

make us war upon our own ground. Again there never want the temptations of the world and the devil, the resisting whereof is much more difficult in time of peace and wealth, then in time of external affliction and persecution. For that these enemies are stronger in flattery, then in force; which a godly Father expresseth by this Parable. *The Sun and wind* (saith he) *agreed one day to prove their several strengths in taking a cloke from a way-faring man. And in the fore-noon, the wind used all violence that he could to blow off the said Cloke: But the more he blew, the more fast held the traveler his cloke, and gathered it more closely about him. At after-noon, the Sun sent forth her pleasant beams, and by little and little so entred into this man, as he caused him to yield, and to put off not onely his cloke, but also his coat. VVhereby is proved (saith this Father) that the allurements of pleasure are more strong and harder to be resisted, then the violence of persecution.* And this is proved among other things, by the example of King David, who resisted easily many assaults of adversity; but yet fell dangerously in time of prosperity. Whereby appeareth, that vertuous men have no lesse war in time of peace, then in time of persecution. For that when external persecution wanteth, they turn their fight against their inward passions, which oftentimes are more troublesome, then external enemies. So as there never wanteth occasion of bearing the Crosse, and suffering affliction, to him that will accept of the same. And this may suffice for the first Point, to prove that every man must enter into heaven by tribulation, as Saint Paul saith.

2 Reg. 11.

§. 2. *The causes, why God sendeth affliction to the Godly.*

8. **T**ouching the second Point, why God would have this matter so; it wer sufficient to answer, that it pleased him best so, without seeking any further reason of his meaning herein: even as it pleased his divine Majesty, without all reason in our sight, to abase his son so much, as to send him hither into this world to suffer and dye for us, and so to enter into his glory: whereas by infinit other means his divine power could have wrought our salvation, if it had pleased him, though no way was more excellent or convenient then this. Wherefore if we will needs seek a reason of this determination also, why he would have all good men to suffer, and be vexed in this life; this one might be sufficient for all: That seeing we look for so great a glory as we do, we should labor a little first for the same, and so shew our selves worthy of Gods favor, and of so high an exaltation: But yet, for that it hath pleased his divine Majesty, not onely to open unto us his will and determination for our suffering in this life, but also divers reasons of his most holy purpose and pleasure therein, for our further encouragement and consolation that do suffer; I will in this place repeat briefly some of the same, for declaration of his exceeding great love and fatherly care towards us.

Encrease
of merit
and glory.

2 Tim. 2.
Apoc. 2.

9. The first cause then, and the most principal, is to increase thereby our merit in this life, and consequently our glory thereof depending in the life to come. For, having appointed by his eternal wisdom and justice, that none shall be crowned there, but according to the measure of their fight here: The
more

more and greater combates that he giveth (together with sufficient grace to overcome them;) the greater crown of glory prepareth he for us at our resurrection. This cause toucheth Saint Paul in the words before alledged of the Saints of the old Testament; to wit: *that they received no redemption from their miseries in this world, to the end they might finde a better resurrection in the world to come.* This also meant Christ when he said: *Happy are they which suffer persecution, for theirs is the kingdom of heaven: happy are you, when men speak evil of you and persecute you, &c. Rejoyce and be glad (I say) for that your reward is great in heaven.* Hereunto also appertain all those promises of *gaining life by loosing life; of receiving an hundred for one,* and the like. Hence do proceed all those large promises to virginity and chastity; and to such as geld themselves for the Kingdom of heaven; to voluntary poverty, and to the renouncing of our own will by obedience. All which are great conflicts against the flesh, world, and our own sensuality, and cannot be performed but by sufferings and afflictions. Finally, Saint Paul declareth this matter fully, when he saith: *That a little and short tribulation in this life, worketh a weight of glory above all measure in the height of heaven.*

Heb. 11.

Mat. 5.

Mat. 19.

Esa. 56.

1 Cor. 7.

Psal. 67.

Mat. 19.

Luc. 12.

2 Cor. 4.

2.

Hatred of

the world

1 Cor. 11.

A similitude.

Lnke 15.

10. The second cause why God appointed this, is to draw us thereby from the love of the world which he holdeth for his professed enemy, as in the next Chapter shall be shewed at large. This cause S. Paul uttereth in these words: *We are judged and punished of God (in this life) to the end we should not be damned with this world.* In like manner as a nurse, that to wean her childe from the love and liking of her milk, doth anoint her teat with Aloes, or some other such bitter thing: so our merciful Father, that would retire us from the love of wordly delights (whereby infinit men

do perish dayly) useth to send tribulation, which of all other things hath most force to work that effect: as we see in the example of the Prodigal son, who could by no means be stayed from his pleasures, and retired home to his old Father, but onely by affliction.

3.

A medicine to cure our diseases.

Eccle 28.
Prov. 29.

Tob. 12.

Gen. 4.
2 Mac. 9.
2. Para. 33.

Gen. 42.

Exod. 17.
Deut. 18.
Psalm. 77.

Tob. 3.

Job. 23.
Prov. 17.
Eccl. 95.
Isay 10.

11. Thirdly, God useth tribulation as a most present and sovereign medicine to heal us of many diseases, otherwise almost incurable. As first, of a certain blindness and careless negligence in our estate; contracted by wealth and prosperity. In which sense, holy Scripture saith: *That affliction giveth understanding.* And the Wise-man affirmeth; *That the rod bringeth wisdom.* This was shewed in figure, when the sight of *Toby* was restored by the bitter gall of a fish. And we have clear in *Nabuchodonosor*, *Saul*, *Antiochus*, and *Manasses*, all which came to see their own faults by tribulation, which they would never have done in time of prosperity. The like we reade of the brethren of *Ioseph*, who falling into some affliction in *Egypt*, presently entred into their own conscience, and said: *We suffer these things worthily for that we sinned against our brother.* And as tribulation bringeth this light, whereby we see our own defects; so helpeth it greatly to remove and cure the same: Wherein it may be well likened unto the rod of *Moses*. For as that rod striking the hard rocks brought forth water, as the Scripture saith: so this rod of affliction falling upon stony-hearted sinners, mollifieth them to contrition, and oftentimes bringeth forth the floods of tears to repentance. In respect whereof, holy *Toby* saith to Almighty God: *In time of tribulation thou forgiveest sins.* And for like effect, it is compared also to a file of iron, which taketh away the rust of the soul. In like manner, to a purgation that driveth out corrupt humours. And finally,

nally, to a Gold-Smiths forge. which consumeth away the refuse metals, and fineth the gold to his perfection. *I will try thee by fire to the quick* (saith God to a sinner, by *Esay* the Prophet) and *I will take away all thy tinn, and refuse-metall.* And again by *Jeremy*: *I will melt them and try them by fire.* This he meant of the fire of tribulation, whose property is (according as the Scripture saith) to purge and fine the soul, as fire purgeth and fineth gold in the Fornace. For besides the purging and removing of greater sins, by Consideration and Contrition (which tribulation worketh, as hath been * shewed) it purgeth also the rust of infinite evil passions, appetites, and humors in man: as the humor of pride, of vain-glory, of choler, of delicate nicenesse, and a thousand more, which prosperity engendreth in us.

Ier. 9.

Sap. 3.
Zach. 13.
* See be
fore part. 1
Cap. 1.

12. This God declareth by the Prophet *Ezechiel*, saying of a rusty soul: *Put her naked upon the hot coals, and let her heat there, untill her brasse be melted from her, and untill her corruption be burned out, and her rust consumed.* There hath been much labor and sweat taken about her, and yet her overmuch rust is not gone out of her. This also signifieth holy *Iob*, when having said: *That God instructeth a man by Discipline (or correction) to the end he may turn him from the things that he hath done, and deliver him from pride;* (which is understood of his sinful acts) he addeth a little after, the manner of this purgation, saying: *His flesh being consumed by punishments, let him return again to the dayes of his youth.* That is, all his fleshly humors and passions being now consumed by punishments and tribulations, let him begin to live again in such purity of soul, as he did at the beginning of his youth, before he had contracted these evil humors and diseases by prosperity.

Ezech. 24.

Iob. 33.

4.
A p eters
vative.

13. Neither onely is tribulation a strong medicine

N n 4

to

to heale sin, to purge away the base and refuse metals in us, of brasſe, tin, iron, lead, and drosse, as Almighty God by *Ezechiel* saith: but also a most excellent preservative against sin for the time to come, according as good King *David* said: *Thy discipline (O Lord) hath corrected me for evermore.* That is to say, it hath made me wary, and watchful not to commit sin again, according as the Scripture saith in another place: *A grievous infirmity or affliction maketh the soul sober.* For which cause the Prophet *Jeremy* calleth tribulation, *Virgam vigilantem*, A watchful rod: That is (as Saint *Hierome* expoundeth it) a rod that maketh a man watchful. The same signified God, when he said by *Osee* the Prophet: *I will hedge in thy way with thorns*; That is to say, I will so close thy life on every side, with the remembrance and fear of affliction, that thou shalt not dare to tread awry, lest thou tread upon a thorn. All which good *David* expresseth of himself in these words: *Before I was humbled and brought low by affliction, I did sin and offend thee (O Lord) but after that time, I have kept thy commandments.*

5. 14. Of this also appeareth yet another cause, why God afflicteth his elect in this life; and that is, to prevent his justice upon them in the world to come: I mean that justice, which otherwise remaineth to be executed upon every one after their departure hence, in that most grievous purging-fire whereof I spake before. Touching which Saint *Bernard* saith thus: *Oh would to God some man would now before-hand, provide for my head abundance of water, and to mine eys a fountain of tears; for so haply the burning fire should take no hold, where running tears had cleansed before.* And the reason of this is (as that holy man himself noteth after) for that God hath said by *Nahum* the Prophet: *I have afflicted*

Psal. 17.

Ecc. 31.

Jer. 1.

Ose. 2.

Psal. 18.

5.
A prevention of the punishment.

Tern. ser.
acc. tri-
bu't. in
fine.

Nab. 1.

flitted thee once, and I will not afflict thee again: there shall not come from me a double tribulation. Of which tribulation of this grievous purging-fire, reade attentively (deare brother) that which before hath been alledged at large out of S. *Augustin*, and other antient Fathers, in the first Part * of this book and thy heart will find whereat to tremble.

* Part. 1. c. 9

15. Sixthly, God sendeth tribulation upon his servants, to examine and prove them thereby, whether they be faithful and constant or no: that is, to make themselves and other men see and confesse, how faithful or unfaithful they are. This in figure was signified, when *Isaac* would grope and touch his son *Jacob*, before he would blesse him. And this the Scripture expresseth plainly, when talking of the tribulations laid upon *Abraham*, it addeth: *Tentavit Deus Abraham*, God tempted *Abraham*, by these means to prove him. And *Moses* said to the people of *Israel*: Thou shalt remember how thy God led thee forty years about the desert to afflict thee, and tempt thee; to the end it might appear what was in thy heart, whether thou wouldest keep his Commandments or no. And again, a few Chapters after: Your God and Lord doth tempt you, to the end it may be manifest whether you love him or no, with all your heart and with all your soul. In which sense also, the Scripture saith of *Ezechias*, after many praises given unto him, That God left him for time to be tempted: that the thoughts of his heart might thereby be made manifest.

6.
To prove us.

Geni. 27.

Gen. 22.
Deut. 13.

Deut. 13.

1. Part. 32.

Psal. 63.

16. And that this is God's fashion towards all good men, King *David* sheweth in the person of all, when he saith, Thou hast proved us (O Lord) thou hast examined us by fire; thou hast laid tribulations upon our backs, and brought men upon our heads. And yet how well he liked of this cup of tribulation, he signifieth when he calleth for more thereof in another place, saying; Try me (O

Pfal. 25.
Tribulati.
on trieth.

Lord) and tempt me; burn my heart and reins within me. That is, try me by the way of tribulation and persecution; search out the secrets of my heart and reins; let the world see, whether I will stick to thee in adversity or no. Thus said that holy Prophet, well knowing that which in another place the holy Ghost uttereth: *That as the fornace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels onely do hold when they come to the fornace, and those which are crazed do break in pieces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfeit bewray themselves, according to the saying of CHRIST: *In tempore tentationis recedunt:* They depart from me in time of temptation.

Ecc. 47:

Luc. 8.

7.
To make
men run to
God.

Osce 11.

Pfal. 31
Esay 16
Pfal 15

Hof 6

17. The seventh reason, why God layeth tribulation upon the vertuous, is thereby to make them run unto him for aid and help: even as the mother, to make her child to love her more, and to run unto her, procureth the same to be made afraid and terrified by others. This God expresseth plainly by the Prophet *Osce*, saying of them that he loved: *I will draw them unto me in the ropes of Adam, in the chains of love, and will seem unto them as though I raised a yoke upon their jaw-bones.* By the ropes of *Adam* he meaneth affliction, whereby he drew *Adam* to know himself; as also appeareth by that he addeth of the heavy yoke of tribulation, which he will lay upon the heads and faces of his servants, as chains of love, thereby to draw them unto him. This chain had drawn *David* unto him, when he said: *O Lord thou art my refuge from the tribulation of sinners.* As also those whereof *Esay* saith: *They sought thee out (O Lord) in their affliction.* Also those of whom *David* said: *infirmities wer multiplied upon them, and after that they made haste to come.* And God saith generally of all good men: *They will rise*

rise betimes in the morning, and come to me in their tribulation. Wherefore holy King David, desiring the weal of certain men, and to win them to God, saith in one of his Psalms : *Fill their faces (O Lord) with shame and confusion, and then will they seek unto thy name.* And this is true (as I said) in the elect and chosen servants of God. But in the reprobate, this rope draweth not, this yoke holdeth not, nor doth this chain of love win them unto God; whereof God himself complaineth, saying : *In vain have I stricken your children, for they have not received my discipline.* And again the Prophet *Jeremy* said of them to God : *Thou hast crushed them, and they have refused to receive thy discipline; they have hardened their faces even as a rock, and will not return to thee. Behold, they have rent the yoke and broken the chains.*

Psal. 82

Tribulation helpeth not the reprobate.

Jer. 2

Jer. 5

18. Of this now ensueth an eighth reason; why God bringeth his servants into affliction: to wit, thereby to shew his power and love in delivering them. For as in this world, a princely mind desireth nothing more, then to have occasion whereby to shew his ability and good will unto his dear friend: so God Almighty who hath all occasions in his own hands, and passeth all his creatures together in greatnesse of love and nobility of mind, worketh purposely divers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning furnace, thereby to shew his power and love in delivering them. So he brought *Daniel* into the lions den; *Susanna* unto the point of death; *Iob* into extreme misery; *Ioseph* into prison; *Toby* unto blindness; thereby to shew his power and love in their deliverance. For this cause also did CHRIST suffer the ship to be almost drowned, before he would awake; and *S. Peter* to be almost under water, before he would take him by the hand.

8.

To manifest Gods power and love in delivering.

Dan. 3. 6. 19

Iob. 1. 2.

Gen. 31.

Tox. 2. 12.

Mat. 8.

Mark 14.

9.

The joy of
deliverance
A simili-
tude,

19. And of this one reason, many other reasons

and most comfortable causes do appear of Gods dealing herein. As first, that we being delivered from our afflictions, might take more joy and delight thereof, then if we had never suffered the same. For as water is more grateful to the way-faring-man, after a long drought; and a calm more pleasant unto passengers after a troublesome tempest: so is our delivery more sweet after persecution or tribulation, according as the Scripture saith: *Speciosa misericordia Dei in tempore tribulationis*: The mercy of God is beautiful and pleasant in time of tribulation. This signified also our Saviour, when he said: *Your sorrow shall be turned into joy*. That is, you shall rejoyce, that ever you wer sorrowful. This had David proved when he said: *Thy rod (O Lord) and thy staffe have comforted me*: That is, I take great comfort that ever I was chastised with them. And again, *According to the multitude of my sorrows, thy consolations have made joyful my mind*: That is, for every sorrow that I received in time of affliction, I receive now a consolation after my deliverance. And again in another place; *I will exult and rejoyce in thy mercy, O Lord*: And wherefore (good King) wilt thou rejoyce? It followeth immediately: *For that thou hast respected my abasement, and hast delivered my soul from the necessity wherein she was, and hast not left me in the hands of mine enemy*.

Eccel: 35.

Iohn 16.

Psal: 22.

Psal: 93.

Psal: 30.

20. This then is one most gracious meaning of our loving and merciful Father in afflicting us for a time; to the end, our joy may be the greater after our deliverance; as no doubt but it was in all those whom I have named before, delivered by Gods mercy: I mean, Abraham, Ioseph, Daniel, Sidrach, Misach, and Abdenago, Susanna, Iob, Tobias, Peter, and the rest, who took much more joy after their deliverance,

verance, then if they had never been in affliction at all. When *Iudith* had delivered *Bethulia*, and returned thither with *Holofernes*'s head, there was more hearty joy in that city, then ever there would have been, if it had not been in distresse. When Saint *Peter* was delivered out of prison by the Angel, there was more joy for his deliverance in the Church, then could have been, if he had never been in prison at all.

21. Out of this great joy resulteth another effect of our tribulation, much pleasing to God, and comfortable to our selves; and that is, a most hearty and earnest thanks-giving to our Lord for our deliverance; such as the Prophet used when he said, after his deliverance: *I, for my part, will sing of thy strength, and will exalt thy mercy betimes in the morning, for that thou hast been my aider and refuge in the day of my tribulation.* Such hearty thanks and praise did the children of Israel yield to God for their deliverance, when they were passed over the red sea, in that notable song of theirs, which beginneth; *Cantemus Domino: Let us sing unto our Lord: and is registred by Moses in Exodus.* From like hearty affect, came also those songs of *Anna*, *Debora*, and *Iudith*, moved thereunto by the remembrance of their afflictions past. And finally, this is one of the chiefest things that God esteemeth and desireth at our hands; as he testifieth by the Prophet, saying: *Call upon me in the day of tribulation; and I will deliver thee, and thou shalt honour me.*

22. Besides all these effects, God hath yet further reason of laying persecution upon us; as for example, to the end, that by suffering, and perceiving indeed Gods certain assistance and consolation therein, we may come to be so hardy, bold, and constant in his service, as nothing afterward can dismay us. Even as *Moses*, albeit, he was first affraid of the serpent that

Iudith 6;
14: 16.

Acts 123

10.
Thanks-
giving for
deliveran-
ce.

Psal: 58;

Exod: 15.
1 *Reg:* 2.
Iudic: 5.
Iud: 129

Psal: 49;

11.
Embold-
ning us in
Gods ser-
vice.

Exod: 4;

was

Psal. 45.

was made of his rod, and so fled away from it: yet afterwards, when he by Gods commandment had once taken it up by the tail, he feared it no more. This the Prophet *David* expresseth notably, when he saith: *God hath been our refuge, and strength, and helper in our great tribulations, and therefore we will not fear if the whole earth should be troubled, and the mountains cast into the midst of the sea.* What greater confidence can be imagined then this!

12.
The exercise of all
vertues.

Faith.

Hope.

Charity.

23. Again, by persecution and affliction, God bringeth his children to the exercise and perfect possession of all the holy vertues belonging to a Christian man, both *Theological* and *Moral*. And as for *Theological* or *Divine* vertues, which have God himself for their next and immediate object, argument, or matter; it is evident, they being but three in number, to wit, *Faith*, *Hope*, and *Charity*, all which are exercised in tribulation more then otherwise. As for example, *Faith* is exercised by considering the causes of Gods permission, and believing most assuredly the promises he hath made of his help for our deliverance. *Hope* is exercised in conceiving and assuring our selves of the rewards promised to them that suffer patiently. *Charity* is exercised in considering the love of **CHRIST**, suffering for us, and thereby provoketh the afflicted to suffer again for him. *Moral* vertues also, though they have God also for their end: yet have they some other thing belonging to mans manners for their next and immediate object (but all finally referred to God) and are exercised likewise principally in tribulation: As *Prudence* and *Temperance*, in discret and moderate bearing: *Fortitude*, in shewing stout courage for God: *Obedience*, in conforming our wills to the will of Christ: *Patience*, in hearing quietly. *Humility*, in abasing our selves in the sight of God.

God. And so likewise all other vertues, belonging to a good Christian, are stirred up, exercised, confirmed, strengthened, and established in man by tribulation, according to the saying of S. Peter, *God shall make perfect, confirm, and establish them, who have suffered a little for his name.*

1 Pet: 5

24. Finally, Gods meaning is by laying persecution and affliction upon us, to make us perfect Christians: That is to say, like unto CHRIST our Captain, whom the Prophet calleth, *Virum dolorum, & scientem infirmitatem*: A man of sorrows and one that hath tasted of all manner of infirmities; thereby to receive the more glory at his return to heaven, and to make more glorious all those that will take his part therein. To speak in one word, God would make us by tribulation to become *Crucified Christians*, which is the most honourable title that can be given unto a creature in heaven or earth. Crucified (I say) and mortified to the vanities of this world, to the flesh, and to our own concupiscence and carnal desires; but quick and full of a lively spirit, to vertue, godlinesse, and devotion. This is the heavenly meaning of our Sovereign Lord and God, in sending us persecution, tribulation, and affliction in respect whereof, holy Job doubteth not to say: *Blessed is the man that is afflicted by God.* And CHRIST himself yet more expressly: *Happy are they which suffer persecution.* If they be happy and blessed thereby, then is the world (no doubt) greatly awry, which so much abhorreth the sufferance thereof: then is Almighty God but unthankfully dealt withall by many of his children, who repine at this happinesse bestowed upon them, whereas indeed they should accept it with joy and thanks-giving. For proof and declaration whereof, I will enter now into the third Point of this Chapter, to examine

13.

To make
us like un-
to Christ:
Esa: 53

Crucified
Christians.

Job 5:
Math: 5

examine what reasons and causes there be, to induce us to this joyfulness and contentation in tribulation.

§. 3. Divers Reasons, why Tribulations should be received joyfull by us, when they come.

25. **F**irst of all, for proof and declaration of this third Point, why we ought to joy in tribulations, the reasons and causes before alledged of Almighty Gods merciful and fatherly meaning, in sending them unto us, might be sufficient to comfort and content any Christian man or woman, who taketh delight in Gods holy providence and love towards them. For, if God do send afflictions for the increase of our glory in the life to come, for drawing us from the infection of the world, for opening our eyes, and curing our diseases, for preserving our souls from sin, for preventing the pains and punishments in the world to come to prove and try us, to make us run unto him, to exhilarate us with our deliverance, to give us occasion of the exercise of all vertues, to make us like unto CHRIST our Captain, as hath been shewed in the former point: who can be justly displeased therewith, but such as are enemies unto their own eternal welfare? We see that for the obtaining of bodily health, we are content, not onely to admit many bitter and unpleasant medicines, but also (if need require) to yield willingly some part of our blood to be taken from us. And how much should we do this for the eternal health and salvation of our souls? But now further: If this medicine have so many more commodities besides, as have been declared; if it serve here for the punishment of our sins, due otherwise in another place, in far greater quantity and rigor of justice; if it make a triall of

of our estate, and do draw us unto God; if it procure Gods love towards us; yield matter of joy by our deliverance; provoke us to thankfulness; embolden and strengthen us in his service; finally, if it furnish us with all vertues, and do make us like to CHRIST himself crucified: then is there singular great cause, why we should take comfort and consolation therein. For that to come near, and to be like unto our Master and Saviour, is the greatest dignity and preeminence that can be imagined. And lastly, if Gods eternal wisdom hath so ordained and appointed, that this shall be the ordinary means of his servants salvation; the badge and livery of his Son; the high-way to heaven under the standard of his Crosse: then ought we not to abhor these means, not to refuse this livery, not to fly this way; but rather with good Saint Peter and Saint Iohn, to esteem it a great dignity to be made worthy of the most blessed participation thereof. We see in this world, that to wear the colours of the Prince, is thought a prerogative among Courtiers: but to wear the robe or crown it self, wer too great a dignity for any inferiour subject to receive: yet CHRIST our Lord and King is content to impart both the one and the other of his, unto us. And how then ought we (I pray you) to accept thereof, if we wer grateful or wise?

26. And now (as I have said) these reasons might be sufficient to comfort and make joyful all those that are so happy, as to be called to suffer affliction and tribulation for Christs cause. But yet there want not some more particular considerations besides. Whereof the first and most principal is, that this cup of persecution and affliction cometh not by chance or casualty, or by any certain general direction of stars and planets, unto Christians, but by the special

The benef
firs of suf
fering,

A&S 5.

A compa
rison.

Special
considera
tions of
comfort in
affliction,

1.
Gods pro
vidence
and his
love.

Mat. 10.

John 18.

Mat. 10.

1st Cor. 12:

Mat. 10.

Phil. 77.

2 Cor. 10.

providence and peculiar disposition of God, as our Saviour CHRIST sheweth at large in Saint *Matthews* Gospel: That is to say, this heavenly medicine or potion is made and prepared for us by the very hand and finger of Almighty God himself. Which CHRIST signifieth expressly when he said to his Disciples, as it wer in anger: *Shall I not drink the cup which my Father hath given to me?* That is, for as much as mine own Father hath tempered a potion for me, shall I not drink it? As who would say, it wer too much ingratitude. Secondly, is to be noted, that the very same hand of God, which tempered the cup for CHRIST, who was his own natural Son, hath done the same also for us, according to CHRISTs saying: *You shall drink of my cup;* to wit, of the same cup which my Father hath tempered for me. Hereof it followeth, that with what hearty love Almighty God tempered this cup unto his own most dearly beloved Son; with the same he hath tempered it also for us: that is, altogether for our good and for his glory. Thirdly, is to be considered, that this cup is tempered with such special care (as CHRIST saith) that what trouble or danger soever it may seem to work (as all purgations for a time do) yet shall not one hair of our head perish by the same. Nay further, is to be noted, that which the Prophet saith: *O Lord, thou shalt give us to drink in tears, in measure;* that is, the cup of tears and tribulation shall be so tempered in measure by our heavenly Physitian, as no man shall have above his strength. The dose of *Aloes*, and other bitter ingredients shall be qualified with *Manna*, and sufficient sweetnesse of heavenly consolation. God is faithful (saith Saint Paul) and will not suffer you to be tempted above your ability. This is a singular point of comfort, and ought alwayes to be in our remembrance.

27. Besides this, we must consider, that the appointing and tempering of this cup being now in the hands of CHRIST our Saviour, by the full commission granted him from his Father, and he having learned by his own suffering (as Saint Paul notifieth) what it is to suffer in flesh and blood; we may be sure that he will not lay upon us more then we can bear, For, as if a man had a father or brother, that were a most skilful Physician, and should receive a purification from them, tempered with their own hands; he might be sure it would never hurt him, what rumbling soever it made in his belly for the time: so and much more may we be assured of this potion of tribulation ministred unto us by the hand of CHRIST, howsoever (as Saint Paul saith) it seem unto us unpleasant in the operation for the present.

2.
All tribulations
measured
unto
Christ:
Mat. 28.
Heb. 5.

A comfortable
comparison,

Heb. 12.

28. But above all other comfortable cogitations, this is the greatest and most full of consolation to consider, that he divideth this cup onely of love, as himself protesteth, and as Saint Paul proveth: That is, he giveth out portions of his Crosse (the richest jewel that he maketh account of) as worldly Princes doe their treasure, unto none, but unto their chosen and select friends; and among them also, not equally to each man, but to every one a measure, according to the measure of good will and special affection wherewith he loveth them. This is evident by the examples before set down, of his dearest friends most of all afflicted in this life: That is to say, they received greatest portions of his treasure, for that his love and good will was greatest towards them. This also may be seen manifestly in the example of S. Paul,

3.
Gods measure
of tribulation
goeth according to
the measure of his
love.
Apo. 3.
Heb. 12.

Apo. 29

electionis est mihi: He is a chosen vessel unto me; He giveth immediately the reason thereof: For I will shew

unto him, what great things he must suffer for my name. Loe here, for that he was a chosen vessel, therefore he must suffer great matters for CHRIST. Doth not the measure of suffering go then according to the measure of Gods love unto us? Surely Saint Peter knew well how the matter went, and therefore he writeth thus: *If you living well, do suffer with patience; this is a grace (or privilege) before God.* And again a little after: *If you suffer reproach in the name of Christ: you are happy; for that the honor and glory and power of God, and of his holy spirit shall rest upon you.*

1 Pet. 2.

1, Pet 4.

The great
dignity of
suffering.

Mat. 5.
Luke 6.

2 Cor. 12.

Acts 5.

Phil. 1.

29. Can there possibly be any greater reward promised to man, or any more excellent dignity, then to be made partaker of the honor, glory, and power of JESVS CHRIST? Is it marvel now, if CHRIST said: *Happy are you, when men revile and persecute you? Is it marvel, though he said: Gaudete in illa die, & exultate: Rejoyce and triumph ye in that day? Is it marvel, though Saint Paul said: I take great pleasure, and do glory in my infirmities or afflictions, in my reproaches, in my necessities, in my persecutions, in my distresses for Christ? Is it marvel, if Saint Peter and Saint Iohn, being reproached and beaten at the judgement-seat of the Jews; Went away rejoycing that they wer esteemed worthy to suffer contumely for the name of IESVS? Is it marvel, though Saint Paul accounted this such a high priviledge given to the Philippians, when he said: It is given unto you, not onely to believe in IESVS CHRIST; but also to suffer for him, and to have the same combate, which you have seen in me, and now hear of me? All this is no marvel (I say) seeing that suffering with CHRIST, and bearing the Crosse with CHRIST, is as great a preferment in the Court of heaven, as it should be in an earthly Court for the Prince to take off his own garment, and to put it on the back of one of his servants.*

30. Of this now followeth another consequence, of singular consolation in time of affliction: And this is, that tribulation (especially when grace is also given to bear it patiently) is a great conjecture of our predestination to eternal life. For so much do all these arguments before touched, insinuate. As also on the contrary part, to live in continual prosperity, is a dreadful sign of everlasting reprobation. This point is marvellously proved by S. Paul 4. Tribulation on a sign of predestination. unto the Hebrews, and greatly urged. And CHRIST giveth a plain signification thereof in Saint Luke, when he saith: *Happy are you that weep now, for you shall laugh.* H. b. 12. And on the other side: *VVo be unto you that laugh now, for you shall weep: wo be unto you rich men, which have your consolation here in this life.* Luke 6. And yet more vehemently then all this, doth the saying of Abraham to the rich man in hell (or rather CHRISTs words parabolically attributed unto Abraham) confirm this matter. For he saith to the rich man, complaining of his torments: *Remember child, that thou receivedst good in thy life, and Lazarus, evil, and now he is comforted, and thou art tormented.* Luke 15. He doth not say (as S. Bernard well noteth) *Rapuiſti*, thou tookest by violence, but *Recepiſti*, thou receivedst. And yet, this now is objected against him for a cause of his torment and rejection, not for that the very enjoying of prosperity or riches is a sufficient cause of damnation in it self; nor was it in this glutton: for it is alledged in the Gospel before, that he would give nothing to Lazarus: but it is an evil and fearfull sign of reprobation to live still in prosperity; as on the contrary, it is, of predestination to be much exercised in tribulation. 4 Reg. 16. Holy David handleth this matter in divers places, but purposely in two of his Psalms, and that at large. And after long search, and much admiration, his conclusion of

Psal. 27.
& 143.
Psal. 37.

wicked men prospering above others in the world, is this: *Veruntamen propter dolos posuisti eis; deiecisti eos dum allevarentur.* Thou hast given them prosperity (O Lord) to deceive them withall; and thou hast indeed thrown them down by exalting them: That is, thou hast thrown them down to the sentence of damnation in thy secret and inscrutable determination.

Com. in
Iob. A
compari-
son of S.
Gregory.

3 Reg. 7.

1 Pet. 2.

Apoc. 21.

31. Here then the comparison of S. Gregory taketh place: That the oxen appointed to the slaughter, are let run to feed at their pleasure, and the other kept under daily labor of the yoke; and so fareth it with evil and good men. To conclude, the stones that must serve for the glorious Temple of Solomon, were hewed, beaten, and polished without the Church, at the quarryside, for that no stroke of hammer might be heard within the temple. Saint Peter saith, that the vertuous are chosen stones, to be placed in the spiritual building of God in heaven, where there is no beating, no sorrow, no tribulation. Here then in this life must we be polished, hewed, and made fit for that glorious Temple: here (I say) in the quarry of this world; here must we be fined, here must we feele the blow of the hammer, and be most glad when we hear or feele the same; for that it is a sign of our election to that most glorious house of Gods eternal mansion.

5.
Tribulation
brings
the com-
pany of
God him-
self.
Psal. 90.

32. Besides this matter of predestination and election, there is yet another thing of no small comfort to the Godly afflicted, founded on these words of Almighty God: *Cum ipso sum in tribulatione*; I am with him in tribulation. Whereby is promised the company of God himself in affliction and persecution. This is a singular motive (saith Saint Bernard) to stir men up to embrace tribulation, seeing that even in this world for good company, men adventure to

do

do many hard and difficult things. *Ioseph* was carried captive into Egypt, and God went down with him (as the Scripture saith) yea more then that, it is said: *That he went into the dungeon, and was in chains with him.* *Sidrach, Misach and Abdenago* wer cast into a burning fornace, and presently there was a fourth seen, that did bear them company; of whom *Nabuchodonosor* saith thus: *Did we not put three men onely bound into the fire?* And his servants answered: *Yea surely, Sir. But behold (saith he) I see four men unbound walking in the midst of the fire; and the shape of the fourth is like the Son of God.* CHRIST restored, as he passed by, a certain beggar unto his sight, which had been blind from his nativity: For which thing, the man being soon after called in question and speaking somewhat in the praise of CHRIST, for the benefit received; he was cast out of the Synagogue by the Pharisees. Whereof CHRIST hearing, sought him out presently, and comforting his heart, bestowed upon him the light of mind, of much more importance then that of the body given unto him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for justice-sake, but straight-way CHRIST is at hand to bear him company: and if his eys might be opened, as the eys of *Eliseus's* Disciple wer, to see his companions, the troops of Angels (I mean) which attend upon their Lord in this his visitation: no doubt but his heart would greatly be comforted therewith.

Gen. 37.

Sap. 12.

Dan. 3. 1

Ioh. 9.

Note this example.

2. R. 2g 16.

33. But that which the eye cannot see, the soul feeleth; that is, she feeleth the assurance of Gods grace amidst the depth of all tribulations. This he hath promised again and again, this he hath sworn; and this he performeth most faithfully to all those that suffer meekly for his name. This Saint Paul

6.
The assurance of
Gods grace
in tribulation.

most certainly assured himself of, when he said : *that he did glory in all his infirmities and tribulations, to the end that Christ's vertue might dwell in him* : That is to say, to the end that CHRIST should assist him more abundantly with his grace ; *Cum enim infirmor, tum potens sum* : For when I am in most infirmity, then am I most strong, saith he. That is, the more tribulations and afflictions are laid upon me, the more potent is the aid of CHRIST's grace unto me. And therefore the same Apostle writeth thus of himself, and of all the other Apostles together : *VVe suffer tribulation in all things; but we are not distressed: we are brought into perplexities; but yet we are not forsaken: we suffer persecution; but yet we are not abandoned: we are thrown down to the ground; but yet we perish not.* This then ought to be a most sure and secure staffe in the hand of all Christiaps afflicted, that whatsoever befall unto them, death or life; yet the grace of Almighty God will never fail to hold them up, and bear them out therein : For most true and certain is that saying of Saint *Augustin*, so often repeated by him in his works : *That God never forsaketh any man, except he be rejected and forsaken by man first.*

Set 8. De
Temp. &
denat. &
gr. cap. 16

7. 8.
Short time
of suffering
and great
reward.

2 Cor. 4.

34. For the last reason of comfort in affliction, I will joyn two things together of great force and efficacy in this matter. The first whereof, is the expectation of reward : the other is the shortnesse of time wherein we have to suffer. Both are touched by Saint Paul in one sentence, when he saith : *That a little, and momentary tribulation in this world worketh an eternal poise of glory in the height of heaven.* By *momentary*, he sheweth the little time we have to suffer : and by *eternal poise of glory*, he expresth the incomprehensible greatnesse of the reward prepared in heaven for recompence of that suffering. CHRIST also joyneth both these comforts

forts together, when he saith: Behold, I come quickly, *and my reward is with me.* In that he promiseth to come quickly, he signifieth, that our tribulation shall not endure long; and by that he bringeth his reward with him, he assureth us, that he will not come empty-handed, but ready furnished, to recompence our labor throughly. And what greater means of encouragement (dear Brother) could he use then this? If a man did bear a very heavy burden, yet if he were sure to be well paid for his labor, and that he had but a little way to bear the same, he would strain himself greatly to go through to his wayes end, rather then for sparing so short a labor, to lose so large and so present a reward. This is our Lords most merciful dealing with us, to comfort us in our affliction, and to animate us to hold out manfully for a time, though for the present, the poise seem heavy on our shoulders. The coming of our Lord is even at hand, and the Judge is even before the gates, who shall refresh us, and wipe away all our tears; and place us in his kingdom to reap joy without fainting. And then shall we prove the saying of holy Saint Paul to be true: *That the sufferings of this world are not worthy of that glory which shall be revealed in us.* And this may be sufficient for the reasons left us of comfort in tribulation and affliction.

Apc. 24

A compa-
rison.

Iam. 5.

Matt. 116

Apc. 7.

Gal. 6.

Rom. 8.

S. 4. How we must behave our selves in time of
Tribulation.

35. **A**ND thus now having declared the first three Points before set down; there remaineth onely to say a word or two of the fourth: which is, what we have to do for our parts in time of persecution and affliction, to reap solid fruit thereby. And

this might be dispatched in one word, saying onely that we have to conform our selves to the holy will and pious meaning of Almighty God, uttered before in the causes of tribulation, for which he layeth them upon us. But yet for more easie and better remembrance of the same, I will briefly run over the principal advertisements, which spiritual men do give, and which are to be born in memory about this matter.

I.
To rejoyce
Luke 6.

Iam. 1.

Heb. 10.

2.
To come
to God by
seuerall
prayer.
Mat. 8.
Plal. 43.

36. And first of all, it cannot be denied, but that we should endeavour to aspire unto that high perfection, whereof our Saviour speaketh, and whereunto he exhorteth us, when he saith: *Gaudete & exultate*, rejoyce and triumph in your adversities: But yet, if our corrupt and lumpish nature will not permit us to arrive unto this so worthy a perfection, we ought at least-wile to perform that which the Apostle so expresly commandeth, when he saith: *Omne gaudium existimate, cum in varias tentationes incideritis*; Esteem it a matter worthy all joy, when ye fall into divers temptations; that is, if we cannot rejoyce at it indeed, yet ought we to think it a matter in it self worthy of rejoycing; reprehending our selves, for that we cannot reach unto it. And if we cannot mount thus high neither (as indeed we ought to do:) yet in any case to remember what an other Apostle saith; *Patientia vobis necessaria est, ut reportetis promissionem*: You must of necessity have patience, if you will receive Gods promise of everlasting life made unto you.

37. Secondly, we ought to do as the Apostles did; when they wer in the most terrible tempest of rhe sea (CHRIST being with them, but yet a sleep:) that is, we must go and awake him; we must cry unto him with the Prophet: *Exurge, quare obdormis, Domine?* O Lord arise, why doest thou sleep in our mis cry

misery? This awakening of CHRIST doth please him wonderfully, as before hath been shewed; but especially, if it be done with that assured confidence of true affectioned children, wherewith S. Mark describeth the Apostles to have awakened CHRIST. For their words are these: *Master, doth it not appertain unto thee, that we perish here?* As who would say, are not we thy Disciples and servants? art not thou our Lord and Master? Is not the cause thine? Is not all our trust and hope in thee? how chanceth it then, that thou sleepest and sufferest us to be thus tossed and tumbled, as if we appertained nothing unto thee? With this zeal and affection prayed holy Esay, when he said: *Attend (O Lord) from heaven; look hither from the holy habitation of thy glory: where is thy zeal? where is thy fortitude? where is the multitude of thy merciful bowels? Have they shut themselves up now towards us? thou art our father; Abraham hath not known us, and Israel hath been ignorant of us; thou art our Father (O Lord) turn thy self about for thy servants sake, for the love of the tribe of thine inheritance.* Thus (I say) we must call upon God; thus we must awake him, when he seemeth to sleep in our miseries; with earnest, with devout, with continual prayer, alwayes having in our mind that most comforttable parable of CHRIST, wherein he saith: *That if we should come to our neighbours dore, and knock at mid-night to borrow some bread, when he wer in bed with his children, and most loath to rise: yet if we persevere in asking and beating at the door still, though he wer not our friend; yet would he rise at length, and give us our demand, thereby at least to be rid of our crying.* And how much more will God do this (saith CHRIST) who both loveth us, and tendereth our case most mercifully!

Marc. 4.

Esay. 53.

Luke 11.

An important note.
Mat. 8.

38. But yet here is one thing to be noted in this matter:

matter : and that is, that CHRIST suffered the ship almost to be covered with waves (as the Evangelist faith) before he would awake ; thereby to signifie, that the measure of temptations is to be left onely unto himself. It is sufficient for us to rest upon the Apostles words : *He is faithful, and therefore he will not suffer us to be tempted above our strength.* We may not examine, or mistrust his doings ; we may not enquire why he doth this ; or why suffereth he that ; or how long will he permit these evils to reign. God is a great God in all his doings ; and when he sendeth tribulation, he sendeth a great deal together, to the end he may shew his great power in delivering us, and recompence it with great measure of comfort. His temptations oftentimes do go very deep, thereby to try the very hearts and reins of men. He went far with Elias, when he caused him to fly into a mountain, and there most desirous of death, to say ; *They have killed all thy Prophets (O Lord) and I am left alone, and now they seek to kill me also.* He went far with David, when he made him cry out : *VVhy dost forget my poverty and tribulation ?* And in another place again : *I said with my self in the excessse of my mind ; I am cast out from the face of thy eyes, O Lord.* God went far with the Apostles, when he enforced one of them to write : *VVe will not have you ignorant (brethren) of our tribulation in Asia, wherein we wer oppressed above strength ; in so much as it loathed us to live any longer.* But yet above all others, he went furthest with his own dear Son, when he constrained him to utter those pitiful and most lamentable words upon the Crosse ; *My God, my God why hast thou forsaken me ?* Who can now complain of any proof or temptation whatsoever laid upon him, seeing God would go so far with his own dear and onely Son ?

1 Cor. 10.

God per-
mitteth
temptati-
ons to
grow great
before he
remedy es
them.
3. Reg. 12.

Psal. 30.

2 Cor. 1.

Mat. 27.
Psal. 21.

unto us in tribulation: which is magnanimity, grounded upon a strong and invincible faith of Gods assistance, and of our final deliverance, how long soever he delay the matter, and how terrible soever the storm doth seem for the time. This God requireth at our hands, as may be seen by the example of his Disciples, who cried not, *Ve perish*, before the waves had covered the ship, as Saint *Matthew* writeth: and yet *CHRIST* said unto them, *Vbi est fides vestra*, where is your faith? Saint *Peter* also was not afraid untill he was almost under water, as the same Evangelist recordeth; and yet *CHRIST* reprehended him, saying; *Thou man of little faith, why didst thou doubt?* What then must we do in this case, dear Brother? Surely, we must put on that magnanimous faith of valiant King *David*, who, upon the most assured trust he had of Gods assistance, said: *In Deo meo transgre-diar murum*, In the help of my God I will go over a wall. Of which invincible faith, Saint *Paul* was also, when he said: *Omnia possum in eo qui me confortat*; I can do all things in him that comforteth and strengtheneth me. Nothing is impossible, nothing is too hard for me, by his assistance. We must be (as the Scripture saith) *Quasi leo confidens absque terrore*: Like a bold and confident lion, which is without terror; that is, we must not be astonished at any tempest, at any adversity; we must say with the Prophet *David*, experienced in these matters: *I will not fear many thousands of people that should environ or besiege me together. If I should walk amidst the shadow of death, I will not fear. If whole armies should stand against me, yet my heart should not tremble. My hope is in God, and therefore I will not fear what man can do unto me. God is my aider, and I will not fear what flesh can do unto me. God is my helper and protector, and therefore I will despise and contemne mine enemies.*

And

Magnanimity with a strong faith,

Mat. 3.
Luke 3.

Mat. 14

Psal. 174

Phil. 4.

Pro. 23.

Psal. 3.
Psal. 21.
Psal. 26.
Psal. 55.
Psal. 137.

Esa. 12.

And another Prophet in like sense: Behold, God is my Saviour, and therefore will I deal confidently, and will not fear. These wer the speeches of holy Prophets, of holy Saints, of men that knew well what they said, and had often tasted of affliction themselves; and therefore could say of their own experience, how infallible Gods assistance is therein.

4.
Christian
fortitude.
Eccle. 10.
Eccle. 4.

40. To this supreme courage, magnanimity, and Christian fortitude, the Scripture exhorteth us, when it saith: *If the spirit of one that is in authority do rise against thee; see thou yield not from thy place unto him.* And again, another Scripture saith: *Strive for justice, even to the losse of thy life; and stand for equity unto death it self, and God shall overthrow thine enemies for thee.* And CHRIST himself yet more effectually recommendeth this matter in these words: *I say unto you my friends, be not afraid of them which kill the body, and afterward have nothing else to do against you.* And Saint Peter addeth further. *Neque conturbemini:* That is, do not onely not fear them, but (which is lesse) do not so much as be troubled for all that flesh and bloud can do against you, when you stand in a good cause.

Luke 12.

1 Pet. 3.

Christs
exhortati-
on to ma-
gnanimity.
Apoc. 2.

41. CHRIST goeth further in the *Apocalyps*, and useth marvellous speeches to entice us to this fortitude. For these are his words: *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches* To him that shall conquer, I will give to eat of the tree of life, which is in the paradise of my God. This saith the First and the Last, he that was dead, and now is alive: *I know thy tribulation, thy poverty, but thou art rich indeed, and art blasphemed by those that say they are true Israelites, and are not, but are rather the synagogue of Sathan.* Fear nothing of that which you are to suffer; behold, the devil will cause some of you to be thrust into prison, to the end, you may be tempted, and you shall have tribulation for ten * dayes. *But be faithful unto*

unto death, and I will give thee a crown of life. He that hath an ear to hear, let him hear what the Spirit saith unto the Churches. He that shall overcome, shall not be hurt by the second death. And he that shall overcome, and shall keep my works unto the end, I will give unto him authority over nations, even as I have received it from my Father; and I will give him, besides, the morning-star. He that shall overcome, shall be apparelled in white garments, and I will not blot his name out of the book of Life, but will confesse his name before my Father, and before his Angels. Behold, I come quickly; hold fast that thou hast, lest another man receive thy crown. He that shall conquer, I will make him a pillar in the temple of my God, and he shall never go forth more; and I will write upon him the name of my God, and the name of the city of my God, which is, new Ierusalem. He that shall conquer, I will give unto him, to sit with me in my throne, even as I have conquered, and do sit with my Father in his throne.

Those ten dayes some think to have been the ten general persecutions with in the first 300 years after Christ.
Chap. 3:

42. Hitherto are the words of CHRIST to S. Iohn. And in the end of the same Book, after he had described the joyes and glory of heaven at large, he concludeth thus: And he that sate on the throne said to me. Write these words, for that they are most faithful and true: Qui vicerit, possidebit hac, & ero illi Deus, & ille erit mihi filius: timidis autem & incredulis, &c. pars illorum erit in stagno ardenti igne & sulphure, quod est mors secunda. He that shall conquer, shall possesse all the joyes that I have here spoken of, and I will be his God, and he shall be my son: But they which shall be fearful of fight, or incredulous of these things that I have said, &c. their portion shall be in the lake burning with fire and brimstone, which is the second death.

Ibid:
Cap. 21.

A terrible threat to them that fear persecution.

43. Here now we see both allurements and threats; both good and evill, life and death; the joyes

Ecc. 15.

joyes of heaven, and the burning lake of hell proposed unto us. We may stretch out our hands unto which we will. If we fight and conquer (as by Gods grace we may) then are we to enjoy the promises laid down before. If we shew our selves either unbelieving in these promises, or fearful to take the fight in hand, being offered unto us; then fall we into the danger of the contrary threats: even as Saint Iohn affirmeth in another place, that certain noble men did, among the Jews, who believed in CHRIST, but yet durst not confesse him, for fear of persecution.

Iohn 12.

5.
A firm
resolution.
Eccle. 9.

3 Cor. 16.
Eccl. 11.
2 Par. 15.

44. Here then must ensue another vertue in us, most necessary to all tribulation and affliction; and that is, a strong and firm resolution to stand, and go through what opposition or contradiction soever we find in the world; either of fawning flattery or of persecuting cruelty. This the Scripture teacheth crying unto us: *Esto firmus in via Domini*: Be firm and immovable in the way of our Lord. And again: *Stae in fide, viriliter agite*: Stand to your faith, and play the men. And yet further: *Confide in Deo, & mane in loco tuo*, Trust in God, and abide firm in thy place. And finally; *Confortamini, & non dissolvantur manus vestrae*: Take courage unto you, and let not your hands be dissolved from the work you have begun.

The constancy and firm resolution of Saints,
Dan. 3.

45. This resolution had the three Children, *Sidrach, Misach, and Abdenago*, when having heard the flattering speech and infinite threats of cruell *Nabuchodonosor*, they answered with a quiet spirit: *O King we may not answer you to this long speech of yours. For behold, our God is able (if he will) to deliver us from this furnace of fire which you threaten, and from all that you can do otherwise against us. But yet if it should not please him so to do; you must know (Sir King) that we do not worship your gods, nor yet adore your golden Idol which you have set up.*

46. This

46. This resolution had Saint Peter and S. Iohn, who being so often brought before the Councel, and both commanded, threatned, and beaten, to the end, they should talk no more of CHRIST, Acts 4 they answered still: *Obedire oportet Deo magis quam hominibus*: we must obey God, rather then men. The Acts 21 same had Saint Paul also, when being requested with tears of the Christians in Cesarea, that he would forbear to go to Ierusalem, for that the holy Ghost had revealed the troubles which expected him there; he answered: *VVhat mean you to weep thus, and to afflict my heart? I am not only ready to be in bonds for Christs name in Ierusalem; but also to suffer death for the same.* And in the Epistle to the Romans, he yet further expresseth this resolution of his, when he saith: *VVhat then shall we say to these things? If God be with us, who will be against us? VVho shall separate us from the love of Christ? shall tribulation? shall distresse? shall hunger? shall nakednesse? shall peril? shall persecution? shall the sword? I am certain, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature else shall be able to separate us from the love of God, which is in IESVS CHRIST our Lord.* Rom. 8. S. Pauls resolution,

47. Finally, this was the resolution of all the holy Martyrs and Confessors, and other servants of God: whereby they have withstood the temptations of the devil, the allurements of flesh and bloud, and all the persecutions of Tyrants, exacting things unlawful at their hands. I will alledge one example more out of holy Scripture, and that before the coming of CHRIST, but yet nigh unto the same; and therefore no marvel (as the holy Fathers do note) though it took some heat of Christian fervor and constancy towards Martyrdome. The example is wonderful, Of Martyrs and Confessors,

for that in mans sight, it was but for a small matter required at their hands, by the Tyrants commandment; that is, onely to eat a piece of swines-flesh. For thus it is recorded in the Scripture.

1 Mac. 7.
A marvellous
long-con-
stancy of
the seven
Machabees
and their
mother.

48. It hapned, seven brethren, to be apprehended together in those dayes, and to be brought (with their mother) to the tyrannous King *Antiochus*, and there to be compelled with torments of whips, and other instruments, to the eating of swines-flesh against the Law. At what time one of them (which was the eldest) said: "What dost thou seek? or "what wilt thou learn out of us, O King? we are "ready here rather to die, then to break the antient "laws of our God. Whereat the King greatly of- "fended, commanded the frying-pans and pots of "brasse to be made burning-hot; which being ready, "he caused this first mans tongue to be cut off, to- "gether with the tops of his fingers and toes, as also "with the skin of his head, the mother and other "brethren looking on; and after this, he caused "him to be fried untill he was dead. Which being "done, the second brother was brought to torment, "and after his hair pluckt off from his head together "with the skin, they asked him whether he would "yet eat swines-flesh, or no, before he was put to "the rest of his torments? whereto he answered, "No: and thereupon was (after many torments) "flain with the other. Who being dead, the third "was taken in hand, and being willed to put forth "his tongue, he held it forth quickly, together "with both his hands to be cut off, saying confi- "dently: *I received both tongue and hands from heaven, and "now I despise them both for the Law of God, for that I hope "to receive them all of him again.*

A worthy
saying.

49. And after they had in this sort tormented and
"put

"put to death six of their brethren, every one most
 "constantly protesting his faith, and the joy he had
 "to die for Gods cause; there remained onely the
 "youngest, whom *Antiochus* (being ashamed that he
 "could pervert never a one of the former) endeavour-
 "red, by all means possible to draw him from his pur-
 "pose, by promising and swearing, that he should
 "be a rich and happy man, and one of his chief
 "friends, if he would yield. But when the youth
 "was nothing moved therewith, *Antiochus* called to
 "him the mother, and exhorted her to save her sons
 "life, by perswading him to yield; which she feign-
 "ing to do, thereby to have liberty to speak to her
 "son; she made a most vehement exhortation to
 "him in the Hebrew tongue, to stand to it, and to
 "die for his conscience; which speech being ended,
 "the youth cryed out with a loud voice, and uttered
 "this noble sentence worthy to be remembred: *Quem*
 "*sustinetis? non obtempero praecepto Regis, sed praecepto*
 "*Legis*: Whom do you stay for? I do not obey the
 "commandment of the King, but the command-
 "ment of the Law of God. Whereupon both he
 "and his mother wer presently (after many, and
 "sundry torments) put to death.

A noble
example of
a mother.

50. This then is the constant and immovable re-
 solution which a Christian man should have in all ad-
 versity of this life. Whereof Saint *Ambrose* saith thus :
Gratia preparandus est animus, exercenda mens, & Stabi-
lienda ad constantiam; ut nullis perturbari animus possit ter-
roribus, nullis frangi molestiis nullis suppliciis cedere. Our
 mind is to be prepared with grace, to be exercised,
 and to be so established in constancy, as it may not
 be troubled with any terrors, broken with any ad-
 versities, yield to any punishments or torments
 whatsoever.

L. 1. offi.
c. 38.

6.

How a man
may come
to an n-
vincible
resolution.

§ 1. If you ask me here how a man may come to this former resolution : I answer , that Saint *Ambrose* in the same place putteth two wayes , how to attaine the same. The one is , to remember the endlesse and intolerable pains of hell , if we have it not , or do yield against our own conscience for fear. The other is , to think of the unspeakable glory of heaven , if we persevere constant. Whereto I will add the third which with a noble heart , may perhaps prevail as much as either of them both : and that is , to consider what others have suffered before us , especially *CHRIST* himself , and that onely of meer love and affection towards us. We see that in this world loving subjects do glory of nothing more , then of their dangers or hurts taken in battell for their Prince , though he never took blow for them again. What then would they do , if their Prince had been afflicted voluntarily for them , as *CHRIST* hath been for us ? But if this great example of *CHRIST* seem unto thee over hard or high to imitate ; look upon some of thy brethren before thee , made of flesh and blood as thou art ; see what they have suffered before they could enter into heaven ; and think not thy self hardly dealt withall , if thou be called to suffer a little also.

2 Cor. 4.
The suffering
of the
Apostles.

§ 2. Saint *Paul* writeth of all the Apostles together. Even unto this hour (saith he) we suffer hunger and thirst , and lack of apparel : we are beaten with mens fists : we are made vagabonds , not having where to stay : we labour and work with our own hands : we are cursed , and we do blesse : we are persecuted , and we take it patiently : we are blasphemed , and we pray for them that blaspheme us : we are made , as it wer , the very out cast and purgings of this world , even unto this day : That is , though we be Apostles , though we have wrought so many miracles , and converted

so

so many millions of people : yet even unto this day are we thus used. And a little after, describing yet further their lives, he saith : *VVe shew our selves as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions, in labors, in watchings, in fastings, in chastity, in longanimity, in sweetnesse of behaviour.* And of himself in particular he saith : *In laboribus plurimis &c. I am the Minister of God in many labors, in imprisonments more then the rest, in beatings above measure, and oftentimes in death it self, Five times have I been beaten of the Iews, and at every time I had fourty lashes, lacking one; three times have I been whipt with rods; once I was stoned; three times have I suffered shipwrack : A day and a night was I in the bottome of the sea; oftentimes in jourmies, in dangers of flouds, in dangers of thieves, in dangers of Iews, in dangers of Gemiles, in dangers of the City, in dangers of wildernesse, in dangers of sea, in dangers of false brethren, in labor and travell, in much watching, in hunger and thirst, in much fasting in cold and nakednesse : and besides all these external things, the matters that daily do depend upon me, for my universal and solicitous care over all Churches.*

² Cor. 6.

¹ Cor. 11.
The particu-
lar suffer-
ings of S.
Paul.

53. By this we may see now, whether CHRIST'S holy Apostles taught us more by words, then they shewed by their own examples, about the necessity of suffering in this life. CHRIST might have provided for them if he would, at least-wise, things necessary to their bodies, and not have permitted them to have come into these great extremities of lacking clothes to their backs, meat to their mouthes, and houses to put their heads in. He that gave them authority to do so many other miracles, might have suffered them also to have procured sufficient maintenance for their bodies, which should be the first mi-

How
Christ suf-
fere : the
Apostles
to want.

Mat. 17.

racle that worldly men would work, if they had leave and authority. CHRIST might have said to S. Peter when he sent him to take his Tribute from out of the fishes mouth; take so much more, as will suffice for your necessary expences, when you travell over foreign countries; or at least-wise, so much as would serve for the maintenance of his dear mother the blessed Virgin, committed to the keeping of Saint John, as poore as her self. But none of this would he do, nor yet diminish the great afflictions which I have shewed before, though he loved them as dearly, as he loved his own soul. All which was done (as S. Peter interpreteth) to give us example, what to follow, what to look for, what to desire, what to comfort our selves in, amidst the greatest of all our tribulations.

1 Pet. 2.

Heb. 12.
A notable
exhortatiō
of S. Paul.

54. Saint Paul useth this, as a principal consideration, when he writeth thus to the Hebrews, upon the recitall of the sufferings of other Saints before them. "Wherefore we also brethren (saith he) having so great a multitude of witnesses, that have suffered before us, let us lay off all burden of sin hanging upon us; and let us run by patience unto the battel offered us, fixing our eyes upon the Author of our faith, and fulfiller of the same, IESUS; who putting the joyes of heaven before his eyes, sustained patiently the crosse, contemning the shame and confusion thereof, and therefore now sitteth at the right hand of the seat of God. Think upon him (I say) which sustained such a contradiction against himself, at the hands of sinners: and be not weary, neither faint yee in courage. For you have not yet resisted against sin unto bloud: and you have forgotten (perhaps) that comfortable saying, which speakes unto you as,
unto

"unto children : My son , do not contemn the discipline of
 "our Lord , and be not weary when thou art chastised of him. Prov. 3.
 "For whom God loveth , he chastiseth , and he Iob 5.
 "whippeth every son whom he receiveth. Apoc. 3. Perlevere
 "therefore in the correction laid upon you. God
 "offereth himself to you as to his children. For what
 "child is there whom the father correcteth not ? If
 "you be out of correction , whereof all his children
 "are made partakers ; then are you bastards , and not
 "children. All Correction , for the present time
 "when it is suffered , seemeth unpleasant and sorrow-
 "ful ; but yet after , it bringeth forth most quiet fruit
 "of justice , unto them that are exercised by it.
 "Wherefore , strengthen up your weary hands , and
 "loosed knees ; and make way to your feet , &c. That
 is , take courage unto you , and go forward valiantly
 under the Crosse laid upon you. This was the exhortation
 of this holy Captain unto his Countrey-
 men (souldiers of *IESVS CHRIST*) the Jews.

Iac. 5.
The exhortation of
S. Iames.

55. Saint Iames the brother of our Lord useth another exhortation in his Catholick epistle to all Catholicks , not much different from this. Be you therefore patient my brethren (saith he) untill the coming of our Lord. Behold , the husbandman expecteth for a time , the fruit of the earth , so precious unto him : bearing patiently untill he may receive the same in his season ; be you therefore patient , and comfort your hearts for that the coming of our Lord will shortly draw near. Be not sad , and complain not one of another. Behold , the Iudge is even at the gate. Take the Prophets for an example of labour and patience , who spake unto us in the name of God : Behold , we account them blessed which have suffered. You have heard of the sufferance of Job , and you have seen (I say) that our Lord is merciful , and full of compassion. So he.

56. I might here alledge many things more out of

The con-
clusion.

holy Scriptures to this purpose, for that they are most copious herein: and in very deed, if all that is contained therein, should be put together, and laid before us, it would in effect (especially in the new Testament) yield us nothing else almost, but touching the Crosse, and patient bearing of tribulation in this life. But I must end, for that this Chapter grows too long, as the other did before. And therefore I will onely, for my conclusion, set down the confession and most excellent exhortation of old *Mathathias*, in the time of the cruell persecution of *Antiochus* against the Jews. The story is thus reported in the Scripture.

The con-
fession and
exhortatiō
of *Matha-
thias*.

1 Mac. 2.

Note,

57. At that time the officers of *Antiochus* said unto "*Mathathias* : Thou art a Prince, and of greatest
" estate in this City, adorned with children and bre-
" thren; come thou therefore first, and do the Kings
" commandment as other men have done in Juda and
" Jerusalem, and thou and thy children shall be the
" Kings friends, and enriched with gold and silver,
" and many gifts from him. Whereto *Mathathias*
" answered with a loud voice : If all nations should
" obey *Antiochus*, to depart from the obedience of the
" laws of their ancestors; yet I, and my children and
" brethren will follow the laws of our Fathers; let
" God be merciful unto us at his pleasure, &c. And
" the dayes came of *Mathathias* his death, and then
" he said unto his children. Now is the time that
" pride is in her strength. Now is the time of chast-
" sement towards us; the time of everstion and indi-
" gnation is come. Now therefore (O Children)
" be you zealous in the law of God; yield up your
" lives for the Testament of your Fathers: Remem-
" ber the works of your ancestors, what they have
" done in their generations, and so shall you receive
" great

"great glory, and eternal name. Was not *Abraham*
 "found faithful in time of temptation, and it was re-
 "puted unto him for justice? *Ioseph* in the time of his
 "distresse, kept Gods commandments, and was made
 "Lord over all Egypt. *Phinees* our Father, for his
 "zeal towards the law of God, received the testa-
 "ment of an everlasting Priesthood. *Iosue* for that
 "he fulfilled Gods word, was made a Captain over
 "Israel. *Caleb* for that he testified in the Church,
 "received an inheritance. *David* for his mercy, ob-
 "tained the seat of an eternal Kingdom. *Elias* for
 "that he was in zeal of the law, was taken up to
 "heaven. *Ananias*, *Azarias* and *Misael* through their
 "belief, wer delivered from the flame of the fire.
 "*Daniel* for his simplicity, was delivered from the
 "mouth of lions. And so do you run over, by
 "cogitation, all generations, and you shall see that
 "all those that hope in God shall not be vainquished.
 "*And do you not fear the words of a sinful man; for his*
 "*glory is nothing else but dung and worms: To day he is great*
 "*and exalted, and to morrow he shall not be found; for he*
 "*shall return unto his earth again, and all his fond cogita-*
 "*tions shall perish. Wherefore take courage unto you (my*
 "*children) and play the men in the law of God, for therein*
 "*shall be your honor & glory.* Hitherto are the words
 of Scripture, which shall suffice for the end of this
 Chap. and the rather for that there cometh another
 Chapter * after, which layeth before us many more
 examples of true Resolution, in divers of Gods ser-
 vants, for our instruction, and encouragement
 herein,

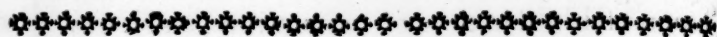
Gen. 12.
Gen. 41.

Num. 23.
Iof. 11.
Iud. 14.
2 Reg. 2-
4 Reg. 1.

Dan. 3.
Dan. 9.

A worthy
saying.

* Infra c. 5.



THE FOURTH AND GREATEST
Impediment of all other, that hindereth
Resolution : to wit,

*The love and respect, which men bear to the pleasures,
commodities, and vanities of this world.*

C H A P. IV.



S the former impediments which now by Gods grace we have removed, be in very deed great stayes to many men, from the Resolution we talk of: so this that presently we take in hand, is not onely of it self a strong impediment and let; but also a general cause and (as it wer) a common ground to all other impediments that be, or may be. For, if a man could touch the hidden pulse of all such as refuse, or neglect; or do defer to make this Resolution: he should find the true cause and origen thereof, to be the love and respect which they bear unto this world, whatsoever other excuses they pretend besides. The noble-men of Jewry pretended fear to be the cause, why they could not resolve to confesse CHRIST openly: but Saint *Iohn* that felt their pulses, and knew their disease, uttereth the true cause to have been *for that they loved the glory of men more then the glory of God.* Demas that forsook Saint Paul in his bands, even a little before his death, pretended another cause of his departure to *Theffalonica*: but Saint Paul saith it was: *Quia diligebat hoc saculum*: For that he loved this world. So that this world is a general

The world,
the ground
of all other
impedi-
ments.

Ioan. 12.

1 Tim. 4.

neral and universal impediment, and more largely dispersed in mens hearts, then outwardly appeareth : for that it bringeth forth divers other excuses thereby to cover it self in the people, where it abideth.

Mat. 13.

Mar. 4.

Luc. 8:

2. This may be confirmed by that most excellent Parable of our Saviour CHRIST, recorded by three Evangelists, concerning the three sorts of men which are to be damned, and the three causes of their damnation; whereof the third and last, and most general (including as it wer both the two former) is the love of this world. For the first sort of men there mentioned, are compared to a *High-way*, wherein all seed of life that is sown, either withereth presently, or else is eaten up by the birds of the air; which is (as CHRIST expoundeth it) by the devils, in such carelesse men, as contemn whatsoever is said unto them: such are infidels, hereticks and other like obstinate and contemptuous people. The second sort of reprobate people are compared to rocky grounds, in which, for lack of deep root, the seed that falleth, continueth not: And by this are signified, light and inconstant persons, that now are fervent, and by and by key-cold again; and so in time of temptation, they are gone, saith CHRIST. The third sort are compared to a field, wherein the seed of life groweth up, but yet there are so many thorns about the same (which CHRIST our Saviour expoundeth to be the cares, troubles, miseries, and deceivable vanities of this life) *as the good corn is choked up, and so bringeth forth no fruit at all.* By which last words he signifieth that wheresoever his doctrine is taught and groweth up, and yet bringeth not forth due fruit: That is to say, wheresoever his faith is planted, received and professed (as among Christians it is) and yet bringeth not forth vertuous life, holy conversation,

I.
The Exposition of the Parable of the seed and of four sorts of people signified therein.

2.

3.

conversation, good works, and due service of God, correspondent to this seed: there the principal cause is, for that it is choked with the love and care of this present world.

The importance of this parable, and circumstance, thereof.
Mat. 13.

3. This is a Parable of marvellous great importance, as may appear; both for that CHRIST after the recital thereof, cried with a loud voice: *He that hath ears to hear, let him hear*: as also, for that he expounded it himself in secret onely to his Disciples: and principally, for that before the exposition thereof, he used such a solemn Preface, saying: *To you it is given to know the mysteries of the kingdom of heaven, but to others, not; for that they seeing, do not see, and hearing, do not hear, nor understand*. Whereby our Saviour signifieth, that the understanding of this Parable above others, is of singular importance, for conceiving the true mysteries of the kingdom of heaven; and that many are blind which seem to see, and many deaf and ignorant, that seem to hear and know; for that they understand not well the mysteries of this Parable. For which cause also his divine wisdom maketh this conclusion, before he begins to expound the Parable: *Happy are your eyes that see, and blessed are your ears that hear*. After which words, he beginneth his exposition, with this admonition: *Vos ergo audite Parabolam*. Do you therefore hear and understand this Parable, that are made worthy thereof.

Six principal points of this Chapter.

4. And for that this Parable doth contain and touch so much indeed, as may, or is needful to be said, for removing of this great and dangerous impediment of worldly love against the service of God: I mean to stay my self onely upon the explication thereof in this place; and will declare the force and truth of certain words here uttered by CHRIST, concerning the world, and worldly vanities, and how warily

warily they are to be used by us. And for some order and method, I will draw all to these six principal points or heads that do ensue. First, how, and in what sense, all this whole world and commodities thereof are meer vanities in themselves, and of no value, as CHRIST here signifieth; and consequently, ought not be an impediment to let us from so great a matter, as the kingdom of heaven, and serving of God, is. Secondly, how they are not onely vanities and trifles, but also *Deceptions*, as the words of CHRIST are, that is to say, deceits and fallacies, not performing to us in deed those little trifles which they do promise, and we so highly esteem. Thirdly, how they are *spina*; that is to say, *pricking-thorns*, as our Saviour affirmeth; albeit, they seem to worldly men to be most sweet and pleasant for a time, and to be flowers rather than thorns. Fourthly, how they are *Ærumna*; that is to say, miseries and afflictions, according to our Saviours meaning and speech. Fifthly, *Quomodo suffocant*, how they do strangle or choke their possessors, in the sense which our Saviour, the Son of God, in this parable, avoucheth. Sixthly, how we may use them, notwithstanding, without these dangers and evils, to our great comfort, gain, and preferment, if we will, and do take the right way therein.

5. 1. *How all the world is vanity.*

5. **A**Nd now for the First, albeit, I might stand upon many reasons and demonstrations; yet do I not see how briefly and pithily it may be better declared, that all the pleasures and goodly shews of this world are meer vanities, as CHRIST here signifieth; then to alledge the testimony and proof of some,

2 Par. 9.
The world-
ly prosperi-
ty of King
Salomon.

some, which have tasted and proved them all: that is to say, of such an one, as speaketh not onely by speculation, but also of his own experience and practice. And this is the wise and mighty King Salomon, of whom the Scripture reporteth wonderful matters, touching his peace, prosperity, riches, and glory in this world: As for example, *That all the Kings of the earth desired to see his face, for his wisdom and renowned felicity: That all the Princes living besides, were not like him in wealth: That he had six hundred sixty and six talents of gold (which is an infinit sum) brought him in yearly, besides all other that he had from the Kings of Arabia, and other Princes: That silver was as plentiful with him as heaps of stons, and not esteemed, for the great store and abundance he had thereof: That his plate and jewels had no end: That his seat of Majesty, with stools, lions, to bear it up, and other furniture, were of gold, passing all other kingly seats in the world: That his precious apparel and armour was infinit: That he had all the Kings, from the river of the Philistims, unto Egypt, as his servants: That he had fourty thousand horses in his stables to ride, and twelve thousand chariots, with horses and other furniture ready to them for his use. That he had two hundred spears of gold born before him, and six hundred crowns of gold bestowed upon every spear; as also three hundred bucklers, and three hundred crowns of gold, bestowed in the gilding of every buckler: That he spent every day in his house, a thousand * nine hundred thirty and seven quarters of meal and flour; thirty oxen, with an hundred wethers beside all other flesh: that he had seven hundred wives, as Queens, and three hundred other, as concubines. All this, and much more doth holy Scripture report of Salomons worldly wealth, wisdom, riches, prosperity: which he having tasted, and used to his fill; pronounced yet at last this sentence of it all: *Vanitas vanitatum, & omnia vanitas: Vanity of vanities, and**

* 30. cori
similz, &
60 cori fa-
rina: & eve-
ry corus is
27. quar-
ters and
odde.

3. Reg. 4.
3. Reg. 11.

Eccles. 1.

and all is vanity. By vanity of vanities, meaning (as Saint Hierom interpreteth) the greatnesse of this vanity, above all other vanities that may be devised.

In cap. 1.
Ecclef.

6. Neither onely doth King Salomon affirm this thing in word, but doth prove it also by examples of himself. I have been King of Israel in Ierusalem (saith he) and I purposed with my self, to seek out by wisdom all things. And I have seen, that all under the son, are meer vanities and affliction of spirit. I said in my heart, I will go and abound in all delights, and in every pleasure that may be had: and I saw that this was also vanity. I took great works in hand, builded houses to my self, planted vineyards, made gardens, and beset them with all kind of trees: I made my fish-ponds to water my trees: I possessed servants and hand-maids, and had a great family, great herds of cattel, above any that ever wer before me in Ierusalem. I gathered together gold and silver, the riches of Kings and Provinces. I appointed to my self musicians and singers, both men and women, which are the delights of the children of men: fine cups also to drink wine, and whatsoever my eyes did desire, I denied it not unto them; neither did I let my heart from using any pleasure, to delight it self in these things which I had prepared. And when I turned my self to all that my hands had made, and to all the labors, wherein I had taken such pains and sweat; I saw them all, vanity and affliction of mind.

Salomons
saying of
him self.
Ecclef. 1.

Cap. 2.
Ibid,

7. This is the testimony of Salomon, upon his own proof, in these affairs: And if he had spoken it upon his wisdom onely (being such as it was) we ought to believe him; but much more, seeing he affirmeth it of his own experience. But yet, if any man be not moved with this: let us bring yet another witness out of the New Testament, and such a one, as was privy to the opinion of our Saviour CHRIST herein: and this is, the holy Evangelist and Apostle S. Iohn, who maketh an earnest exhortation to all wise men,

The testi-
mony of
S. Iohn. 2.

never

John 2.

The general branches of worldly vanities.

Three principal vanities.

2.
Vain glory.

never to entangle themselves with the love of worldly affairs, using this reason for the same: *Mundus transit, & concupiscentia ejus*: The world is transitory, and all that is to be desired therein: that is to say, it is vain, fleeting, uncertain, and not permanent. And then coming to shew the substance of this transitory vanity, he reduceth them all to three general heads or branches, saying: *VVhatsoever is in this world, is either concupiscentia of the flesh, or concupiscentia of the eyes, or pride of life*. By the first, he comprehendeth all sensual pleasures used in the cherishing and pampering the flesh: by the second, all beauty and bravery of riches: by the third, he signifieth the vanity of ambition in worldly honor and estimation.

8. These then are three general and most principal vanities of this life, wherein worldly men do weary out their brains: to wit, *Ambition, Covetousnesse, and carnal pleasure*. Whereunto all other lesser vanities are addressed, as to their Superiors. And therefore it shall not be amisse to consider of these three in this place, together with their dependents; for that every one of these three have divers branches depending of them; especially the first, which here I will handle, called by Saint John, *Ambition and pride of life*, whereunto belong these six members that ensue.

9. First, vain-glory, which is a certain disordinate desire to be well thought of, well spoken of, praised and glorified of men. And this is as great a vanity (though it be common to many) as if a man should run up and down the streets after a feather flying in the air tossed hither and thither with the blasts of infinit mens mouths. For as this man might weary out himself before he got the thing which he followed, and yet when he had it, he had gotten but

but a feather : so a vain glorious man may labour a good while , before he attain to the praise : which he desireth. And when he hath it , it is not worth three chips , being but the breath of a few mens mouths , that doth alter upon every light occasion , and now maketh him great , now little , now good , now bad , now nothing at all. CHRIST himself may be an example of this , who was tossed to and fro in the speech of men. Some said he was a Samaritan , and had a devel : others said , he could not be a Prophet , or of God , for that he kept not the Sabbath day : others asked , if he wer not of God , how he could do so many miracles ? So that there was a schisme or division among them about this matter , as Saint *Iohn* affirmeth. Finally , upon Palmsunday they received him into Jerusalem with triumph of *Hosanna* , casting their apparel under his feet : But the Thursday and Friday next ensuing , they cried *Crucifige* against him ; and preferred the life of *Barrabas* , a wicked murderer , before his.

Mat. 27.
Iohn 8.

Iohn 9.
Mat. 21.
Mar. 11.
Mar. 27.
Luke 23.

10. Now my friend if they dealt thus with the Saviour of the world , which was a better man then ever thou wilt be ; and did more glorious miracles then ever thou wilt do , that in reason might have purchased him name and honor among the people : why dost thou so labour and beat thy self about this vanity of vain-glory ? Why dost thou cast thy travels into the wind of mens mouths ? Why dost thou put thy riches in the lips of mutable men , where every flatterer may rob thee of them ? Hast thou no better a chest to lock them up in ? Saint *Paul* was of another mind , when he said : *I esteem little to be judged of you , or of the day of man.* And he had reason. For what careth he that runneth at the tilt , if the ignorant people that stand by , do give sentence against him ,

The misery
of depend-
ing on
other mens
mouths.

1 Cor. 4.

so the Judges give it with him? If the blind man in the way to Jericho, had depended of the liking and approbation of the goers by, he had never received the benefit of his sight: for that, they dissuaded him from running and crying so vehemently after

CHRIST. It is a miserable thing for a man to be a wind-mill, which grindeth not, nor maketh meal, but according as the blast endureth. If the gale be strong, he scourgeth about lustily, but if the wind be slack, he relenteth presently: so if you praise the vain-glorious man, he will run: but if he feel not the gale blow, he is out of heart. He is like the Babylonians, who with a little sweet musick, wer made to adore any thing whatsoever.

Dan. 31.

Pro. 27.

A fit similitude.

Psal. 9.

Psal. 140.

Psal. 39.

Apoc 4.

12. The Scripture saith most truly: *As silver is tried in the fire by blowing it, so is a man tried in the mouth of him that praiseth.* For as silver, if it be good, taketh no hurt thereby but if it be evil, it goeth all into fume: so doth a vain man, by praise and commendation. How many have we seen puffed up with mens praises, and almost put besides themselves for joy thereof: and yet afterward brought down with a contrary wind and driven full near to desperation by contempt? How many do we see daily (as the Prophet did in his dayes) commended in their sins and blessed in their wickednesse? How many palpable and intolerable flatteries do we hear, both used, and accepted daily, and no man cryeth with good King David: *Away with this oil and ointment of sinners, let it not come upon my head?* Is not all this vanity? Is it not madnesse, as the Scripture calleth it? The glorious Angels in heaven seek no honor unto themselves, but all unto God: and thou poor worm of the earth desirest to be glorified? The four and twenty elders in the Apocalyps took off their crowns, and cast them

them at the feet of the Lamb : and thou wouldest pluck fourty from the Lamb to thy self , if thou couldest. O fond creature ! how truly saith the Prophet :

Psal. 141

Homovantati similis factus est : A man is made like unto vanity , that is , like unto his own vanity , as light as the very vanities themselves , which he followeth.

Eccl. 23

And yet the Wise-man more expresly : *Invanitate sua appenditur* , the sinner is weighed in his vanity : that is , by the vanity which he followeth ; is seen how light and vain a sinful man is. And is there any man who wil leave to resolve to serve God , and seek his own salvation , for fear what the world will say or think of him ? What importeth it thee (dear Brother) in the next life what they all say of thee here ? Think then upon this , and esteem it as a vanity indeed.

12. The second vanity that belongeth to Ambition , is desire of wordly honor , dignity and promotion. And this is a great matter in the sight of a worldly man ; this is a jewel of rare price , and worthy to be bought with any labor , travel , or peril whatsoever. The love of this , letted the great men that wer Christians in Jewry , from confessing CHRIST openly. The love of this , letted *Pilate* from delivering *IESVS* , according as in conscience he saw he was bound. The love of this , letted *Agrippa* and *Festus* , from making themselves Christians , albeit , they esteemed Saint *Pauls* Doctrin to be true. The love of this , letteth infinit men daily from embracing the means of their salvation. But (alas) these men do not see the vanity hereof. Saint *Paul* saith not without just cause : *Nolite esse pueri sensibus* ; be you not children in understanding. It is the fashion of children to esteem more of a painted table , then of a rich jewel , And such is the painted dignity of this world , gotten with much labor , maintained

27

Worldly honor and promotion.

Iohn 11.
Iohn 19.

Acts 25.

1 Cor 14.

with great care and sollicitude, and lost with intolerable grief and sorrow. For better conceiving whereof, ponder a little with thy self (gentle Reader) any state of dignity that thou wouldst desire, and think how many have had that, or the like before thee. Remember how many have mounted up, and how they have descended down again: and imagine with thy self, which was greater, either the joy in getting, or the sorrow in loosing it. Where are now all those Emperors, those Kings, those Princes and Prelates, which rejoyced so much once at their own advancement? Where are they now, I say? who talketh, or thinketh of them? Are they not forgotten, and cast into their graves long agoe? And do not men boldly walk over their heads now, whose faces might not be looked on, without fear in their life? What then have their dignities done them good?

The vanity
of worldly
honor.

13. It is a wonderful thing to consider the vanity of this worldly honor. It is like a mans own shadow, which the more a man runneth after, the more it flyeth: and when he flyeth from it, it followeth him again: and the onely way to catch it, is to fall down to the ground upon it. So we see that those men which desired honor in this world, are now forgotten; and those which most fled from it, and cast themselves lowest of all men, by humility, are now most of all honoured: honoured (I say) most, even by the world it self, whose enemies they wer whilest they lived. For who is honoured more now, who is more commended and remembred then Saint Paul, and his like; which so much despised worldly honor in this life, as he made lesse account thereof then of common dung? Most vain then is the pursuit of worldly honor, which neither contenteth the mind, nor easeth the pained body, nor continueth with the possessor,

Phil. 3.

possessor, nor leaveth behind it any benefit or contentation, and consequently ought not to prevaile with any man, against this great Resolution, of which here we treat.

14. The third vanity that belongeth to ambition or pride of life, is nobility of flesh and bloud; a great pearl in the eye of the world, and indeed to be esteemed, when it is joyned with vertue, and accompanied with the fear of God; but otherwise both in it self, and in the sight of Almighty God, a meer trifle and vanity. Which holy *Iob* well understood (albeit he wer of noble parentage) when he wrote these words: *I said unto rottennesse, thou art my father; and unto worms, you are my mother and sisters.* He that will behold the gentry of his ancestors let him look into their graves, and see whether *Iob* saith truly or no. True nobility was never begun but by vertue; and therefore, as it is a testimony of valour and vertue in the predecessors; so ought it to be a spur to the same, in the successors. And he which holdeth the name thereof by descent onely without substance of vertue, is a meer alien, in respect of his ancestors; from whom he degenerateth, and hath nothing of theirs, but the bare outward shew onely. Of which sort of men, God saith by one Prophet: *They are made* 3.
The vanity
of worldly
Nobility,
abominable, even as the things which they love, &c. Gloria eorum à partu, ab utero, & à conceptu: Their glory is from their birth, from the belly, and from their conception onely. Iob 17;
That is to say, they vaunt and glory of their ancestors, progenitors, and noble birth, whereas, having no vertue in them correspondent to their birth, but following their sensual appetites, and setting their affections on wicked and abominable delights; they are made in like manner abominable, and contemptible both to God and man. Osee 9;

fond vanity to beg credit of dead men, whereas we deserve none our selves; to seek up old titles of honor from our ancestors, we being utterly incapable thereof, by our own base manners and behaviour.

Mat 8: 20.]

24: 26.

CHRIST clearly confounded this vanity, when being descended himself of the greatest nobility and race of Kings that ever was in the world; and besides that, being also the Son of God (a much higher title :) yet called he himself ordinarily by the name of *The Son of man*; That is to say, the son of the poor Virgin *Mary* (for otherwise he was no Son of man :) And further

Ioh: 10.

I Rc. 9.

I Rc. 16.

then this also, he called himself a Shepherd which in the world is a name of contempt. And when long before his incarnation he was to make a king first in Israel, he did not seek out the antientest blood, but took *Saul*, of the basest tribe of Jews (to wit, of *Benjamin*) and after him *David*, the poorest shepherd of all his brethren. And when he came into the world, he sought not out the noblest men to make Princes of the earth: that is, to make Apostles, but took of the poorest, and simplest, thereby to confound (as one of them saith) the foolish vanity of this world, in making so great account of the preeminence of a little flesh and blood in this life, where merit of vertue is not found; though yet on the other side, where worldly nobility and gentry is furnished with spirit and vertue, it is (no doubt) an excellent ornament, and may do singular much good in Gods service, and is highly respected by him, as by many examples may be proved: but in no wise is it a sufficient motive to lett any man from the Resolution of Gods service, for that he is noble: for that in this respect, it is a meer trifle indeed.

Mat. 4.

Psal. 49.

I Cor: I.

4.

The vanity
of worldly
wisdom.

I Cor. I.

I Reg. 9:

15. The fourth vanity that belongeth to ambition or pride of life, is worldly wisdom; whereof the

Apostle

Apostle saith: *The wisdom of this world is folly with God.* If it be folly, then it is great vanity (no doubt) to delight and boast so much in it, as men do, especially against the wisdom of God and his Saints. It is a strange and wonderful thing to behold, how contrary the Judgements of God are to the judgements of worldly men. Who would not think, but that the wise-men of this world, wer the fittest to be chosen to do CHRIST service in his Church? Yet Saint Paul saith; *Non multi sapientes, secundum carnem:* 1 Cor. 3. God hath not chosen many wise-men, according to the flesh. Who would not think but that a worldly wiseman might easily also make a wise Christian? yet Saint Paul saith no; except first he become a fool: *Stultus fiat, ut sit sapiens:* 1 Cor. 3. If any man seeme wise amongst you, let him become a fool to the end he may be made wise. Vain then, and of no account is the wisdom of this world, except it be subject to the wisdom of God. And whosoever in this worldly wisdom, and for worldly respects never so important in his own sight, and according to the world, shall condemn them that condemn the world, and do resolve themselves to Gods service; his wisdom is folly in this behalf, and his prudence meer vanity: and so will he confesse it one day, when he shall come to cry with those of his condition in the next life; *Nos insensati vitam illorum aestimabamus insaniam.* Sap. 5. We senselesse and foolish worldly wise-men did think the life of Saints to be meer madnesse; but now we come to see that they wer wise indeed and we onely, fools. And this is to be understood, when humane worldly wisdom contradicteth spiritual wisdom, and not otherwise.

16. The fifth vanity belonging to pride of life, is corporal beauty; whereof the Wise-man saith: *Vain*

5.
The vanity
of beauty.
Prov. 31.
Psal. 118.
Psal. 4.

is beauty, and deceivable is the grace of a fair countenance. Whereof also King David understood properly, when he said : *Turn away my eyes (O Lord) that they behold not vanity.* This is a singular great vanity, dangerous and deceitful. Beauty is compared by holy men, to a painted Snake, which is fair without, and full of deadly poison within. If a man did consider what infinit ruins and destructions have come by over light liking thereof; he would beware of it. And if he remembred what foul drosse lieth under a fair skin; he would little be in love therewith, saith one holy Father. God hath imparted certain sparkles of beauty unto his creatures on earth, thereby to draw us to consideration and love of his own beauty, whereof the other is but a shadow; Even as a man finding a little issue of water, may seek out the fountain thereby; or happening upon a small vein of gold, may thereby come to the head-Mine it self. But we, like babes, delight our selves onely with the fair cover of the Book, and never do consider what is written therein. In all fair creatures that man doth behold, he ought to reade this lesson, saith one Father; that if God could make a piece of earth so fair and lovely, by imparting unto it some little spark of his beauty: how infinit fair is he himself, and how worthy of all love and admiration! And how happy shall we be, when we shall come to enjoy his beautiful presence, whereof now all creatures do take their beauty!

17 If we would exercise our selves in this manner of cogitations, we might easily keep our hearts pure, chaste, and uspotted before God, in beholding the beauty of his creatures upon earth. But for that we use not this passage from the creature to the Creator; but do rest onely in the external appearance of a deceitful face, letting go the bridle to our foul cogitations,

A lesson to
be read in
the beauty
of all crea-
tures.



tions, and setting wilfully on fire our own concupiscences: hence it is, that infinit people do perish daily, by occasion of this fond vanity of an alluring visage. I call it fond, for that every childe may descry the deceit and vanity thereof. For, take the fairest face in the world, wherewith infinit foolish men fall in love upon the sight thereof, and rase it over but with a little scratch, and all the matter of love is gone: let there come but an ague for some four or five dayes, and all this goodly beauty is destroyed: let the soul depart but one half hour from the body, and this loving face is ugly to look on: let it ly but two dayes in the grave, or above ground dead, and those who wer so earnestly in love with it before, will scarce abide to behold, or come near it. And if none of these things happen unto it: yet quickly cometh on old age, which riveleth the skin, draweth in the eyes, setteth out the teeth, and so disfigureth the whole visage, as it becometh more contemptible and horrible now, then ever it was beautiful and alluring before. And what then can be more vanity then this? What more madnesse then either to take a pride thereof, if we have it our selves, or to endanger our souls for the same, if we behold it in others? How miserable are those people, who bestow so much labor in procuring or preserving this corporal beauty, as though all their happinesse consisted therein: yea, many do make it the chief obstacle of their resolution to serve God, and the principal occasion of their downfall and damnation.

18. The sixth vanity belonging to pride of life, is the glory of fine apparel; against which the Scripture saith, *In vestitu ne glorieris unquam*: See thou never take glory in apparel, Of all vanities, this is the greatest, which yet we see so common among men

How quickly
ly beauty is
destroyed,

6.

The vanity
of apparel,
Eccl. 11,

Gen. 3.

1 Tim. 6.

Mat. 3: 11.

Luk. 7.

Luk. 16.

4 Reg. 1.

Gen. 3.

Heb. 12.

and women of this world, as nothing more; but consider the vanity. If *Adam* had never fallen, we had never used apparel. For that apparel was devised to cover our shame of nakednesse, and other infirmities contracted by that fall. Wherefore, we that take pride and glory in apparel, do as much as if a beggar should glory and take pride of the old clouts that do cover his sores. Saint *Paul* said unto a Bishop: *If we have wherewithall to cover our selves, let us be content.* And *CHRIST* touched deeply the danger of nice apparel, when he commended so much *S. Iohn Baptist* for his course and austere attire, adding for the contradictory: *Qui mollibus vestiuntur in domibus Regum sunt*; They which are not like *Iohn* but go clothed in soft and delicate apparel, are in Kings Courts; i. e. in Kings Courts of this world, but not in the Kings Court of Heaven. For which cause in the description of the rich man damned, this is not omitted by our Saviour: *That he was apparelled in purple and silk*; as though this also had been some help to him towards his damnation: as on the contrary, the Scripture setting down the singular sanctity of *Elias* the Prophet, nameth also his poor apparel: *That his reins were covered with hair-cloth, &c.* It is a wonderful thing to consider the different proceeding of God, and of the world in this affair, God himself was the first Taylor that ever made apparel in this world, and he made it for the most noble of all our ancestors, in Paradise; and yet he made it but of beasts-skins. And *S. Paul* testifieth of the noblest Saints of the old Testament, that they were covered onely with goats-skins, and with the haire of Camels. What vanity is it then for us, to be so curious in apparel, and to take such pride therein, as we do? We rob and spoil all sort of creatures upon earth, to cover our backs, and adorn our bodies,

From

From one, we take his wool; from another his skin; from another his hair and furre: and from some other their very excrements, as the silk, which is nothing else but the excrements of worms. Nor yet content with this, we come to fishes, and do beg of them certain pearls to hang about us. We go down into the ground for gold and silver; and turn up the sands of the sea, for precious stones; and having borrowed all this of other creatures far more bale than our selves: we jet up and down, provoking men to look upon us, as if all this now wer our own. When the stone shineth upon our finger, we will seem (forsooth) thereby to shine. When silver, gold and silks do glister on our backs, we look big, as if all that beauty came from us. When Cats-dung doth smell in our garments we would have men think, that we send forth sweet odours from our selves. And thus (as the Prophet saith) we passe over our dayes in vanity, and do not perceive our own extreme folly. And yet is this folly so strong and potent with many, as not to want this vanity of gay apparel is a sufficient motive to stay them from the resolution we propose of Gods service, and their own everlasting good.

The extreme vanity and poverty of man,

Psal. 77.

19. And thus much now may suffice, for declaration of the first general head of worldly vanities, termed by Saint Iohn, *Pride of life*. There followeth the second, which he calleth *Concupiscence of the eyes*; whereunto the antient Fathers have referred all vanities of riches, and wealth of this world. Of this Saint Paul writeth to Timothy: Give commandment to rich men of this world, not to be high minded, nor to put confidence in the uncertainty of their riches. The reason of which speech is uttered by the Scripture in another place, when it saith: Riches shall not profit a man in the day of revenge: that is, at the day of death and judgement.

The second head of worldly vanities. Concupiscence of the eyes.

1 Tim. 6.

Prov. 11.

Sap. 5.

Psal. 75.

Bar 3.

Jam. 5.

A compa-
riſon.

ment. Which thing the rich men of this world do confesse themselves, though too late, now being in torments: *Divitiarum jactantia quid nobis contulit?* What hath the bravery of our riches profited us? All which doth evidently declare the great vanity of worldly riches which can do the possessor no good at all, when he hath most need of their help. *Rich men have slept their sleep*, (saith the Prophet) *and have found nothing in their hands*: that is, rich men have passed over this life, as men passe over a sleep, imagining themselves to have golden mountains and treasures wherewith to help themselves in all needs that shall occur; and when they awake (at the day of their death) they find themselves to have nothing in their hands that can do them good. In respect whereof, the Prophet *Baruch* asketh this question: *VVere are they now, which heaped together gold and silver, and which made no end of their scraping together?* And he answereth himself immediately; *Exterminati sunt, & ad inferos descenderunt*; They are now rooted out, and are gone down unto hell. To like effect saith Saint *James*: *Now ye rich men do ye weep, and wail, and howl in your miseries that come upon you; your riches are rotten, and your gold and silver is rusty; and the rust thereof shall be in testimony against you: it shall feed upon your own flesh, as if it wer fire; you have hoorded up wrath to your own selves in the last day.*

20. All this, and much more, is spoken by the holy Ghost, to signifie, the dangerous vanity of worldly wealth, and the folly of those men, who labour so much to procure the same unjustly, or having them, do use the same to vanity, and not to the profit of their own souls. And surely; if so many skilful Physicians, as I have here alledged holy Scriptures, should agree together, that such or such

meats

meats wer unwholsome and perilous : I think few men would give the adventure to eat thereof, though otherwise in sight, sinell, and taste, they appeared sweet and pleasant: How then cometh it to passe that so many earnest admonitions of God himself, stay us from the disordinate love of this dangerous vanity? *Nolite cor apponere*, said God by the Prophet : that is, Set not your hearts upon the love of riches. *Qui diligit aurum, non justificabitur*, saith the Wiseman : He that loveth gold shall never be justified. I am angry greatly upon rich nations, saith God by Zachary. CHRIST saith : *Amen dico vobis, quia dives difficile intrabit in regnum cœlorum* : Truly, I say unto you, that a rich man shall hardly get into the kingdom of heaven. And again : *Vobis dico* you rich men for that you have received your consolation in this life. Finally Saint Paul saith generally of all and to all : *They which will be rich do fall into temptations, and into the snares of Sathan, and into many unprofitable and hurtfull desires, which do drown them in everlasting destruction and perdition.*

Psal. 61.

Eccl. 31.

Zach. 1.

Mat. 19.

Luke 6.

1 Tim. 6.

21. Can any thing be spoken more effectually, to dissuade from the love of riches? Must not here now all covetous men of the world condemn themselves in their own consciences? Let them excuse themselves as much as they will, by the pretence of wife, and children, and kinsfolk, as they are wont, saying: they mean nothing else, but to provide for their sufficiency. But doth CHRIST our Saviour admit this excuse? He asked the rich man that had filled his barns, who should have those riches? for so much, as that very night they wer to take his soul from him: And he might have answered, his wife, children, and kindred; but he durst not, for that the interrogation began with *Stulte*, Thou fool: and indeed, it is great folly, if we consider it well, For tell

The pretence of wife and children refuted,

tell me (dear Christian Brother) what comfort may it be to an afflicted father in hell , to remember that by his means his wife and children do live wealthily in earth , and that by his eternal wo , they enjoy some few years pleasures ? No , no , this is vanity , and a meer decept of our spiritual enemy . For within one moment , after we are dead , we shall care no more for wife , children , father , mother , or brother , in this matter , then we shall for a meer stranger ; and one penny given in alms whiles we lived , for Gods sake , shall comfort us more at that day , then thousands of pounds bestowed upon our kindred , for the natural love we bear unto our own flesh and blood . The which one point would CHRIST all worldly men could consider , and then (no doubt) they would never take such care for kindred , as they do and be so sparing in doing good to themselves , especially upon their death-beds , whence presently they are to depart to that place , where flesh and blood holdeth no more priviledge , nor riches have any power to deliver ; but onely such as wer well bestowed in the service of God , or given to the poor for his names sake . In which respect onely a rich man is happy , if he know to use his happinesse whilst he hath time , which few do . And this shall be sufficient for this point of riches .

The third
head, of
wordly
vanities.

22. The third branch of worldly vanities is called by Saint *Iohn* , *Concupiscence of the flesh* ; which containeth all pleasures and carnal recreations of this life ; as , are banquetting , laughing , playing , and such other delights , wherewith our flesh is much comforted in this world . And , albeit , in this kind , there is a certain measure to be allowed unto the godly , for the convenient maintenance of their health (as also in riches it is not to be reprehended :) yet ,
that

that all these worldly solaces are not onely vain, but also dangerous in that excesse and abundance, as worldly wealthy men seek and use them, appeareth plainly by these words of CHRIST: *VVo be unto you who do now laugh, for you shall weep. VVo be unto you that now live in fill and satiety, for the time shall come when you shall suffer hunger.* And again in Saint Iohns Gospel, speaking to his Apostles, and by them to all other, he saith: *You shall weep and mourn, but the world shall rejoyce:* Making it a signe distinctive between the good and the bad, that the one shall mourn this life, and the other rejoyce and make themselves merry.

23. The very same doth Iob confirm both of the one and the other sort: for of worldlings he saith; *That they selace themselves with all kind of musick, and do passe over their dayes in pleasure; and in a very moment do go down into hell.* But of the godly he saith in his own person: *That they sigh before they eat their bread.* And in another place: *That they fear all their works knowing that God spareth not him which offendeth.* The reason whereof the Wise man yet further expresseth, saying: *That the works of good men are in the hands of God, and no man knoweth whether he be worthy of love or hatred at Gods hands: but all is kept uncertain for the time to come.* And old Tobias insinuateth yet another cause, when he saith: *VVhat joy can I have or receive, seeing I sit here in darknesse?* speaking literally of his corporal blindness; but yet leaving it also to be understood of spiritual and internal darknesse.

24. These are then the causes (besides external affliction which God often sendeth) why the godly do live more grave, sad, and fearful in this life, then wicked men do, according to the counsel of S. Paul; and why also they sigh often and weep, as Iob and CHRIST do affirm: to wit, for that they remember oftentimes

Luke 6.

Iohn 16.

Iob 21.

Iob 5.
Iob 9.

Eccl. 9.

Tob. 5.

VVhy good
men are
sad in this
life.
1 Co. 1. 2.
2 Co. 7.
Phil. 2.
Iob 2.
Iohn 16.

Rem. 8.
 Ephes. 4..
 Mat 24
 2 Cor. 5.
 & 7.

Eccl. 7.

Pro. 23.

Mich. 6.

John 10.

Luke 19.

oftentimes the severe Justice of Almighty God ; their own frailty in sinning ; the secret judgement of his predestination uncertain to us ; the vale of misery and desolation wherein they live here ; which made even the very Apostles themselves to groan , as S. Paul affirmeth , albeit , they had much lesse cause then we have. In respect whereof we are willed to passe over this life in carefulnesse , watchfulnesse , fear , and trembling. In regard whereof also , the Wise-man saith : *It is better to go to the house of sorrow , then to the house of feasting.* And again : *VVhere sadnesse is , there is the heart of wise men : but where mirth is , there is the heart of fools.* Finally , in consideration of these things , the Scripture saith : *Beatus homo qui semper est pavidus:* Happy is the man which alwaies is fearful. Which is nothing else , but that which the holy Ghost commandeth every man by *Micheas* the Prophet : *Solicitemus ambulare cum Deo:* To walk carefully and diligently with God , thinking upon his commandments ; how we keep and observe the same ; how we resist and mortifie our members upon earth ; how we bestow our time , talents , and riches lent unto us ; how we labour in good works for the gaining of heaven , what account we could yield , if presently we wer to die , &c. Which cogitations , if they might have place with us , would cut off a great many of those worldly pastimes , wherewith the carelesse sort of sinners are overwhelmed ; I mean of those good-fellowships , in eating , drinking laughing , singing , disputing , and other such vanities that distract us most. Hereof CHRIST gave us a most notable advertisement , in that he wept oftentimes ; as for example , at his nativity , at the resuscitation of *Lazarus* , upon Jerusalem , and upon the Crosse. But he is never read to have laughed in all his life. Hereof also is each mans own nativity and

and death a signification and figure: which two extremities (I mean our beginning and ending) being reserved by God in his own hands to dispose; are appointed unto us in sorrow, grief, and weeping, as we see and feel. But the middle part thereof (which is our life) being left by God in our own hands, we passe it over with vain delights, never thinking whence we came, nor whither we go.

25. A wise traveller passing by his Inne, albeit, ^{A similitude;} he see pleasant meats set before him to banquet at his pleasure; yet he forbeareth and restraineth his appetit upon consideration of the price, and of the journey he hath to make; and taketh nothing but so much as he knoweth well how to discharge the next morning at his departure. But a fool layeth hands on every delicate bit that is presented to his sight, and playeth the Prince for a night or two: But the next morning when it cometh to the reckoning, he wisheth that he had lived onely with bread and drink, rather then to be so troubled as he is for the payment. The custome of Gods Church is to fast the Even of every Feast, and then to make merry the next day following, which is the Festival it self. And this representeth the abstinent life of good men in this world, thereby to be merry in the world to come. But the fashion of the world is contrary; that is to eat and drink merrily first at the tavern, and after to let the hoast bring in his reckoning. They eat, drink, and laugh, and the hoast, he scoreth up all in the mean space: and when the time cometh that they must pay, many a heart is sad, that was pleasant before.

26. This very self same thing holy Scripture affirmeth also of the pleasures of this world: *Risus dolere miscbitur & extrema gaudii luctus occupat*: Laughter ^{Pro-14} shall

shall be mingled with sorrow, and mourning shall ensue at the hinder end of mirth. The devil, that playeth the hoast in this world, and will serve you at an inch with what delight or pleasure you desire, writeth up all in his book; and at the day of your departure (which is, at your death) he will bring in the whole reckoning and charge you with it all, and then shall follow that which God promiseth to worldlings, by the Prophet *Amos*: *Your mirth shall be turned into mourning and lamentation.* Yea, and more then this, if you be not able to discharge the reckoning, you may chance to hear that other dreadful sentence of CHRIST in the Apocalyps: *Quantum in deliciis fuit, tantum date illi tormentum*: Look how much he hath taken of his delights, so much torment do you lay upon him.

Amos 1.
Tob. 2.

Apoc. 18.

The conclusion
of the first
point.
Psal. 39.

27. Wherefore, to conclude this Point, and therewithall this first Part of the Parable, touching vanities; truly may we say with the Prophet *David*, of a worldly minded man: *Vniuersa vanitas omnis homo vivens*: The life of such men containeth all kind of vanity. That is to say, both vanity in ambition, vanity in riches, vanity in pleasures, vanity in all things which they most esteem. And therefore I may well end with the words of Almighty God by the Prophet *Esay*: *Va vobis, qui trahitis iniquitatem in funiculis vanitatis*: Wo be unto you, which do draw wickedness in the ropes of vanity. These ropes are those vanities of vain-glory, promotion, dignity, nobility, beauty, riches, delights, and other such like before touched, which alwayes draw with them some iniquity and sin. For which cause holy *David* saith unto his Lord: *Thou hatest (O Lord) observers of superfluous vanities.* And the Scripture reporting the cause why God destroyed utterly the family and lineage

Esa 56

The ropes
of vanity.
Psal. 31

linage of *Baasa*, King of Israel saith it was: *For that they had provoked God in their vanities.* And lastly, for this cause the holy Ghost pronounceth generally of all men: *Beatus vir qui non respexit in vanitates, & insanias falsas*: Blessed is that man which hath not respected vanities, and the false madnesse of this world.

1 Reg 17,
Psal. 39,

S. 2. *How worldly vanities are also deceits.*

28. **N**OW come we to the second part proposed in this Chapter (which was also the second point contained in *CHRISTS* parable) to shew how this world, with the pleasing commodities thereof, are not onely vanities for the most part, but also deceits: for that indeed they perform not unto their followers, those small trifles which they do promise. Wherein the world may be compared to that wretched and ungrateful deceiver *Laban*, who made poor *Iacob* to serve him seven years for fair *Rachel*, and in the end deceived him with foul *Lia*. What false promises doth the world make unto us daily? To one it promiseth long life and health, and cutteth him off in the midst of his dayes. To another, it promiseth great wealth and promotion, and after long service, performeth no part thereof. To another, it promiseth great honor by large expences, but underhand, it casteth him into contempt and beggary. To another, it assureth great advancement by marriage; but yet never giveth him ability to come to his desire. Go you over the whole world, behold Countreys, view Provinces, look into Cities, hearken at the doors and windows of private houses, of Princes Palaces, of secret chambers, and you shall see and hear nothing else, but lamentable complaints: one, for that he hath lost; another, for that he

Gen. 29.
False promises of the world,

hath not won; a third, for that he is not satisfied; ten thousand, for that they are deceived.

The false
promises
of renown.

29. Can there be a greater deceit (for examples sake) then to promise renown and memory, as the world doth to her followers, and yet to forget them as soon as they are dead? Who doth remember now one of fourty thousand jolly fellows in this world, that thought themselves great people whiles they wer here; Captains, Souldiers, Councillors, Dukes, Earls, Princes, Prelates, Emperors, Kings, Queens, Lords and Ladies? Who remembreth them now, I say? Who once thinketh or speaketh of them? Hath not their memory perished with their sound, as the Prophet fore-told? Did not *Iob* promise truly: *That their remembrance should be as ashes troden under foot?*

Psal. 2.
Iob. 1.
Psal. 1.

And *David*: *That they should be as dust blown abroad with the wind?* One of the first holy Eremites named *Paul*, did hide himself (as *Saint Hierom* in his life reporteth) fourscore and ten years in a wildernesse, without knowing or speaking with any man, or once shewing or revealing himself to the world. And yet now, the world both remembreth and honoureth his memory. But many a King and Emperor have striven and laboured all their life to be knowen in the world, and yet are now forgotten. So that the world is like in this point (as one saith) unto a covetous and forgetful host; who, if he see his old ghest come by his Inne in beggarly estate, all his money being spent, he maketh semblance not to know him: And if the ghest marvel thereat, and say, that he hath come often that way, and spent much money in the house, the other answereth; It may be so my friend, for there passe this way many, and we use not to keep account of all. But what is the way (saith one) to make this hoste remember you? It is to use him evil

A compa-
rison,

as you passe by (as *S. Paul*, and his like did with the world) and he will remember you as long as he liveth, and many times will talk of you, when you are far off from him.

30. Infinit are the deceits, and dissimulations of the world: It seemeth goodly, fair, and gorgeous in outward shew; but when it cometh to handling, it is nothing but a feather; when it cometh to fight, it is nothing but a shadow; when it cometh to weight, it is nothing but smoke; when it cometh to opening, it is nothing but an image of plaister-work, full of old raggs and patches within. *O miserable and most deceitful world* (saith *Saint Augustin*) whose grief is true, and delight false; whose sorrows are certain, and pleasures uncertain; whose pains are permanent, and Repose transitory; whose toils are intolerable, and rewards most contemptible; whose promises are princely, and payments beggarly; whose miseries are void of all consolation and whose happinesse is mingled with all kind of misery.

What the
deceits of
the world
are.

Aug. 13.
medit.

31. To know the miseries of the world, you must go a little out from it, saith one. For, as they which walk in a mist, do not see it so well, as they which stand upon a hill from it: so fareth it in discerning the world; whose property is, to blind them that come to it, to the end they may not see their own estate: even as a Raven first of all striketh out the poore Sheepeys, to the end, she may not see the way, to escape from his tyranny.

A similitude.

32. So then after the world hath once bereft the worlding of his spiritual sight, in such sort, as he can judge no longer between good and evill, vanity and verity: then it rocketh him also a sleep, at his ease and pleasure. It bindeth him sweetly, it deceiveth him pleasantly, it tormenteth him in great peace and rest; it hath ready presently a proud spirit,

The practice of
the world,

Mat. 4.

which shall place him on the pinnacle of greedy ambition, and there-hence shew him all the dignities and preferments of the world; it hath twenty false merchants, which in the dark, shall shew unto him the first and former ends of fair and precious clothes; but in no case may he look into the whole pieces, nor carry them to the light, thereby to discern them. It hath four hundred false Prophets to flatter him, as

1. Reg. 22.

Achab had, which must keep him from the hearing of *Micheas*'s counsell; that is, from the remorse of his own conscience, which telleth him the truth. It hath a thousand cunning fishers, to lay before him pleasant baits, but all furnished with most sharp and dangerous hooks within. It hath infinit strumpets of *Babylon*, to offer him drink in golden-cupps, but all mingled with most deadly poyson. It hath in every doore an alluring *Iael*, to entice him unto the milk of pleasures and delights; but all have their hammers and nails in their hands, to murder him in the brain, when he falleth a sleep. It hath in every corner a flattering *Ioab* to imbrace with one arm, and kill with the other. A false *Iudas*, to give a kisse, and therewith to betray him, and deliver him to torments.

Apoc. 17.
Iud. 4.

2. Reg. 1.

Mat. 24.

Ioh. 25.

The true
figure of
the world.

33. Finally, it hath all the deceits, all the dissimulations, all the flatteries, all the treasons, that possibly may be devised. It hateth them, that love it: deceiveth them, that trust it: it afflicteth them, that serve it: it reprocheth them, that honour it: it damneth them, that follow it: and most of all forgetteth them, that labour and travel most of all for it. And to be brief in this matter, Do you what you can for this world, and love it, and adore it as much as you will; yet in the end, you shall find it a right *Nabal*, who after many benefits received from *David*, yet when

1. Reg. 25.

when *David*, came to have need of him, he answered: *VVho is David, or who is the son of Isai, that I should know him?* Upon great cause then said the Prophet *David*: *O you children of men, how long will you be so dull-hearted? VVhy do you love vanity, and seek after a ly?* He calleth the world, not a *lyer*, but a *ly* it self, for the exceeding great fraud and deceit which it useth in all pretences.

Psal. 4.

5. 3. How the world is Thorns.

34. **A**ND now having declared how the commodities of this world, that let men from Resolution, are both vanities and fallacies: It cometh next to be examined, in what sense our Saviour calleth them, in like manner, *thorns*. Of which Saint *Gregory* writeth thus: *VVho would ever have believed me (saith he) if I had called riches thorns (as CHRIST here doth) seeing thorns do prick, and riches are so pleasant? And yet truly are they called thorns, for that with the pricks of their careful cogitations, they tear and make bloody the minds of worldly men.* By which words this holy Father signifieth, that even as a mans naked body, tossed and tumbled among many thorns, cannot be but much rent and torn, and made bloody with the prick, thereof: so a worldly mans soul beaten with the cares and cogitations of gaining worldly wealth, cannot but be vexed with restless prickings of the same, and wounded also with many temptations of sin, which do occur. This doth *Salomon* in the places before alleged, signifie, when he doth not onely call the riches and pleasures of this world *Vanity of Vanities*, that is, the greatest vanity of all other vanities; but also *Affliction of spirit*: giving us thereby to understand, that where these vanities are, and the love of them once

Mat. 13.
Hom. 5. in
Evang.

Eccles. 1. 2.
3. 4.

Phil. 4.

entreth; there is no more the peace of God which passeth all understanding; there is no longer rest or quiet of mind; but war of desires, vexation of thoughts, tribulation of fear, pricking of cares, and unquietnesse of soul, which is indeed a most miserable and pitiful affliction of spirit.

A Comparison.

35. And the reason hereof is. For that as a clock can never stand still from running, so long as the poyſes hang thereat, so a worldly man, having infinite cares, cogitations, and anxieties, hanging upon his mind, as poyſes upon the clock, can never have rest or repose day or night, but is enforced to beat his brains when other men sleep, for the compassing of those trifles, wherewith he is encombred. O how

Exod. 8.

many rich men in the world do feel this to be true! How many ambitious men do prove it daily, and yet will not deliver themselves out of so miserable imbroilments! Of all the plagues sent unto Egypt, that of the flies was one of the most troubleſome, and fastidious; for they never suffered men to rest, but the more they wer beaten off, the more they came upon them: So of all the miseries and vexations, that God layeth upon worldly men, this is not the least, to be tormented with the cares of that thing, which they esteem their greatest felicity, and cannot beat them off by any means they can devise. They rush upon them in the morning as soon as they awake; they accompany them in the day: they forsake them not at night; they follow them to bed; they lett them from their sleep; they afflict them in their dreams; and finally, they are those importune and unmercifultyrants, which God threatneth to wicked men, by Ieremy the Prophet: *Qui nocte ac die non dabunt requiem*: Which shall give no rest either by day or by night. And the cause hereof, which God al-

The torment of rich men in their riches.

Jer. 16.

leageth

leageth in the same Chapter, is: *Quia abstuli pacem à populo isto, dicit Dominus, misericordiam, & miserationes*: For that I have taken away my peace from this kinde of people, saith God, I have taken away my mercy, and my commiserations. A very heavy sentence to all them, that ly under the yoke and bondage of those miserable afflictive vanities.

36. But yet the Prophet *Esay* hath a much more terrible description of these mens estate: *They put* Esa. 59. *their trust in things of nothing* (saith he) *and do talk vanities: They conceive labor and bring forth iniquitie: They break the eggs of serpents, and weave the webbs of spiders: He that shall eat of their eggs: shall dy; and that which is hatched thence shall be a Cockatrice. Their webbs shall not make cloth to cover them, for that their works are unprofitable: and the work of iniquity is in their hands.* These are the words of the Prophet, declaring unto us by most significant similitudes; how dangerous thorns the riches and pleasures of this world are. And first he saith; *They put their hope in things of nothing, and talk vanities*, to signifie, that he meaneth of the vanities and vain men of this world, who commonly do talk of the things which they love best, and wherein they place their greatest affiance. Secondly, he saith: *They conceive labor, and bring forth iniquity*: alluding herein to the child birth of women, who first do conceive in their wombs, and then after a great deal of travell, do bring forth their infant: even so worldly men, after a great time of travell and labor in vanities, do bring forth no other fruit, then sin and iniquity. For that is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kind of men: *VVoe be unto you, which do draw iniquity in the ropes of vanity.*

The explication of the words of *Esay*.

37. But yet to expresse this matter more forcibly,

Two significant similitudes.

Luk. 12.

he useth two other similitudes; saying: *They break the eggs of serpents, and do weave the webbs of spiders:* Signifying by the one, the vanity of these worldly cares, and by the other, the danger thereof. The spider we see taketh great pains and labor many dayes together, to weave unto herself a web; and in the end, when all is done, cometh a puff of wind or some other little chance, and breaketh all in pieces. Even as he in the Gospel, which had taken great travell and care in heaping riches together, in plucking down his old barns, and building up of new; and when he was come to say to his soul, *Now be merry;* that night his soul was taken from him, and all his labor lost. Therefore *Esay* saith in this place, that *the webs of these weavers shall not make them cloth to cover themselves withall, for that their works are unprofitable.*

* 38. The other comparison containeth matter of great danger and fear. For as the bird that sitteth upon the eggs of Serpents, by breaking and hatching them, bringeth forth a perillous brood to her own destruction: so those that sit (as it wer) on brood upon the vanities of the world, and do affect them overmuch, do hatch also at last their own destruction. The reason whereof is (as *Esay* saith) *For that the work of iniquity is in their hands:* still harping upon this string, that a man cannot love and follow these vanities, or entangle himself with their ropes (as his former phrase is) but that commonly he draweth on much iniquitie therewith. Which for that it killeth the soul that consenteth unto it, therefore *Esay* compareth it unto the *brood of Serpents*, that killeth the bird which bringeth them forth into the world. And finally, *Moses* useth the like similitudes, when he saith of vain and wicked men: *Their vineyards is the vineyard of Sodomites, their grape of gall, and their clusters of grapes are most bitter;*
their

Dent. 32.

their wine is the gall of dragons, and the poyson of cockatrices incurable. By which dreadful and loathsome comparisons, he would give us to understand, that the sweet pleasures of this world, are indeed deceitful thorns; and will prove in the end most bitter and dangerous, if a man give himself over earnestly unto them, or handle them not with very great moderation and sobriety.

§. 4. *The world is misery.*

39. **T**He fourth Point that we have to consider, is, how this word *Ærumna*, that is, misery, and calamity, and affliction of mind, may be verified of the world, and of the felicity thereof. Which thing, albeit it may appear sufficiently, by that which hath been said before: yet will I (for promise sake) discusse it a little further in this place, by some particulars. And among many afflictions which I might here recount, the first, and one of the greatest is, the brevity and uncertainty of all worldly prosperities, when a man hath gotten them. O how great a misery is this unto a worldly man, that would have his pleasures constant and perpetual! O death, how bitter is thy remembrance (saith the Scripture) unto a man that hath peace in his riches! We have seen many men advanced in haste, and in haste fallen again, and not endured two months in their prosperity. We have heard of divers married in great joy, and not to have lived six dayes in their felicity. We have read of strange matters happened out in these kinds, and we see with our eyes no few examples daily. What a grief was it (think you) to *Alexander* the great, that having subdued in twelve years, the most part of all the world, should be then enforced to die, when he

Brevity,
and instability.

Eccl. 41.

Mac. 2.

Luk. 12.

A Compagison.

2.
Discontentment:

1 Cor. 7.

he was most desirous to live, and when he was to take most joy and comfort of his victories? What a sorrow was it to the rich man in the Gospel to hear upon the suddain, *Hac nocte*; Even this night thou must die? What a misery will this be to many worldlings when it cometh, who now build palaces, purchase lands, heap riches, procure dignities, make marriages, joyn kindreds, as though there wer never any end of all these matters? What a doleful day will this be to them (I say) when they must be turned off, no other wise then Princes Mules are wont to be at at the end of a journey; that is, their treasure taken from them, and their gauled-backs onely left unto themselves? For as we see these mules of Princes go all the day long, loaden with treasures and covered with faire clothes, but at night shaken off into some sorry stable, much brused and gauled with the carriage of those treasures: so, many rich men that passe through this world, loaden with gold and silver, and do gaule greatly their souls in carriage thereof; are despoiled of their burden at the day of death, and are turned off with their wounded consciences, to the loathsome stable of hell and damnation.

40. An other misery joyned to the prosperity of this world, is the grievous counterpoise of discontentments, that every wordly pleasure hath within it. Run over every delight and solace in this life, and see what sauce it hath adjoyned. Ask them that have had most proof thereof, whether they remain contented or no: The possession of riches is accompanied with so many fears and cares, as hath been shewed. The advancement of honors is subject to all miserable servitude that may be devised. The pleasure of the flesh, even when it is lawful and honest, is accompanied (as Saint Paul saith) with tribulation of the

the flesh : But if it be with sin , ten thousand times more is it environed with all kind of miseries.

41. Who can reckon up the calamities of our body? So many diseases, so many infirmities, so many mischances, so many dangers? Who can tell the passions of our mind that do afflict us, now with sorrow, now with envy, now with disordinate love, now with hatred, now with desire, now with anger? Who can recount the adversities and misfortunes that come by our goods? Who can number the hurts and contentations that daily ensue upon us from our neighbours? One calleth us into the Law for our goods; another pursueth us for our life; a third, by slander impugneth our good name. One afflicteth us by hatred, another by envy, another by flattery, another by deceit, another by revenge another by false witnesses, another by open arms. There are not so many dayes, nor hours in our lives, as there are miseries and contrarieties in the same. And further then this, the evil hath this prerogative above the good, in our life; that one defect onely overwhelmeth and drowneth a great number of pleasures together. As if a man had all the felicities heaped together which this world could yield, and yet had but one tooth out of tune; all the other pleasures would not make him merry. And the like in other cases, whereof take an example in *Aman* chief counsellour of *Assuerus*, who, for that *Mardocheus* the Jew, did not rise to him when he went by, nor did honour him, as other men did: he said to his wife and friends, that all his other felicities wer nothing, in respect of this one affliction onely.

42. Besides all these miseries, there is yet another greater in some respect then the former: and that is, the infinit number of temptations, of snares, of
enti-

3.
Miseries
of body,

Of mind,

Of goods,

Of neigh-
bours,

4.
Tempta-
tions and
dangers.

enticements in the world, whereby men are drawn to perdition daily. So as no man is in security one day or hour, which is a great misery indeed, to him that considereth well the danger; as it would be to him that in the night should walk upon a high slippery rock where every step might be his last ruine. Saint *Athanasius* writeth of Saint *Anthony* the Hermite, that God revealed unto him one day the state of the world; and he saw it all hanged full of nets in every corner, and devils sitting by to watch the same. The Prophet *David*, to signifie the very same thing, that is, the infinit multitude of snares in this life to the worldly man, saith: *God shall rain snares, &c.* That is, God shall permit snares, to be as plentiful for the perdition of evil men, as are the drops of rain which shall fall down from the skies. For that every thing almost is a deadly snare unto a carnal and loose-hearted man. Every enticing sight that he seeth, every lascivious word that he heareth, every pleasing thought that he conceiveth; his youth, his age his friends his enemies, his honor, his disgrace his riches, his poverty, his company-keeping, his prosperity, his meat that he eateth, his apparel that he weareth; all are snares to draw him to destruction, that is not watchful, but yieldeth himself over to sensuality.

Athen. in
vita S. An-
tonii.

Psal. 10.

Facility of
sinning.

Pro. 14.

43. Of this then, and of the spiritual blindness whereby worldly mens minds are incumbred, doth follow the last and greatest misery of all other which can be in this life: and that is the facility whereby they run into sin. For truly saith the Scripture: *Miseros facit populos peccatum.* Sin is the thing that maketh people miserable. And yet, how easily men of the world do commit sin, and little scruple they make of the matter, *Iob* signifieth, when talking of such

such a man, he saith: *Bibit, quasi aquam, iniquitatem*: He suppleth up sin as it wer water; that is, with great facility, custome, and ease, adventureth he upon any kind of sin that is offered to him, as a man drinketh water when he is thirsty. He that will not believe the saying of *Iob*, let him prove a little by his own experience, whether the matter be so or no. Let him walk out into the streets, behold the doings of men, view their behaviour, consider what is said, and treated in Shops, in Halls, in Consistories, in Judgement-seats, in Palaces, and in common meeting-places abroad: what lying, what flandering, what deceiving there is. He shall find, that of all things whereof men do make any account in the world, nothing is so little accounted of, as to commit sin. He shall see Justice sold, Verity wrested, Shame lost, and Equity disguised. He shall see the innocent condemned, the guilty delivered, the wicked advanced, the vertuous oppressed. He shall see many thieves flourish, many usurers bear great sway, many murderers and extortioners revered and honoured, many fools put in authority; and divers which have nothing in them, but the bare shape and form of men, by reason of money to be placed in great dignities for the government of others. He shall hear at every mans mouth almost, vanity pride, detraction, envy, deceit, dissimulation, wantonnesse, dissolution, lying, swearing, perjury, and blasphemy. Finally, he shall see the most part of men to govern themselves absolutely, even as beasts do, by the motion of their passions, not by the law of Justice, Reason, Religion, or Vertue, and hereby he may frame his conceit of the world in this behalf.

Iob 15.

The sinful
state of the
world,

§. 5. How the world strangleth.

44. **O**F this then doth ensue the fifth Point, that CHRIST toucheth in his foresaid Parable, which I promised here to handle; to wit, that the love of this world (when it is immoderate) choketh up and strangleth those whom it possesseth, from all spiritual air of heavenly life, filling and replenishing them with a grosse earthy spirit, plain contrary to the spirit of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est ejus*: If any man have not the spirit of CHRIST, this fellow belongeth not unto him. Now, how contrary the spirit of CHRIST, and the spirit of the world is, may appear by the fruits of CHRISTs spirit reckoned up by Saint Paul unto the Galatians: to wit, *Charity*, which is the root and mother of all good works: *Joy*, in serving God: *Peace*, or tranquility of mind, in the storms of this world: *Patience*, in adversity: *Longanimity*, in expecting our reward: *Bonity*, or goodnesse, in hurting no man: *Benignity*, in sweet behaviour: *Gentleness*, in occasion given of anger: *Faithfulness*, in performing our promises: *Modesty*, without arrogancy: *Continency*, from all kind of wickednesse: *Chastity*, in conserving a pure mind in a clean and unspotted body. *Against these men* (saith Saint Paul) *there is no law*. And in the very same Chapter he expresseth the spirit of the world by the contrary effects and fruits, saying: *The works of the flesh are manifest, which are, fornication, uncleannesse, wantonnesse, lechery, idolatry, poysonings, enmities, contentions, emulations, wrath, strife, dissention, sects, envy, murther, drunkennesse, gluttony, and the like: of which* (saith he) *I foretell you, as I have told you before, that these men that do such things, shall*

Rom. 8.

Gal. 5.

The effects
of the spi-
rit of
Christ.

Gal. 5.

The effects
of the spi-
rit of this
world.

shall never obtain the Kingdom of heaven.

45. Here may every man judge of the spirit of the world, and of the Spirit of CHRIST; and (applying it to himself) may conjecture, whether he holdeth of the one, or of the other. Saint Paul giveth two short rules in the very same place for some proof and tyrall. The first is, *They which are of CHRIST, (and have his spirit) have crucified their flesh, with the vices and concupiscences thereof.* Which is as much as to say, they have so mortified their own bodies, as they commit none of the vices and sins repeated before, nor do yield to the concupiscences or temptations thereof. The second rule or direction is, *That if we live in spirit, we must walk in spirit.* That is, that our walking and behaviour must be a sign, whether we live, or be dead in spirit. For if our walking be spiritual (such as I have declared before by the true fruits thereof:) then do we live, and have life in spirit. But if our works be carnal (such as Saint Paul now hath described:) then are we carnal, and dead in spirit, nor have we any part in CHRIST, or portion in his Kingdom, not holding his spirit. And for that all the world is full of those carnal works, and bringeth forth no fruits indeed of CHRISTs spirit nor permit-
 teth them to grow or prosper in such as follow the world, and his devices: Thence is it, that the Scripture alwayes putteth CHRIST and the world for opposite enemies, not compatible the one with the other, which is a point of no small consideration. CHRISTs words are plain: *That the world cannot receive the spirit of truth: Ergo, they are opposite.* And again, in the same Evangelist he saith of himself and his; *That neither he, nor any of his servants are of the world, though they live in the world.* And yet further, in his most devout and heavenly prayer to his Father: *Patet*
St *juste,*

Two rules
 of S. Paul
 to know
 our spirit
 Gal. 5.

Christ and
 the world,
 enemies,

Joan. 14.
 Ioan 15. 17.

Iohn. 16.

Iohn. 2.

Iac. 4.

2 Cor. 11.

Iohn. 12.

Iohn. 17.

Iohn. 1.

Luc. 23.

Rom. 12.

Tit. 2.

1 Iohn. 2.

juste, munduste non cognovit: Just Father, the world hath not known thee. For which cause Saint Iohn writeth: *If any man love the world, the love of the Father is not in him.* And yet further, Saint Iames: *That who-soever desireth to be a friend of this world, is thereby made an enemy to God.* What will worldly men say to this? But yet hear further the Apostle Saint Paul, who affirmeth plainly, and without exception: *That this world is to be damned.* And CHRIST insinuateth no lesse in Saint Iohns Gospel; but most of all, in that dreadful exception of his, when praying to his Father for those that wer to be saved, he excepteth the world by name: *Non pro mundorogo*, saith he: I do not ask mercy and pardon for the world, but those which thou hast given me out of the world. Oh wordly wights, what a dreadful exception is this, made by the Saviour of the world himself: *by the Lamb that taketh away all sins*: By him that asked pardon, even for his tormentors and crucifiers! What a point of terror (I say) is this, that now he excepteth the world by name from his mercy! Oh that wordly men would consider but this one point onely, they would not (I think) live so void of fear, as they do, and so inamoured with worldly designments.

46. Can any man marvell now, why Saint Paul cryeth so carefully unto us: *Nolite conformari huic saeculo*: conform not your selves to this world? And again, that we should renounce utterly *all secular desires*? Can any man marvel why Saint Iohn, who was most privy above others, to CHRISTs holy meaning herein, saith to us in such earnest sort. *Nolite diligere mundum, neque ea quae in mundo sunt*: Do not love the world, nor any thing that is in the world? If we may neither love it, not so much as conform our selves unto it, under so great pains as are before rehearsed

heard (of the enmity of God, and , and of our eternal damnation :) what shall become of those men , that do not onely conform themselves unto it , and to the vanities thereof, but also do follow it, rest in it, and do bestow all their labors , and travels upon it !

Why
Christ
hateth the
world.
1 Ioan. 89

47. If you ask me the cause why CHRIST so hateth and abhorreth this world Saint *Iohn* telleth you : *Quia mundus totus in maligno positus est* : For that all the whole world is set on naughtinesse and malignity ; which is a spirit quite contrary to the spirit of CHRIST , as hath been shewed. Which spirit leadeth to pride , vain-glory , ambition , envy , revenge , malice , with pleasures of the flesh , and all kind of vanities. As CHRIST , on the contrary side , perswadeth to humility , meeknesse , pardoning of enemies , abstinence , chastity , sufferance , mortification , bearing the crosse , with contempt of all earthly pleasures for the kingdom of heaven, CHRIST hateth the world , for that it persecuteth the good , and advanceth the evil ; for that it rooteth out vertue , and planteth all vice : And finally , for that it shutteth the doors against CHRIST when he knocketh , and strangleth the heart that once it possesseth , as before hath been shewed.

Apoc. 3.

48. Wherefore to conclude this part , seeing this world is such a thing as it is ; so vain , so deceitful , so troublesome , so dangerous ; seeing it is a professed enemy to CHRIST , excommunicated and damned to the pit of hell ; seeing it is , (as one Father saith) an ark of travell , a school of vanities , a market of deceit , a labyrinth of error ; seeing it is nothing else but a barren wilderness , a stony field , a dirty sty , a tempestuous sea ; seeing it is a grove full of thorns , a meadow full of scorpions , a flourishing garden without fruit : a cave full of poisoned and deadly

A description
of
the world.

Aug. cp. 39

Chrysoſt.
hom. 22.
ad pop.
Antioch.

Basilisks; ſeeing it is finally (as I have ſhewed) a fountain of miſeries , a river of tears , a feigned ſable , a delectable frenzy : ſeeing (as Saint *Auguſtin* ſaith) the joy of this world hath nothing elſe but falſe delight , true aſperity , certain ſorrow , uncertain pleaſure , travel ſome labor , fearful reſt , grievous miſery , vain hope of felicity ; ſeeing it hath nothing in it (as Saint *Chryſoſtom* ſaith) but tears , ſhame , repentance , reproch , madneſſe , negligences , labors , terrors , ſickneſſe , ſin , and death it ſelf ; ſeeing the worlds repoſe is full of anguiſh , his ſecurity without foundation , his fear without cauſe , his travels without fruit , his ſorrow without profit , his deſires without ſucceſſe , his hope without reward , his mirth without continuance , his miſeries without remedies : ſeeing theſe , and a thouſand evils more are in it , and no one good thing can be had from it ; who will be deceived with this vizard , or allured with this vanity hereafter ? Who will be ſtayed from the noble ſervice of God , by the love of ſo fond a triſſe as is this world ? And this to reaſonable men may be ſufficient , to declare the ſufficiency of this third impediment.

S. 6. *How we may avoid the evils of the world.*

49. **B**Ut yet now , for ſatiſfying my promiſe in the begining of this Chapter ; I have to add a word or two in this place , how we may avoid the foreſaid dangers of this world , as alſo , uſe it unto our gain and commodity. And for the firſt , to avoid the dangers , ſeeing there are ſo many ſnares and traps , as hath been declared ; there is no other way , but onely to uſe the refuge of birds in avoiding the dangerous ſnares of fowlers ; that is , to mount up into the

the aire, and so to fly over them all : *Frustra jacitur rete ante oculos pennatorum*, saith the Wise-man : that is, the net is laid in vain, before the eyes of such as have wings and can fly. The spies of Jerico, though many snares wer laid for them by their enemies, yet they escaped all, for that they walked by hills, saith the Scripture. Which place *Origen* expounding, *Hom. 1 in Iosue.* saith; That there is no way to avoid the dangers of this world, but to walk upon hills, and to imitate *Psal. 120:* David that said, *Levavi oculos meos ad montes, unde veniet auxilium mihi*: I lifted up mine eyes unto the hills, from whence all mine aid and assistance came, for avoiding the snares of this world. And then shall *Psal. 123:* we say with the same David: *Anima nostra sicut passer erepta est de laqueo venantium*: Our soul is delivered as a sparrow from the snares of the fowlers. We must say with Saint Paul: *Our conversation is in heaven*; and then shall we little fear all these deceits, and dangers upon earth. For as the fowler hath no hope to catch the bird, except he can allure her to pitch, and to come down, by some means: so hath the devil no way to entangle us, but to say, as he did to *Math. 4:* CHRIST: *Mitte te deorsum*, throw thy self down upon the baits which I have laid; eat and devour them, enamour thy self with them, tye thine appetite unto them, and the like.

50, Which grosse and open temptation, he that will avoid, by contemning the allurements of these baits, by flying over them, by placing his love and cogitations in the mountains of heavenly joyes and eternity: he shall easily escape all dangers and perils. King David was past them all when he said to God: *What is there for me in heaven, or what do I desire besides thee upon earth? My flesh and my heart have fainted for desire of thee. Thou art the God of my heart, and my portion* *Plal. 72.*

Gal. 6.

Phil. 3.

2 Cor. 10.

(Lord) for ever. Saint Paul also was past these dangers, when he said : *That now he was crucified to the world , and the world unto him : and that he esteemeth all wealth of this world as meer dung : and that albeit he lived in flesh , yet lived he not according to the flesh.* Which glorious example , if we would follow , in contemning and despising the vanities of this world , and fixing our minds on the noble riches of Gods eternal Kingdom to come ; the snares of the Devil would prevail nothing at all against us in this life.

How to use
worldly
wealth to
our advan-
tage.
Luk. 16.

§ 1. Touching the second point , how to use the riches and commodities of this world to our advantage ; CHRIST hath laid down plainly the means : *Fa- cite vobis amicos de Mammona iniquitatis* : Make unto you friends of the riches of iniquity. The rich glutton might have escaped his torments , and have made himself a happy man , by help of worldly wealth , if he had listd. And so might many a thousand that now live in Christianity , and will go to hell for the same cause that the glutton did. Oh that men would take warning one by another , and be wise whiles they have time ! Saint Paul cryeth , *Deceive not your selves ; Look what a man soweth , and that shall he reap.* What a plentiful harvest then might rich men provide to themselves , if they would ; having such store of seed lying by them , and so much ground offered them daily to sow it in ? Why do they not remember that sweet harvest-song : *Come ye blessed of my Father , enter into the Kingdom prepared for you ; for I was hungry , and you fed me ; I was thirsty , and you gave me drink ; I was naked , and you apparelled me ?* Or if they do not care for this , why do they not fear at least the *Black-Sanctus* , that must be chanted to them for the contrary ? *Agite nunc divites , plorate , ululantes in miseriis vestris , qua advenient vobis* : Go to now you rich men ,
weep

Gal. 4:

2 Cor. 9.

Mat. 25.

Iac. 5.

weep and howl in your miseries, that shall come upon you.

52. The holy Father Saint Iohn Damascene reporteth a goodly Parable of Barlaam the Eremite to our purpose. There was (saith he) a certain City, or Common-wealth, which used to choose to themselves a King from among the poorest sort of people, and to advance him to great honor, wealth, and pleasures for a time: but after a while, when then wer weary of him, their fashion was to rise against him, and to despoil him of all his felicity, yea of the very clothes off his back, and so banish him naked into a desolate Island far off, where bringing nothing with him, he should live in great misery, and be put to exceeding slavery for ever. Which practice one King at a certain time considering, by good advise (for all the other, though they knew that fashion, yet through negligence and pleasures of their present felicity, thought not of it, untill it was too late) took resolute order with himself, how to prevent this misery; which was by this means. He saved every day great summs of money from his superfluities and idle expences, and so secretly made over before-hand a great treasure unto that Island, whereunto he was in danger daily to be sent. And when the time came that indeed they deposed him from his Kingdom, and turned him away naked, as they had done the other before; he went to the Island with joy and confidence, where his treasure lay; and was received there, with exceeding great triumph, and placed presently in greater glory then ever he was before.

Ioan: Dam.
in hist. Bar-
laam & Io-
saphat
c. 14.

A parable.

53. This Parable teacheth as much as possibly may be said in this point: For this City or Common-wealth, is this present World, which advanceth to authority poore men; that is, such as come naked into this life; and upon the sudden, when they look least for it, doth pull them down again, and turneth them of naked into their graves, and so into another world; where, bringing no treasure of good

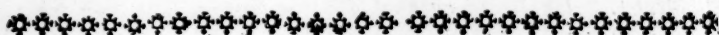
The appli-
cation of
this Para-
ble.

Luk. 12.

Apoc. 14.

Mat. 15.

works with them, they are like to find little favor, but rather eternal misery. The wise King that prevented this calamity, is he which in time of wealth during this life (according to the counsel of our Saviour CHRIST) doth seek to lay up treasure in Heaven by almes-deeds and other good works, against the day of his death, when he must be banished hence naked, as all the Princes of that City wer. At which time, if their good deeds do follow them: then (as God promiseth) they shall be happy men, and placed in much more glory, then ever this world was able to give them. But if they come without oyle in their lamps; then is there nothing for them to expect, but *Nescio vos*, I know you not. And when they come to be known, or rather discovered; then followeth: *Ite maledicti in ignem eternum*: Go you accursed into fire everlasting, which is the last, and worst sentence of all. Our Lord defend us from it.



EXAMPLES OF TRUE RESOLUTION

in the two former Points, of suffering for
CHRIST, and contemning the World:

*Adjoyned for the better declaration and confirmation of
the two Chapters next going before.*

C H A P. V.

E Or so much as the two precedent Chapters, of contemning the world, and suffering for CHRIST, are by their own natures, and mans natural sight and reason, very dreadful and loathsome to flesh and blood, and to whatsoever dependeth thereof; in

in such sort, as divers persons) who otherwise esteeme themselves no evil Christians) do take horror and averſion even at the very name and mention of ſuch things , perſwading themſelves that the neceſſity of Chriſtian profeſſion requireth not any reſolution to ſo high a perfection : I am moved in this place , to adjoyn to the former Treatiſe , a brief declaration of the practice and exerciſe of antient Chriſtians in theſe two points , whereby their opinions and cenſures may better be ſeen , then by their words ; and wherein each other Chriſtian that liveth at this day , may behold , as in a table or glaſſe , what becometh him to do (when occaſion is offered) if he profeſſe to ſerve under the ſame banner , and to expect his pay at the hands of the ſame King and Maſter , that they did.

The reaſon
of his
Chapter,

2. Many things have been ſaid before , concerning theſe two myſteries of worldly contempt , and ſufferance in tribulation. And among other matters it hath been declared , that the very foundation of Chriſtian Religion (which is the holy Croſſe and Crucifix) ſtandeth builded principally upon theſe two pillars. It hath been ſhewed , how CHRIST our Saviour , when he ſent forth his Apoſtles and Diſciples , as the firſt ſpiritual Fathers and Maſters of the World , inſtructed them , eſpecially in theſe two doctrines , as moſt behoof-ful and neceſſary to the end which he pretendeth. And for that his divine wiſdome did eaſily foreſee , that deeds have much more force to perſwade , then words ; he did ſet forth this doctrine moſt exactly in the example of his own life , making the ſame a pattern of all worldly contempt and ſuffering for juſtice ; as alſo did his ſaid Apoſtles and Diſciples after him , to the true and perfect imitation of their Maſter.

What
hath been
handled
before,

3. Thus much then hath been treated before, and many particulars have been declared, as well of the holy Apostles great sufferings in all kind and manners of affliction; as also of their utter despising whatsoever was precious or pleasant in this world, for the perfect serving of their Lord and Master. No allurements of this life could entice them, no dignities delight them, no flattery deceive them, no pleasure pervert them, no labors weary them, no difficulty stay them, no terror or tyranny of mortal men could fear them from their course begun, as long as their souls remained within their bodies. Some of them ended their lives by the sword, some upon the crosse, others wer stoned and thrown down from high pinnacles, others wer scorched and skinned alive; and all this for the perfect serving of their Master, and to stir us up to follow their examples. Which thing the learned and devout Father, *S. Iohn Chrysostome* considering, when he treated of the deeds of *S. Peter* and *S. Paul* in particular, breaketh forth into this speech following.

The speech
of *S. Chry-*
stom a-
pud *Meta-*
phrast.

4. O holy and blessed Apostles of my Saviour, what thanks shall we yield unto you, for all the labors and toils that you have taken for us? VVhen I think of thee. O Peter, I fall into admiration; and when I remember thee, O Paul, I fall besides my self, and am oppressed with tears. For what shall I say, or what shall I think, when I behold the afflictions that you have suffered? How many prisons have you two sanctified? How many chains have you adorned? How many torments have you sustained? How many reproches have you received? O blessed be those tongues of yours, that have been such instruments of the Holy Ghost, and blessed be your members imbrewed with blood, for the love of Christs Church. You have truly followed your Master in all things, &c. Rejoyce therefore thou Peter, to whom it was given to dye upon

the Crosse: thereby to imitate thy Saviour: and triumph thou Paul whose head was cut off with the sword for the same cause. O this sword shall be to me instead of a crown, and the nails wherewith S. Peter was crucified, shall be most precious stones in my Diadem. Thus much and many things more uttereth this holy Father, with great fervor in admiration of the sufferings of these blessed Apostles, whose labors how much he indeavoured to put in execution in his own life, and how far he was made partaker of like afflictions, it may appear to him that will read the Ecclesiasticall history, which declareth, how he both lived and died in continual tribulation.

Vid. hist;
Socrat.
lib. 6.

5. O dear Christian brother, if we had so tender hearts in contemplation of these affairs, as had this holy man of God, we would be of other judgment in many things, then we are. We see S. Chrysostome was thus moved, with the consideration onely of these two Apostles travels. But how much might be said of all the rest in like manner? Of S. Iames that was called the brother of IESVS, and was left by him, as the first Bishop of Hierusalem, it is written by Egesippus that lived immediately after his time, that he being in singular authority and credit for his holiness and wisdom, not onely among all Christians, but also among the whole nation of Jews (for which he was called by the name Iames the Just, as Iosephus the Jew reporteth:) yet chose he a most austere and sharp life, never tasting either wine or flesh, or anointing his body with oyle, according to the fashion of the Countrey. He was so diligent and painful in continual praying upon his knees, that the skin thereof was as hard as the brawn of a Camels knee. And being brought forth one day, and placed upon a pinnacle of the Temple of Hierusalem, in the presence of infinit people (for that it was

Of S. Ia.
mes:

Egesip. l. 5
hist apud
Euseb. lib. 2.
c. 22.

on the high feast of Easter) and there intreated by all the Nobles and Magistrates of Jury to speak some word in derogation of Christian Religion, with promise of infinit honor for the same, if he would yield thereunto; he made choise not onely to lack that honor, but also to be reviled and stoned by the people, and to be thrown down from the Pinnacle where he stood, and to have his head cleft in sunder with a staffe, or instrument that Dyers of cloth do use, rather then to relent one jot in professing that thing which he knew to be true; and so he happily ended his life in the year of CHRIST 63.

6. This was the small account that these men made of worldly dignities and promotions, when they brought with them any lett or hindrance to Gods perfect service. And this was the ready desire they had to suffer, in every least occasion offered, for their Masters honor. O gentle Reader, how worthily said our Saviour IESVS of these men: *You are they who have stood with mee in my temptations, and therefore I prepare for you a Kingdom!* And how justly may it be verified of us, that which the same our Saviour in another place saith; *In tempore tentationis recedunt*: They abandon me in time of tentation, whensoever tribulation falleth upon them!

Luc. 22.

Luc. 8.

The manifold temptations of the primitive Church,

7. But let us see now further, how these which ensued and lived after the Apostles, behaved themselves in this behalf. For better conceiving whereof, thou hast to remember (loving brother) that for the space of three hundred years together, after CHRISTs departure out of this world, he sent almost continual temptations; that is to say, continual tribulations, afflictions and persecutions unto his Church upon earth (except onely certain short times of breathing) wherin he meant to make evident proof

of

of his servants patience, and of his own power against his enemies. And whereas a little before his departure, he forewarned his Disciples of these things to come assuring them: *That they should have pressures, and that he sent them forth as Lambs among Wolves*; he performed the same in such sort not long after, as it may seem that he brake open all the gates and bars of hell at once (as else-where I have noted) and turned forth all the legions of furies therein contained; as most ravenous Bears and Lions, upon these his tender innocent Lambs. For in ten general and most dreadful persecutions, which in this time of the first three hundred years by publick authority and commandment wer exercised; it is impossible for man to recount either the tyranny and iniquitie of the laws or the barbarous cruelty of the executors, or the strange inventions of the tormentors. And albeit in these times of tryall (as alwayes it falleth out there wanted not divers Christians (as *Eusebius* well noteth that writeth the Story) who for love of the world, and of their own ease, made shipwrack of their salvation: yet without number wer those also, that by contempt of the world, did bear out the storme, and persevered faithful. Of whom, for our instruction and comfort in like occurrents, some few shall be noted in this discourse following.

Mat. 104

Euseb. l. 84
hist. cap. 24

8. After the death of *S. Iames* before mentioned, and the destruction of Jerusalem, which was especially hastened by God for punishment of that murder (as *Iosephus* the Jew was of opinion) *Egesippus* and *Eusebius* do report, that so many of the Apostles and Disciples of CHRIST, as wer then alive, gathered themselves together, and ordained Bishop of Jerusalem, in place of *S. Iames*, one *Simeon* the son of *Cleophas*; which *Cleophas*, *S. Luke*, nameth for one

Ioseph,
apud Euseb.
l. 2. cap. 22.
& l. 3. c. 10.
& 26.
Luc. 24.

of

Matt. 27.
Joan. 19.

S. Simeons
martyr-
domc.

Egesip.
apud Eu.
l. 3. c. 26.

The pu-
blick be-
ginning of
hereticks.

of the two Disciples that went to Emaus together, and talked with CHRIST upon the way, after his resurrection. Saint *Matthew* also, and Saint *Luke* do make mention of *Mary*, the wife of *Cleophas*, which was continually in the company of the blessed Virgin, mother of our Saviour, at his Passion: which *Mary* being mother to this *Simeon*, and her husband *Cleophas* being brother to Saint *Ioseph* (as *Egesippus* holdeth ;) *Simeon* was accounted as a cosin-german to our Saviour *IESVS*, and by all probability hath both seen him, and heard him in his life. This holy man then having lived very long in this his charge of Bishoprick, and being now an hundred and twenty years old, was in the time of *Trajan* the Emperor (Saint *Iohn* the Evangelist being dead a little before) accused by certain hereticks : who then first (as *Egesippus* saith, who lived in the same time) began to shew themselves openly in the world (having lived secretly in corners before) for that all the holy Apostles and others, which had heard our Saviour speak, were dead, and therefore these hereticks devised now, what new opinions and Expositions upon Scriptures liked them best. And for that this man was the onely or chief pillar, that stood against them for defence of the Catholick faith, and Apostolical tradition at that day; they caused him cunningly to be apprehended and presented before *Atticus* then Governor of Jury, for the Emperor. Who after many allurements and threats used unto him, when by no means he could move him to relent from his constancy in CHRISTs service : he gave sentence to have him beaten with whips, and to be tormented many dayes together: which the old man shrunk not at, but endured with most wonderful courage, in so much that *Atticus* being astonished (saith our Authour) that one of six-score years

years of age, could bear so many torments, commanded him finally to be nailed on a crosse, as his Master CHRIST was, and so he dyed most resolutely for his sake. Neither did he alledge his old age, or weaknesse, for an excuse of suffering for his Master.

9. At the very same time lived there in Asia, a man of singular name for his holinesse, called *Ignatius* Disciple to the Apostles, and by them ordained Bishop of Antioch, after that S. Peter had left the same. This man being accused for his faith to the Governour of Syria, and standing constant in the confession thereof, was condemned by him to be torn in pieces by wilde beasts. But for that he was a person of great mark; he was sent prisoner to Rome under the custody of ten souldiers, to suffer there. And albeit these souldiers upon the way used him very discourteously, and kept him straight: yet found he means either by speech, or letters to comfort all Christians, as he passed by them. But especially (as *Eusebius* noteth) he inculcated two points to be remembered of them: *Primum, ut hereses, quæ tum primò emergere caperunt, maximè præcaverent: deinde, ut Apostolorum traditioni mordicus adhærescerent.* First, that they should, above all other things, take heed of new opinions and heresies, which then first began to creep abroad: and secondly, that they should stick and cleave most firmly to the tradition of the Apostles, for the true understanding and interpretation of Scripture. That is to say, they should admit no other interpretation, but that which all Churches by general and uniform consent had received from the Apostles; insinuating hereby, that this should be an infallible rule to guide men by, unto the worlds end.

The story
of S. Ignatius,

Euseb. l. 3.
c. 30.

Ignatius
his Rule to
discern
truth,

10. Besides this the good man got time also and opportunity

Euseb. l. 3.
c. 30.
Hier. in
Catal. Scrit.

The zealous words
of S. Ignatius at his
death,

Iren. l. 5.
c. 28.
Hier. in
Catal.

opportunity in his journey, to write divers Epistles to sundry Churches, which Eusebius in his story setteth down. And among other things, either he being informed, or fearing of himself, that the Christians in Rome hearing of his coming, would make means to the Emperor to get pardon for his life, and so deprive him of martyrdome: he wrote a most earnest letter unto them, beseeching them

not to do so. Out of which letter, both Eusebius and S. Hierome do cite these most excellent words following. *In this my journey (saith he) from Syria to Rome, I am enforced to fight day and night with ten Leopards, that is to say, with ten souldiers sent to keep me. Who the more benefits I do bestow upon them; the worse and the more cruell they are towards me. But their iniquity is my instruction, and yet hereby I am not justified. Would to God I wer once come to enjoy those beasts that are appointed to devour me. I greatly desire that it may be shortly, and that they may be stirred up to eat me quickly, lest perhaps they abstain to touch me, as they have done from the bodies of other Martyrs. But if they should refuse to set upon me, I will entice them on, my self. Pardon me (my children) for I know what is good for me. Now I begin to be CHRIST'S true Disciple, desiring nothing that is seen in this world with mans eyes, but onely IESVS CHRIST my Saviour. Fire, Crosse, beasts, breaking of my bones, quartering of my members, tearing and renting of my body, and all the other torments that the diuel can invent; let them all come upon me, onely that I may enjoy my IESVS.*

31. Thus far doth Eusebius cite the words of Saint Ignatius's Epistle, which yet is extant. And Saint Irenaeus and S. Hierome do add yet further, that when he came to suffer, and heard the roarings of the Lions ready to come forth upon him, he used these words: *I am Gods corn, and the teeth of these wild beasts must grind me, to the end I may be pure and good bread for Christs table.*

He

He suffered (saith Saint Hierome) in the eleventh year of Trajans reign, and upon the year of CHRIST, 110. and his Reliques wer carried back again by Christians from Rome to Antioch, and there are kept without the gate called *Daphnitica*.

S. Ignatius
's reliques.

12. Here we see the fervor of this servant of God; we see his constancy, his courage, his comfort in suffering. And how came he (dear Brother) to this most happy and blessed estate? We hear him say of himself: *That now he began to be CHRISTs true Disciple, when he desired nothing that mans eye can behold, but onely his Lord and Saviour IESVS CHRIST.* This burning love then of JESVS, did consume in him all other love and affection that stayeth worldly men from like resolution. He was no friend or lover of the world. Hear the saying of another Light and lantern of Gods Church, which lived at the very same time, and suffered soon after him for the same cause, and spake with him in his journey towards Rome; I mean Saint Polycarp, who wrote thus of Ignatius presently after his martyrdome, unto the Philippenes. *I beseech you brethren to yield all obedience where it is due, and to use all patience in your afflictions, according to the example which you have seen in Ignatius, and other Martyrs; as also in Saint Paul, and the rest of the Apostles, assuring yourselves, that those men ran not in vain, but in faith and justice, and therefore are gone to the place which was due unto them, being now with their Lord, of whose afflictions they wer made partakers in this life. They wer not lovers of this world, but they loved their Master, who suffered death for our love, and rose again for our glorification.* Thus far Polycarp.

How old
Christians
came to
their con-
stancy.

S. Polycarp
his speech
of S. Ignatius
Euseb.
l. 3. c. 30.

13. And for that we are saln into the mention of this rare and worthy man, Polycarp; who albeit, he saw not CHRIST himself in the flesh, yet did he live

The story
of S. Poly-
carp.

T t

most

Euseb. l. 1.
c. 13. & 14.

Dangerous
for any
man to of-
fer himself
to persecu-
tions.

most familiarly with divers of the Apostles, and especially with Saint *Iohn* Evangelist, whose domestical Disciple he was many years, and by him made Bishop of the Church of *Smirna* in *Asia*. And for that his fight and martyrdom for Christian Religion, ensued not long after the death of *Ignatius*; it is not amiss to speak of him also in this place. The story is set down at large by *Eusebius*, and others, out of an Epistle written by the Christians of the Church of *Smyrna*, which were all present at the whole Tragedy of his death. The summe whereof is this: That whereas at a certain day, by the commandment of the Emperor *Antoninus*, incredible and innumerable torments were used against Christians in the city of *Smyrna*, divers did bear the same out with invincible courage, to the singular comfort of their brethren, and to the great admiration of their enemies; albeit, one *Quintus* that was newly come out of *Phrygia*, and had rashly offered himself to the torturers before he was sought for; fell shamefully the same day, and denied his profession of Christian Religion.

14. *Polycarp* then while these things were in doing, remained secretly in a house thereby with other Christians; whither every thing was brought to him by the Brethren, as soon as they were done: and at length news came, that *Polycarp* himself was sought for. Whereat he nothing moved, answered with a quiet mind and countenance, that he was ready: meaning indeed to expect the officers there until they came for him. But the Christians that were present with him, enforced him, whether he would or no, to retire himself unto a little village not far off, where he made his abode for certain days, whiles he was sought for in the city. During which time he did nothing else (saith the story) but pray day and night, and that especially

cially for the peace and unity of the Church, for that heresies now publickly began to swarm. He had a vision also (which he told unto those that wer there present with him) signifying that he must go to CHRIST by fire. At length, the Pursuivants that had sought him all about the city, came by Gods permission, unto the village where he was, and thereupon he fled by night unto another, whither they followed him also. And there finding two children in the street, enforced the one of them by beating, to discover the house wherein he lay.

S. Polycarpus great-
est care for
the Church
was unity

15. Coming therefore into the house, and understanding that he was in a chamber above, sent for him to come down: and albeit the messenger favouring Polycarp, shewed him a way how to escape by another house, yet he refused the same, saying: *We have fled enough, let Gods will be done.* And so coming down with a merry countenance, bid them heartily welcome, and commanded the meat left in the house to be set before them, beseeching them onely to give him one hours space, wherein to pray unto his Lord, before he departed. Which they willingly granted, being much moved with his gray hairs and fatherly countenance, as also cast into admiration, with the fervor of his prayers that he made there by himself, whiles they wer eating. Which being ended, they took him forth, placing him upon an asse, and so led him towards the city of Smyrna, very early in the morning upon the great Sabbath-day, having advertised the Magistrates before of their coming, who for that cause wer gathered together with al the people in the market-plaee.

S. Polycarpus
approached.

15. And to make the matter more solemne, they sent forth from the City one Herod, that was Provost of the Peace, to meet him and fetch him in. He

S. Polycarpus
push his car-
riage to
Smyrna.

The man-
ner of per-
secutors
speeches.

therefore coming forth with great pomp in his coach, met with Polycarp, and first saluted him with great honor and reverence, causing him to come down from the asse, and to sit with him in his coach, and there began to flatter him, saying: *You are a grave and wise man; have respect unto your self. VVhat great matter (man) is it to say, Lord Cesar; or to make a sacrifice?* But Polycarp held his peace; and when the other went forward to use many words to that purpose, Polycarp answered: *Sir, in fine, I am not to follow your counsel.* At which words, he taking great disdain, thrust him head-long out of his coach, and that with such violence, as he wounded pitifully his leg in falling forth. But the old man making no account thereof, followed merrily the souldiers that lead him.

S Polycarp's confession before the multitude.

17. *And when he came to the place where the Iudges were; he entred in with a merry countenance, and much the more, for that at the very instant when he entred, there was a clear and loud voyce heard from heaven, saying: Be of good courage, Polycarp, and behave thy self valiantly. VVhen he came before the high Magistrate, named Proconsul, first, there was an infinit cry given out by the people against him. VVhich being appeased, the Proconsul asked him, whether he were Polycarp; whereto he answered, yea, I am Polycarp. Then said the Proconsul, have regard unto thy old age (Father) repent and say with us, Tollantur impii: Let impious men be destroyed (by which terms were understood Christians that denied to adore, or sacrifice to their Gods.) VVhereat S. Polycarp turning himself unto the multitude, and lifting up his hands to heaven, with a deep sigh, said, Tolle impios; O Lord, destroy or take away the wicked, meaning in a contrary sense to them. Then said the Proconsul: swear also by Cesars fortune, and desie CHRIST. VVhereto Polycarp answered: I have served CHRIST (now fourscore and six years, and he never did me any hurt, but much good, and*
how

how then can I defie my Lord and King, that hitherto hath so mercifully dealt with me? Then urged the Proconsul again, that he should sweare by Cefars fortune. VVhereto the other replied: If thou namest Cefars good fortune so often, for ostentations sake; know thou, that I am a Christian, which have nothing to do with fortune; and if thou please to learn what Christian profession is, appoint a day, and I will teach thee. Perswade this people (quoth the Proconsul.) to be content with that. No, said Polycarp, I esteem them not worthy to be dealt withall in such a matter; but to thee, as to a Magistrate, our profession teacheth us to have respect and reverence, so far forth, as it may stand with the safety of our soul, and without prejudice of our Religion. So he.

18. After this there passed divers other speeches between them, the one threatning torments, beasts, fire, and sword; and the other shewing all desire and readinesse to sustein the same. The people cryed out continually that he might be torn with wild beasts. But that was denyed, for that the beasts wer wearied out upon other Martyrs before. Then cryed they that he might be burned alive; which Polycarp hearing, and remembring the vision which he had seen in the village before his apprehension, fell down on his knees and prayed; and soon after rising again, turned him to the people and said: Be ye content, for you shall have your desire, for it is determined that I shall be burned alive; and a little after, the Proconsul gave sentence for his burning.

Vnuly be-
haviour
the multi-
tude.

19. VVhen he was brought unto the fire, he put off his own apparell (saith the story) but when he came to his shooes, he had some difficulty therein, for lack of use, being never permitted by Christians to do that office to himself before, every one thinking it a felicity to be the first in doing of that service, wheresoever he came, thereby to touch his holy body. He prayed vehemently in the fire, and gave immortal thanks unto

The mar-
tyrdome
of S. Poly-
carp.
Euseb. l. 4:
c. 14.

Almighty God, that had made him worthy of that dayes combat: during which time, the fire divided it self in two parts, and would not touch him, in so much, that the Magistrate was constrained to send one to run his body through with a sword, wherewith he dyed. Thus far repeateth Eusebius out of the Epistle of these men that wer present at his martyrdome; and they do add further these words in the same Epistle: That the Iews and Gentiles there present, did suggest to the Magistrate, to take heed, lest we (the Christians) did steal away his body, and so begin to honour him instead of our God crucified. Vpon which suggestion, his body by commandment was burned there in our presence after it was dead, but yet we afterward gathered up his bones out of the ashes, and laid them up as things more precious then gold, or precious stones, in a place convenient for such a treasure, hoping that one day God will permit us to come together in peace, and to celebrate the festival day of this his holy martyrdome. Thus they. His martyrdome happened upon the year of CHRIST 169.

Euseb. l. 4.
c. 4. &
Nicep. l. 3.
c. 35.

S. Polycarpus his reliques.

To be noted in S. Polycarp.

Iren. l. 3.
c. 3. apud
Euseb. l. 4.
c. 33.

20. And I have been the longer in setting down the combat and end of this glorious Saint, for that he was a most rare and singular man, and his example may serve us for our instruction to divers purposes; but especially, how we ought to be firm and constant, in holding the general uniform doctrine, and interpretation of Scriptures, delivered by tradition from the Apostles in the Catholick Church, with detestation of all new opinions, as also Saint Ignatius warned before. The holy Bishop and martyr of God *Irenaeus*, that lived in his time, and went from Lions in France, unto Asia, to see and hear him, reported certain things of this blessed man, which I can not in this place omit (notwithstanding I make haste) for that they may greatly profit such men in these our dayes, as have grace to be moved or holpen with any thing.

21. Polycarp (saith he) was not onely instructed by the Apostles themselves, but also by them made Bishop of the City of Smyrna. He lived familiarly with many that had seen and spoken with our Saviour in flesh, and we in our youth saw him in Asia, for he lived long and ended his life by a most famous martyrdom. He taught alwayes those things, which he had learned of the Apostles, and which the Church delivereth, and which are onely true, VVhich may be proved, by the consent of all the Churches of Asia, and by the Bishops which have succeeded after him. He was a more faithful witnesse of the truth, then Valentinus, or Marcion, or all the body of other hereticks together, which have brought pestilent new sects into the Church. He went to Rome, Anicetus being then Bishop, and reduced to the Church and true religion, divers that wer perverted by the foresaid hereticks: and protested openly, that he had received of the Apostles themselves, that onely and sole truth, which is delivered by the Catholick Church. There are yet alive that have heard him tell, how that Saint John the Apostle of our Saviour, being once at Ephesus going into a common bath, and seeing Cerinthus the heretick to be within; ran out again in haste, saying to them that wer with him; let us fly from hence, lest the bath fall down and destroy us, in which the enemy of God Cerinthus remaineth. The same Polycarp, at the same time when he was at Rome, meeting by chance with Marcion the heretick there, and being demanded of him, whether he knew him or not? Answered; yea, I know thee for the chief child of Sathan. So wary wer the holy Apostles and their Schollers, not so much as to talk with such fellows, as endeavoured by their new Commentaries and Expositions of Scriptures, to change the truth before received. And so Saint Paul warned us all to do, when he saith: Avoid an heretical man, after one or two admonitions, assuring thy self that such an one is perverse and sinneth, being condemned by his own proper judgement.

Iraneus
his testi-
mony of
S. Po y-
carps do-
ctrine.

S Johns
hated a-
gainst he-
reticks.

Tit. 3.

Hitherto are the words of holy Irenæus.

22. The same *Irenæus* writing to one *Florinus* his old acquaintance in the School of Saint *Polycarp* (and now beginning to be an heretick in Rome) saith as followeth : These opinions of thine (*O Florinus*) to speak friendly, are not true, nor wholesome. “ These opinions are repugnant to the Church. These “ opinions thou receivedst not by tradition from the “ Priests, that before us wer Schollers to the Apostles. I did see thee when I was but a childe; with “ *Polycarp* in Asia, at what time thou, living very “ gorgeously in the Emperors Court, didst endeavour to hold a good opinion with *Polycarp*. I remember those times well, and they stick in my “ mind more firmly then other things that passed “ since. Infomuch, that I can tell at this time, the “ very place wherein the blessed man did sit when he “ spake unto us. I can tell the order and manner of “ his coming in, the form and fashion of his life, “ the shape of his body, the manner of his preaching to the multitude. I remember how he was wont “ to recount unto us, the familiar conversation that “ he had with Saint *John* the Evangelist, and with divers others who had seen our Saviour. I remember how he would tell unto us their speeches, and “ what he had heard them say of CHRIST, of his Miracles, Vertues and Doctrin, which they had seen “ with their own eyes, and heard with their eares; “ which wer all agreeing with the Scriptures that now “ we have. These things, through the great mercy “ of God towards me, I heard at that time, both “ diligently and attentively; not so much committing “ them to Ink and Paper, as to the inward cogitation “ of my mind. And while I live, I do, and shall, “ by Gods holy grace, most carefully renew the Memory

*Iren. ep. ad
Flor. & Eu.
lib. 1. 5.
c. 12.*

*The
doings and
sayings of
S. Polyc.*

“mory thereof. And now here before Almighty
 “God, I may truly protest, that if this holy and
 “Apostolical Priest *Polycarp*, should have heard of
 “such new opinions, as you defend; he would have
 “stopped his ears, and cryed out (according as his
 “fashion was) O good God! unto what miserable
 “times, hast thou reserved me, to hear these things?
 “and presently would have risen and run out of the
 “place, where he had been standing or sitting, when
 “such doctrine should have been uttered. Hitherto

Irenæus.

23. And now (dear Christian brother) who would
 not be moved with the grave and zealous speeches of
 these Reverend men, that lived so nigh to the times
 of the holy Apostles, and of our Saviour himself?
 How exceeding great was their care amidst all their
 other tribulations, and at the very last time, when
 they were to depart out of this world (for *Irenæus* soon
 after suffered martyrdom) to forewarn Christian
 people to beware of heresie and schism, and to detest
 all manner of new Opinions, Commentaries and Ex-
 positions upon holy Scripture, other then these which
 the universal succession and tradition of the Church
 had left unto them, from the Apostles time? They
 saw well, and wer so told by the Apostles themselves,
 that there was no other certain way to understand and
 hold the truth first planted, but to stick to this tra-
 dition delivered by CHRIST unto his Church (for un-
 derstanding of Scriptures and triall of doctrines :)
 which tradition was, by Gods ordinance, to passe
 from hand to hand, from Bishop to Bishop, from
 Doctor to Doctor, from Council to Council,
 from Church to Church, from age to age, untill
 the worlds end; and without this, they saw by ex-
 perience of those first heresies, that every heretick

Mark this
 protestation

A Note up
 on the pre-
 mises tou-
 ching the
 danger of
 new opini-
 ons.

The nature
 and force
 of tradi-
 tion,

would make his part as good as the Catholick Church, from time to time, by interpreting the Scriptures after his own devise. To the end then, that CHRISTs Catholick people might stand together firmly in unity of faith, and arm themselves joyntly to the contempt of this world, and suffering for their master; these holy men did so carefully cry upon them, having heard from the Apostles own mouthes (as it may be supposed) *How detestable a thing heresie was in the sight of God*; and wheresoever it entred, that there was no more hope of any vertue or other good thing to salvation. For which cause it is recorded in like manner, that divers of these first Martyrs, being brought forth to dye in the company of certain hereticks, that offered to dye also for defence of Christian religion; they refused to go forth or dye in their company, affirming them in truth to be enemies to JESVS CHRIST, howsoever other wise they made profession to dye for him.

Appollinar.
hier apud
Niceph. l. 4.
c. 23.

5. 2. *Of examples of Resolution after the Apostles age.*

24. **A**ND this be spoken by the way, concerning these notable mens zeale in detestation of schism and heresie, and of new expositions of holy Scripture against the tradition of the universal Church, which no man can think to be from our purpose, if he consider the times wherein we live, and how little this tradition is now regarded by many, in respect of their own new devises and fresh inventions. But now it followeth in the foresaid Story of *Eusebius*, that *S. Irenaeus* in proesse of small time (to wit, in the next age after the Apostles) came also to make his combate for the confession of his Master, in the City of Lions in France; where after infinite torments

The mar-
tyrdom of
S. Irenaeus.
An. Dom.
180.

torments and afflictions that he suffered, he ended his life the 28 day of June, under the Emperour *Severus*. But before this, he was sent into Asia to the Christians there, from the Christians in France that lived in persecution, and in the way he had letters also to the Bishop of Rome, *Eleutherius*, in his own commendation. Which letters do well declare, what a reverend opinion the Martyrs of God had of him. And the other letters that he carried into Asia, do set forth the marvellous tryal that our Saviour used at that time upon his servants, whereof for our instruction and for our comfort in adversities that fall unto us, I have thought good to recite some part also in this place.

25, The letters begin thus: *The servants of IESVS CHRIST, that dwell at Lyons and Vienna in France, send peace in our Lord IESVS, unto their brethren in Asia and Phrygia, &c. The greatnesse of our afflictions which grow upon us in this place, neither can we, nor any man else by writing expresse, &c.* And then they shew first, how they wer forbid by publick Edict to enter into any common house, booth, or market-place; or to come abroad out of their own doores. Secondly, from their own houses they wer fetch out by Officers, led to the market-place, and in the way reviled, spit upon by the people, beaten with stones, clubs and other weapons, which each man had in his hand; their apparel pulled from their backs, and this before judgment was given against them, while yet they expected the coming of the President to determine their cause. Who, when he came, demanding no other question of them, but onely whether they wer Christians or no; commanded all manner of torments to be exercised upon them. And for that a noble young Gentleman, named *Vetius*, began to speak

The letters
of Christi-
ans suffer-
ing perse-
cution in
France.
Apud Euse,
l. 5. c. 1,

1.

2.

a world or two in their behalf; he was also condemned among the rest, as Advocate of the Christians. Thirdly, they shew that all their friends, acquaintance, and kindred among the Gentiles at that time, forsook them. Their own servants, for fear of torments came in and accused them most falsly for *eating of mans flesh*; and that which grieved them most of all, ten of their company upon the first sight of torments, abjured CHRIST openly.

* This was a common accusation of Christians in those dayes, in respect of the blessed Sacrament, which then was holden to be Christs flesh. VVonderful constancy of divers Martyrs,

26. And yet all this notwithstanding, they declare that CHRIST their Saviour forsook them not in those extremities, but comforted them above all measure, by the noble confessions and combats of divers others, whereof they recite very strange examples: namely of one *Sanctus* a Deacon, who for all the torments the enemies could use upon him, from morning unto night, could not be enforced to answer the President to any one question that he demanded, but onely by those two Latine words (*Christianus sum*) I am a Christian. *These two words* (saith the Story) *served for answer to whatsoever he was asked, either touching himself or others.* The like they write of one *Blandina* a noble woman, which wearied out all her tormentors, and therefore in a rage, towards the end of the day, they tyed her to a great beam, and hanged her up in the air. Which beam, for that it represented the form of a crosse, as she hanged upon it, did comfort both her and all other Christians infinitely. They declare besides, that their holy old Bishop named *Pothenus* (in whose place *Irenaeus* succeeded after) being four-score and ten yeares old, and not able so much as to stand on his feet, was carried to the place by the hands of souldiers, and there ended his life with incredible fortitude: and of the aforesaid *Blandina* they write, that she being put down from

from the beam again, was beaten with whips, rent with iron hooks, set upon a burning frying-pan, and after that, wrapt in a net and cast among wild bulls. In all which torments she kept a merry countenance, thanking God most heartily for this benefit, and for that she had seen her own children die constantly in the same place for the same cause before her.

27. They report also of one *Attalus*, a man of great name and authority in that city, who being drawn forth of his house, was first lead about the Theatre, or place of Spectacle, with a table born before him, wherein was written in great Latin letters: *This is Attalus the Christian*: and afterward he was abused by the people in all kind of most extreme villainous manner; but yet because of his calling, the President durst proceed no further against him, untill he had written to Rome to the Emperor, and received answer, which soon after was had (he in the mean space being kept in prison, where he did singular much good) and then upon the solemn day of the publick Fairs that wer in Lions, he was brought forth again, and first put to fight with divers wild beasts, by which he was greatly torn and tormented, but not slain. And then after all this, he was placed naked in a chair of burning-iron, and therein examined of his faith. And when the smoke and loathsome stench of his flesh that broiled, offended them that stood about him, he said unto the people: *O brethren, this is indeed to devour mans flesh, whereof falsely you accuse us.* And finally, the story addeth, that after these tormentors had ended their fury in the slaughter of so many Christians, as it was a very horror unto themselves to behold their bodies and bones; yet wer they not so satisfied. But first caused the said bodies to be watched in that place for the space of six dayes together

The courage of Attalus the martyr.

Great cruelty.

Spite of
Infidels
against re-
licks.

gether (untill they wer putrified) to the end that Christians should not steal them away : and then also doubting, lest some of their relicks might be reserved, if they should so abandon them, they burnt all to ashes, and cast the same into the great river of Rhodanus, that runneth through the city of Lions.

Euleb. l. 6.
c. 13. & l. 7.
c. 10.

28. These wer the combates (gentle Reader) whereby Almighty God in those dayes would prove and try his trusty servants, far exceeding any that he layeth upon us in these later times, though we complain much more then they did. Hear now another brief description set down by *Dionysius* Bishop of *Alexandria*, of the things that he and other Christians suffered there in his City, not long after, under *Decius* the Emperor. He writeth the history to the Bishop of Antioch, and the same is recorded by *Eusebius*. *I speak before God (saith he) and his divine Majesty knoweth that I speak the truth, &c.* The persecution began here against us before the Emperors Edict came forth, as it wer by a certain prophecy that shortly it would ensue. *First they began with a certain godly woman named Quinta, whom they drew by the heels about the City upon the pavement, and whipped her naked, and finally, murdered her with stones. After that, they came in fury unto all our houses, and drew us forth, that is, every man his neighbour, according as either hatred moved him, or covetousnesse to have his goods. For whatsoever was precious in our houses, they took with them, and the rest they cast cut into the streets. This indured for divers months, and many noble Martyrs died in this time, as Apollonia, Serapion, and others: albeit some, that wer not worthy of this conflict, made ship-wrack of their salvation.*

A most
cruel per-
secution in
Alexandria.

The fall of
weaklings.

Mat. 24

29. At length was published the most horrible Edict of *Decius* against us, and then might you see that dreadful sentence of our Saviour fulfilled: That the very elect, if
it

it wer possible, should be driven to fall. For first of all, those that wer rich among us, or of any great calling (whereof there wer many) some of them prevented the Magistrates, and offered themselves voluntarily (as good subjects) to fulfill the Emperors commandment. Others permitted themselves, as unwilling to be drawn by the Magistrates, to adore their goods; others went as allured, and constrained (as it wer) by perswasions of their neighbours, friends, and kinsfolk; others did it secretly in their own houses at home: others went with so evil a will, and with so ill-favoured a countenance to sacrifice, as they wer laughed at by the enemies themselves, for that they had neither courage to deny it, nor yet heart to do it. Others went openly and impudently unto it, affirming that they had never been Christians in their lives: all which to behold, made us remember that saying of our Saviour: How hard it is for a rich-man to be saved.

The danger of riches in persecution.

Divers sorts of falling.

30. Many of the poorer sort followed the example of rich men: some fled, some wer taken, and carried to prison, and after divers dayes, wer induced to forswear CHRIST. Others came out and began to suffer torments, but presently fainted and denied their faith. But afterward ensued the glorious spectacle of the chosen Martyrs: whereof the first was old Julian; that could not move by reason of the gout; yet being set upon a Camel, and whipped naked through all the streets of Alexandria (which you know is very large) was afterward burned alive. After him followed Chronicon, Macare, Alexander, Heron, Dioscorus, Ammon, Zeno, Ptolomæus, Ingènes, Mercuria, Dionysia, and others. And the said Dioscorus, for that he was but yet a child, after a certain time, was let go by the President, hoping that he might be corrupted. But he is here with me very constant, and most ready to sustain a greater conflict, when God shall call him to it.

Mat. 19.

Poor men follow easily the example of the rich.

Constant Martyrs.

31. Thus wrote this blessed man of God; adjoining many things of his own examinations and sufferings,

The zeal of Dionysius in his persecution.

secution,
against
Schisme
and Here-
sie.

Enleth. l. 6.
cap. 37.

Martyr-
dom at
Heret'ck.
hands
more com-
merda-
ble then at
Infidels.

Of S. Cy-
prian.
Pont. in
vit. Cyp.
Hier. in
catal. Aug.
ser. de
S. Cyp.

ings, which for brevities sake I omit: onely I may not let passe that rare zeal which he shewed amidst all these his afflictions, against Scismaticks and Hereticks; as may appear by those words of his, which he writeth in an Epistle to *Novatus*, when he by new inventions began to trouble the Church of Rome. The words are recorded by *Eusebius*, and are these which entue. *It should have been thy duty, O Novatus (saith he) to have suffered all inconveniencies in the world, rather then to have broken the concord of Gods Church. And truly, that martyrdom which is suffered for the defence of the consent and unity of CHRISTs Church, is no lesse, but rather much more commendable, in my opinion, then that which is suffered for not sacrificing to Idols. For that in the later, a man suffereth martyrdom for saving his own soul; but in the former, he suffereth for saving the whole Church. And thus far of Dionysius.*

32. At the very same time, with this holy man (though somewhat younger) lived the famous Prelate and Martyr of God, Saint *Cyprian*; who (as by his own writings appeareth, and is recorded by *Pontius* his Deacon, that lived with him, and by Saint *Hierome*, Saint *Augustin*, and others that ensued him) not onely made many Martyrs in his time by his exhortations, and by his example in suffering: but also concluded his own life with a most famous martyrdom, sustained with all alacrity for his Masters sake. This was that most excellent man, whom you have heard before to confesse the great force of Almighty Gods grace towards good life, and extirpation of sin, which he felt after Baptisme, contrary to that which he perswaded himself before, thinking it altogether impossible, that so dissolute a course of life, as he had followed, whiles he was a heathen, could be changed into vertue, as before you have heard

himself

himself declare : and yet he arrived to that perfection of manners and conversation, as he became a mirror to the world, and himself confesseth that his state was, *Mors criminum, vita virtutum*: The death of vice, and life of vertues : that is to say, that all vices wer extinguished and dead in him, and all vertues flourished. This so excellent man (I say) our Saviour CHRIST so exercised in all tribulation, after his conversion, as there was no kind of men, from whom he received not affliction : I mean neither Pagans, Hereticks, Schismatics, and seditious people, weaklings that fell in time of perlecution, Confessors that stood constant, but wer troublesome, dissolute Catholicks that lived disorderly, and provoked Gods wrath by their carelesse and negligent lives,

The variety of affliction which God laid upon. S. Cyprian.

33. And as for the Pagans, it is evident that their special hatred was against him, and continual molestation in Carthage. For that notwithstanding he was a noble-man, and a great Counsellour, rich, and potent, and admirable for his eloquence before his Conversion; and after his Conversion, left freely, not onely all those honors and wealth of the world, but his wife and children also, commending them to a Priest named *Cecilius*, that had been the cause of his Conversion, and never had conversation with them afterward. Not only all this (I say) and the great change of life before mentioned, could mitigate the hatred of the Gentiles against him for making himself a Christian, but rather encreased the same. And so seeing him made both Priest and Bishop, soon after his conversion, upon the year of CHRIST 250. they went about not onely by scoffes and slanders to defame him, and bring him in contempt, calling him *Capreanum*, which is goat-herd, instead of *Cyprianum*.

Pagans hated against S. Cyprian.

Pontius in vita Cyp.

Last Lib. 5. cap. 5.

Epist. 55. ad
Cornelium5 Cyprians
vexation
by Here-
ticks.Cyp. Ep 52
& Aug. de
agone Chri-
stiano c 31.Cyp. lib de
unitate Ec-
c. 257. 258.
259. Edit.
1 molianz.* Aug. L
con. Do-
nat c. 2. &
de unico
baptismo
c. 14. Hier.
cont. Lu-
cifer.

num, as *Lactantius* saith, and some other, * *Copri-
num*, a more contemptible word; but moreover
whensoever the said Pagans met together in any pub-
lick assembly, they cried out commonly to have * *Cy-
prian* to the lions to make him pastime. And finally
they never ceased, until they had his blood indeed.

34. As for Hereticks that ruffled in his time; na-
mely *Marcionists*, *Montanists*, *Valentinians*, and many
others raised before him, as *Origenists* also, *Novatians*,
and the like that sprung up in his very dayes; it is no-
torious by his works how he was troubled with them,
especially with the said *Novatians*, that having first
made a schisme both against himself, and *Cornelius* the
Bishop of Rome, afterward upon spleen ran into
this heresie, that such as did fall in time of persecuti-
on, could not be received again, or absolved by any
Priest, but wer to be left to Gods judgement. Which
kind of men, and all other that impugned the union
of the Catholick Church and scandalized the Gentiles
by their division, this blessed man did so earnestly
condemne and detest, that he did not onely every
where in his works affirm, that such men cannot be
saved by any manner of good life whatsoever, no,
though they should suffer death and martyrdom
for the name of CHRIST: but went also further upon
this zeal against hereticks, affirming: That these wer
not Christians, nor truly baptized, and consequently,
that such of them as came afterward to be converted
and made Catholicks, wer to be rebaptized again.
Which opinion, as it was true in such Hereticks as
did not use the true form of words, or intention of
Catholick baptism; so in others it was reprov'd by
the general Church: whereunto this holy Father, as
both * *Saint Augustin* and *Saint Hierom* do hold, had
never meaning to repugne. But by this we may see
the

35. There followeth the third sort of impugnors, which exercised this holy man, whom he calleth Schismatical, turbulent, and seditious emulators of his, whereof the principall wer certain Priests of Carthage named *Feliciſſimus*, *Fortunatus*, and three or four more, who as heads being set on, and born out by a certain heretical Bishop of Africa, named *Donatus*, made a strong faction against the holy man, which continued from his first entrance into that Sea, even to the day of his martyrdom; to wit, some eleven or twelve years, whiles he was Bishop: and this hatred of these men was so implacable against the good man, as every where he complaineth, that they did not onely impugne him in Africa, but went also to Rome against him, accusing him to *Cornelius* the Pope. And moreover in Carthage, not onely did alienate and stir up against him those Christians that wer weak, and had fallen in time of persecution, as also the Confessors of CHRIST that wer in prison: but moreover conspired as well by Hereticks as Pagan persecutors against him, insomuch, that for them he durst not return home secretly to his Church from the place where he lay hidden, no not at the very Feast of Easter it self. You shall hear some of the good mans complaints in his own words: For this he writeth in great affliction of spirit unto his people of Carthage.

Cyp. Ep.
40. & 55.

36. *Hoc quorundam Presbyterorum malignitas & perfidia perfecit, &c.* "This hath the malignity and perfidiousnesse of certain Priests (my emulators) brought to passe, that I could not return unto you before Easter-day, for that they being mindful of their old conspiracy against me, and retaining that old poyson in their hearts against my being Bishop,

Cyp. Ep.
40. ad plebem Carthag.

A pitiful
complaint
of S. Cy-
prian.

* The per-
secution of
De cins.
An Dom.
355.

Ibidem.

“ which long ago they conceived, or rather against
“ your suffrage and Gods judgement for me; they
“ have renewed their old assault against me, and have
“ again laid for me their accustomed snares, and sa-
“ crilegious machinations. *And again in the same Epistle.*
“ What pains and punishments do I suffer (my most
“ dear brethren) that I cannot for the present come
“ unto you, and speak with every one of you, to
“ instruct you in our Lords Gospel? Is it not suffi-
“ cient, that my banishment from you hath endured
“ now two years, with this lamentable separation
“ from your eyes and countenance, which causeth
“ such sorrow and sighs in my heart that I am conti-
“ nually afflicted to see my self solitary without you?
“ Tears do run day and night from mine eyes, that
“ I being your Bishop, and you loving me with such
“ fervor, as you do, I cannot enjoy your embrac-
“ ings; and above all, it afflicteth me, that in this
“ great care and sollicitude which I have of your
“ souls, and in this great necessity (of so * extreme
“ persecution, as now reigneth) I cannot so much
“ as make any excursion unto you, by reason of the
“ threats and snares of certain perfidious men, which
“ by our coming would make a greater tumult, and
“ encrease the persecution, &c. Thus he.

37. But yet further you must know, that these
men had not onely done this, but conspired also
with the heathen Magistrates against him (a strange
passion of hatred in Christian Priests) as himself writ-
eth in the same Epistle, saying; *Persecutio hæc est alia, &
aliamentatio, &c.* “ This is another persecution, and
“ another temptation: These five Priests, to wit,
“ *Felicissimus*, and his fellows, are nothing else but
“ those five chief Christian men, which of late wer
“ seen to joyn themselves to the Magistrates in pub-
“ lishing

“lishing the Emperors Edict against Christians,
“thereby to overthrow our faith, and by their own
“prevarication against the truth, to draw into deadly
“finares the tender hearts of their brethren.

38. The same good man seeing also, that after his vexation by them in Africa, they resolved to go and accuse him in Rome, to *Cornelius* the Pope, as hath been said, wrote a large and vehement Epistle to the said *Cornelius* against them, not to believe their false suggestions, wherein among other things he hath these words: *Romam cum mendaciorum suorum merce navigaverunt, quasi veritas post eos navigare non posset, &c.* They have sailed to Rome with their Merchandise of lyes, as though truth could not saile thither after them, and convince with certain probation deceitful tongues. Truly (brother) this is true madnesse, not to think that lies do not long deceive, and that the night endureth no further, but untill the day be clear, &c.

Cyp. ep. 51.
ad Corncl.

39. And yet further to the said Bishop of Rome in the same Epistle, he openeth the matter more particularly and pathetically in these words: *Dico provocatus, dico dolens, dico compulsus, &c.* “This I am to
“tell you, I do it by provocation, I do it with sorrow, I do it by compulsion. When a Bishop
“(meaning himself) is chosen into the place of him
“that is dead; when the suffrage of the people in all
“peace, is given to the same; when the said Bishop
“seen to be protected in persecution by Gods own
“help, when he is faithfully joyned, and united
“unto fellow-Bishops, and proved now four years
“in his Bishoprick, attending in time of peace to
“the observation of Ecclesiastical discipline, and in
“the tempest of persecution, proscribed by name,
“and designed to death, demanded many times by
“the infidels to be delivered over to lions, and ho-

* in Circo
& Amphitheatro.

noured * in the Circuite and Amphitheatre. (where spectacles are exhibited) with the testimony of Gods love and favor (and even in these very dayes, while I write this unto you, he was demanded a gain to be given unto lions, by the universal clamor of his countrey men in Carthage in the said Circo;) when the people by a publick Edict were commanded to meet there to do Sacrifice. And when such a man (most dear brother) is seen to be impugned by a company of desperate, and lost men, that are out of the Church: It is evident enough, who it is that impugne, not CHRIST, but his adversary. Thus much Saint Cyprian of himself, and of his adversaries, and by way of modesty in a third person, of his own favor and grace with CHRIST our Saviour.

S. Cyprians
conflict
with those
that fell.

Four sorts
of them
that fell.
Cyp. Ep 52
ad Anton.

40, There followeth a fourth conflict of his with certain weak Christians, that upon fear and terror fell in time of persecution, and did either yield to offer incense, or to do any other religious honor unto the Pagan Idols. And the first sort of these were called *Sacrificati*: the second *Thurificati*: the third by the common name of *Idolaters*. Whereunto there was a fourth sort adjoyned, named *Libellatici*, that compounded in secret with the heathen Magistrate, and so in secret denied CHRIST. These kind of people then brought two great afflictions upon this holy Bishop Saint Cyprian. First, to see them fall and renounce CHRIST, as many of them did, and some amongst them with great impudency; which was no small tribulation to so zealous a Pastor, both in respect of their own perdition, as also of the scandal of others by their example. The second affliction was, that after this great and hainous sin committed, many of them making lesse account thereof then they

they ought; wer not ashamed to use importunity for their reconciliation, and admittance into communion again, which, Saint Cyprian, as a grave defender of Ecclesiastical Discipline, liked not of; but would have them first do convenient penance, and give satisfaction by long grief and sorrow for so grievous an offence. Whereby divers of them fell out with him, especially being set on, as he complained, by his adversaries *Feliciſſimus* and his companions, and the heretical Bishop *Donatus* their Patron and fautor.

41. And to this there was added another difficulty of more importance then the former, that whereas a good and godly custome had been brought in for many years in those times of persecution, that such as had fallen in the said persecution, before their receiving to communion again, by the Bishop; they should go to the Confessors that lay in prisons, and ask them forgiveness also, for the scandal and injury that they had done to them by their denying of CHRIST, whom the other so valiantly had confessed under torments and pressures. This custome (I say) in the end grew to this abuse, that divers that wer fallen, contemning, as it wer, the Bishops authority, would onely make suit to the Confessors in prison, *to have peace with them* (for that was the word then used) and thereupon to have their letters of recommendation to the Bishop to be admitted again: which recommendation they would so urge oftentimes, as if it wer a commandment, and not an intreaty. And on the other side again, divers of those Confessors living in prisons, shewed themselves very indiscreet, in recommending men upon particular affections, without ground or judgement; and yet wer so peremptory therein, that they would think

S. Cyprians
conflict
with the
Confessors.
fours.

Cypr. ep. 11
ad marty-
res & Con-
fessores.

themselves contemned and injured ; if the Bishop did not presently admit and absolve whomsoever they commended : yea although it wer in universal, as such a man, and all his friends, and family, not naming who they wer : Which Saint Cyprian calleth, *Incertam & cecam petitionem, invidiam cumulantem* : An uncertain and blind petition, heaping envie upon him. *Latè enim patet* (saith he) *ille, cum suis, &c.* It is a great generality to say, let him be admitted with his, &c. And further he signifieth that such as wer of lesse edification in the prisons, wer alwayes most forward to recommend others, and most impatient of denyal, especially they being set on also by *Feliciſſimus*, and his faction, as Saint Cyprian complaineth, who by this means had not onely them, and such as had fallen; but the Confessors also in prisons, set against him.

Cypr. ep.
ad presb.

42. Which being so, we may easily imagine, with how many afflictions the heart of this holy man was invironed at one time, especially at such a time, when the external persecution of the Pagans was so fierce and cruel, as Saint Cyprian himself describeth, when he saith : *Tormenta venerunt, &c.* "Torments are come upon us, and torments without end, either of the tormentor, or of the tormented : Torments without the comfort of death, granted unto them : Torments that do not send a man to his crown (by martyrdome) but do entertain him in tortures, so long untill he faint, and loose his crown, except some such as by Gods special favor being taken from this danger, do profit so much under these tortures and tormentors, as they get the crown of glory, not by the end of their tortures, but by the swiftnesse of dying. So Saint Cyprian.

The many
difficulties
of good S.
Cyprian.

43. But yet, what ? Did he loose his courage
(think

(think you) in God, for all these difficulties, and miseries external and internal? No truly, but shewed his mind to be invincible. For first of all considering that the emulation and contradiction of *Felicissimus*, and his company wer the chief causes of stirring up others against him, especially in Rome, by threats and menaces, made by them to *Cornelius* the Pope, who seemed somewhat to be moved therewith: this good man wrote unto him in these words: *Manere apud nos debet (Fratr Charissime) fidei robur immobile, &c.* There ought to remain in us (most dear brother) an immovable strength of faith, and a most stable, and constant vertue of fortitude, against all incursions of adversaries; even as a Rock in the Sea doth resist with his main might, all the scourges of floods and waves of the tempestuous sea: neither is it any matter whence terror or danger be offered to a Bishop, which by his office and vocation, is every where subject to terrors and perill, and by them is made glorious. And we must not think upon the threats, and menaces of Gentiles and Jews against us, for so much as we see that CHRIST our Saviour was taken by his brethren, and betrayed by one of his Apostles, whom himself had chosen. And in the very beginning of the world, no other man slew just Abel, but his own brother; nor did any other persecute Iacob in his flight, but his brother; nor was Ioseph sold, but by his brethren. And in the Gospel we reade, that our domestical enemies shall be most dangerous unto us; and that those shall betray us, which wer first joyned unto us, by the Sacraments of unanimity. Wherefore it importeth not who betray, or persecute, when God by suffering us to be betrayed or persecuted, disposeth us thereby towards our crown of glory. Neither is it shame for us to suffer that at our brothers hands, which CHRIST suffered at his; nor is it any glory for them to do that against us (their brother) th^t Judas did against CHRIST his Lord and Master.

Ioh. 18.7

Marc. 14

Gen. 4.

Gen. 37.

Mat. 18.

44. Thus wrote that blessed Martyr amidst all his

difficulties, concerning this first sort of his domestical adversaries *Feliciſſimus* and *Fortunatus*, and the rest of their most unhappy and infortunate fellows, who first made this division which afterward for many ages could not be extinguished. For that hereof ensued both the sects of *Novatians*, and *Donatists*, which so much, and so long, did vex the Christian world. And as for *Feliciſſimus* the chief instrument of this faction, Saint *Cyprian* writeth again to *Cornelius* the Bishop of Rome in these words, both of him and his company: *De istis vero quid dicam, qui nunc ad te, &c.* VVhat shall I say of these companions, that are gone by sea, towards you, together with *Feliciſſimus*, that is guilty of all kind of wickednesse? Which wickednesse he expresseth in another place in the same Epistle: that he was enemy to CHRIST, author of sedition, deceiver and cosener of money committed unto him, a deflowerer of virgins, a corrupter of mens wives, a violater of wedlock, and the like.

Cyp. inter
Fp. ad.
Cor.

45. But now for the other two sorts of people set on, and incensed by these, to wit, *Lapsi & Confessores*, that is, weaklings that fell in time of persecution, and Confessors that stood to it in prison; S. *Cyprian* shewed also no lesse courage. and resolution to resist their importunities, and reform their excesses, then he did towards these that wer seditious: so as unto every part, the good man turned himself with his pen and authority, though he durst not shew his face for the present, in respect of his many enemies.

Cyp. ep. 38
ad Cali.
don.

And amongst other diligences, he boldly excommunicated both *Feliciſſimus* and all his company, commanding all his Priests and Deacons and other people, under the pain of spiritual Censures, to avoid them. He wrote also a book of the unity of the Church, to shew the misery of seditious people that

wer

wer separated from the same. And more, he wrote a book *De lapsis*, to wit, of the grievous offence of those that fell, and denied CHRIST in time of persecution; laying before their eyes the most damnable state wherein they wer, and consequently the deep sorrow, penance, and satisfaction which they wer bound to do, for saving of their souls; inveighing most sharply against such, as either wer negligent in this point towards themselves, or rash and importune to procure reconciliation to others, without due satisfaction. *Contra Evangelii vigorem* (saith he) *contra Domini & Dei legem, temeritate quorundam laxatur incautis communicatio: irrita & falsa pax datur, periculosa dantibus, & nihil accipientibus profutura.* Against the vigor of the Gospel, and against the law of our Lord and God, the communication or reconciliation of such as have fallen, is enlarged by the rashnesse or temeritie of certain people: and vain peace is given them, dangerous to the givers, and nothing profitable to the receivers. Thus he. And how resolute he was against all these kind of men that by importunity would be admitted, he sheweth in his foresaid "Epistle to *Cornelius*. If there be any (saith he) that think themselves to be able to return to Gods Church again, not by prayers, and intreaty, but by threats; not by lamentations and satisfactions, but by terrors: let such men know for certain, that against them the Church of CHRIST is shut, and that his tents by his defence are strong and invincible, and will yield to "no threats whatsoever: for that a Priest, holding "the Gospel of God, and observing the precepts "of CHRIST, may be slain, but he cannot be overcome.

Cypr. 1. de lapsis circa medium. S. Cyprians sentence concerning them that fall.

Cypr. ep: 55 ad Corncl.

46. And finally, he checketh in many places the presumption of such Confessors, as immodestly did
either

Against the
presump-
tions of
Conf. flors.

either vaunt of their own sufferings; or importune their Bishops to receive into communication, such friends of theirs, as had fallen, and not done due penance for the same. What stripes, what whips do we deserve (saith he in one place) when Confessors themselves, that ought to be an example of good life unto others, do observe no discipline; but that their proud, and unshamefast bragging of confessing CHRIST doth puffed them up, and make them insolent. And lastly, he omitteth not also to reprehend sharply the negligence of other Christians, both Ecclesiastical and Temporal, that lived evil in those dayes, shewing that God had revealed unto him, that this was the cause of those great and grievous persecutions, that fell upon them at that time: he beginneth his discourse thus *Si cladis causa cognoscitur, medela vulneris invenitur.* If the true cause of our misery be known, then is the salve of our wound easily found out, And then he layeth down all the variety of sins in use at that day, as wantonnesse, excesse of apparell and dyet, deceit, oppression of the poore, negligence of devotion, contempt of penance, almes, and other religious works. And thus passed over this holy Bishop the whole course of his life; untill it came to his own lot to end the same with a most glorious martyrdom. And I have deteined my self somewhat longer in the history of this mans life and actions, state and condition, for that it seemeth to represent unto us a perfect spectacle of a true resolved Christian in the service of God. Now shall we add briefly that which ensueth concerning his death and martyrdom.

Cyp. ep.
ad prel.

47. Wherefore when a new Edict of the Emperor *Valerian* was decreed in Rome against Christians, upon the year of CHRIST 261. Saint *Cyprian* being at

that

that time in banishment neer Carthage, and having received news thereof by some that he had sent for that purpose to Rome, advertised one *Successus* a Bishop of the whole matter, and by him the rest of the Brethren in Africa, in these words. Brother *Successus*, know you, that the men whom I sent to Rome are returned, and do bring for certain, that *Valerian* the Emperor hath written to the Senate, that all Bishops, Priests, and Deacons, be executed presently, &c. The copy of which letters we hope will come hither quickly, and so we stand resolved by Gods grace to all sufferance, expecting at the mercy of our Lord, a crown of life everlasting, Know you also that * *Sixtus* the Bishop of Rome was put to death the eighth day before the Ides of August last. I beseech you that these things may be signified by our means to all our fellow-Bishops in those Provinces, to the end, that by their good exhortations, the whole brother-hood of Christians may be strengthened and prepared to this spirituall combat that is imminent; and that no man in these times think so much upon death, as of the immortality which he hath to follow death. Let every man (I say) with full faith and all vertue, dedicated to our Lord, rejoyce rather then fear in this confession which we must make, assuring our selves, that the true souldiers of CHRIST our God shall not be slain, but crowned therein. So he.

48 And not many dayes after this, he living in certain orchards or gardens in the countrey, was advertised by his friends, that two Pursuivants wer sent to take him, and bring him to the city of Utica; whereupon he fled. And lest any man should think, perhaps, that it was of fear, he wrote an Epistle (which was the last that is extant of his writing) unto the Priests, Deacons, and people of his Church of Carthage, where he was Bishop, shewing them the reason why he had retired himself from the hands of the Pursuivants, in these words: When it was brought

S. Cyprians
Epistle
written a
little be-
fore his
death.
Lib. 5. ep 9.

* *Sixtus*
died three
dayes be-
fore Saint
Laurence,

The last
letter that
ever S. Cy-
prian
wrote,

Lib. 5. Ep. 1.

unto

S. Cyprian
would die
in Cartha-
ge and not
in Utica.

unto us, (dear Brethren) that Officers wer sent to leade me unto Utica; by the counsel of our dear friends, I was content, upon just cause, to retire my self from our orchards: for that it seemed to me convenient, for a Bishop, to make his last Confession in that city where he hath governed Gods Church, to the end, that by his Confession, he may honour his own flock and people. And it seemed to me, that the honor of our glorious Church of Carthage should be much diminished at this time, if I, the Bishop thereof, should receive my sentence and death in Utica. For which cause, I alwayes desired and prayed Almighty God, that I might make my Confession, and suffer in Carthage, and from thence depart unto my Lord. So then here we abide presently in a very secret place, expecting the return of the Proconsul from Rome to Carthage, who will bring with him (I doubt not) the determination of the Emperor; touching both Bishops and Lay-men, that are Christians; and will decree that which our Lord, for the present, will have to be done. And as concerning you (my dearest Brethren) according to the Discipline which alwayes you have received from me out of our Lords Commandments) do you observe all tranquillity among your selves. Let no man raise tumults touching the doings of his brethren. Let no man offer himself to the * persecutors, but when he is apprehended, then let him speak: for in that instant, God will speak in us, who rather will have us Confessors then Professors in his cause. Touching other things that I would have you observe, I hope before my sentence be given, by our Lords instruction, to dispose in general. CHRIST IESVS keep and preserve you all in his Church.

* This also
doth S. Au-
gustin re-
peat out of
the place.
Lib. 1. cont.
ep. Gau-
dent.

Font. in
vita Cyp
de qu.
Heron in
catol. vir.
illust.

49. Soon after this was written, that is, upon the 13. day of September, as Pontius and others do write, came suddenly upon him two Pursuivants, and apprehending him, brought him to the new Proconsul, called Galerius Maximus, at Carthage; where after a glorious Confession made of his Faith (the particularities

particularities whereof wer here too long to be set down) his sentence was read, that he must be beheaded. Whereunto Saint Cyprian answered, *Deo gratias*, God be thanked, and so the next day after, received his martyrdome, at a place called *Sexti*, not far from Carthage; shutting up his own eyes, with all peace and comfort of minde, and commanded twenty crowns of gold to be given to him that cut off his head. And Pontius that was there present, addeth these words. The Brethren stood round about him weeping, and did cast their napkins and prayer-books before him, that none of his bloud might be drunk up of the ground. His body, by reason of the curiosity of the Gentiles that pressed about him, was buried for the present in a place nigh by, but the night following, it was taken thence again by the Christians, and carried solemnly with torches and wax-tapers to the possession of one Macrobius Candidus, in the way called *Apellensis*, nigh to the fish-ponds, &c.

The martyrdome of S. Cyprian.

S. Cyprian's solemn burial with tapers.

50. And the reverend opinion of this mans sanctity was so great among Christians, even presently upon his death, that they builded Churches in his honor and memory, as may appear by the story of S. Victor Bishop of Utrica; who lived the next age after, and recordeth in his first Book. *De persecutione Vandalica*, how that the heretical Vandals that wer Arrians, overthrew two goodly Churches in Africa dedicated to Saint Cyprian, the one, in the place where he was martyred called *Sexti*, the other, in the place where his body was buried, called *Mappulia*. Saint Augustin also in his Confessions, lib. 5. cap. 8. maketh mention of a Church in Africa dedicated to Saint Cyprian, where Monica his mother prayed for him at his departure towards Italy. And in divers places he mentioneth the solemnity which yearly was celebrated in the day of his Martyrdome, which day (according

Churches erected to S. Cyprian with solemn festival days.

* Vide Ep. 120. ad Hon. nor. c. 5. & ferm 12. Tom. 10.

to the Church's phrase) he calleth his Nativity. And in his tenth Tome, he hath a whole Sermon made in the Feast of Saint Cyprians Nativity, of which Sermon, not onely Venerable Bede maketh mention in his Commentary upon the second Epistle to the Ephesians, but also Posidius, Saint Augustins scholar, in *Indiculo*. And finally, Saint Augustin every where, not onely maketh most honourable mention of this blessed Martyr, but also against the *Donatists*, desireth to be holpen by his prayers now in heaven. Wherefore his example ought greatly to move us.

Lib. 5 de
bapt. cont.
De nat.
c. 17.

The last ge-
neral per-
secutions
under Dio-
cletian and
others.

See Euseb.
torol 8.
c. 3. & de
inceps l 9.

A time of
triall.

§ 1. I might here recount many other persecutions, and the singular combats of infinit particular men, which could never (I dare say) weary the Christian Reader. But yet would they be too long for this place. Eusebius affirmeth, that to set down onely the fight sustained in his time, under Diocletian, Maximian, Maximinus, and other tyrants, (which wer the last general afflictions before the general peace restored by Constantine) wer a matter of infinit volume. For (saith he) the persecution began in the month of March, when Christians wer ready to celebrate the Feast of CHRISTs holy Passion. At what time, Diocletians first Edict was, that all Christians Churches throughout the world should presently be overthrown, all Pastors thereof taken, and by all manner of torment that mans wit could devise, be enforced to sacrifice, together with their people. Then (saith Eusebius) *was it a time, when each man might easily see, who loved the world, or loved God; who was a good Christian, and who was a counterfeit; who was true corn, and who was chaffe. Many lost their souls (saith he) in this combate, and many got them eternal crowns. The Edict was executed with all rigor and fury throughout all Provinces at once: and divers wer the issues of such as came*

into

intotriall. But the infinit glory of such as conquered, surpassed far the infamy of those that fell.

52. And the enemy in the end, being utterly confounded, would gladly have seemed to have brought that to passe, which he neither did nor could. For when by force he had drawn Christians unto the Temples of the Idols, he would have had it seem, that they came voluntarily; and when men would not sacrifice, he was desirous at least wise, that they should permit him to say and publish, that they had sacrificed. Others being beaten down with clubs upon their knees, wer reported to have kneeled of their own wills for adoring the Gods; whereof some cryed openly notwithstanding, that they neither had nor would do so, for any torment that could be laid upon them. But the more resolute sort wer dealt withall in most cruel and barbarous manner, without measure, reason, or order. Whereof you may reade both many and strange examples in the eighth and ninth Books of *Eusebius*, who wrote the things as he saw them passe. And when our Saviour permitted all these extremities to fall upon his Church, then was the time nearest, that he had determined to beautifie her in earth, with greatest peace, rest, riches, and glory: even as he did immediately after, by converting the Emperor *Constantin* to be so zealous a Christian,

The praise
of
Gods ene-
mies, for to
seem to
have won,

A comfort-
able confi-
deration,

53. And here now doth end the Story of *Eusebius*, which containeth the conflicts of the first three hundred years after *CHRISTS* departure. But the Ecclesiastical Writers that do ensue after him, each man in his age, do declare, that after the times of *Constantin*, the Catholick Church enjoyed not long her temporal peace, but had her exercise from time to time, albeit, in another sort then before: that is to

The end of
Eusebius's
story.

The perie-
cution of
hereticks
more cruel
then of Pa-
gans.

* Constan-
tius.

The perie-
cution of
Constanti-
us the
Emperor.
Zelmus.
Euro: &
V & or. in
Constanti-
no an. 337.

a Athan. in
Apol. ad
Constanti-
um
Theod. l. 2.
Zozim. l. 3.
Socrat. l. 2.
Hisor.
b Hilar. l. 3.
in Constanti-
um Ruff.
hb hist. 1.
c Ruff. l. 2.
cap. 27. So-
crat. l. 3. c 4.
Theod. l. 3.
c 4. Zozim.
l. 5. cap. 11.

say, not so much by Pagans (though some wer) as by such as sometimes had been their own children, a far more loathsome, odious, cruel, and dangerous affliction then the former. For as soon as *Constantin* was dead, and had left the Romane Empire divided unto his three sons; one of them which governed all the East *, being corrupted by his wife, became an Arrian Heretick. By whom, and by some other Princes infected afterward with the same Heresies, the Church of God sustained incredible distresse for many years together.

54. And it wer infinit to recount the tribulations that fell upon the Church of God, and the Catholick Defenders thereof, under this one Emperor onely, in three or four and twenty years space that he reigned: who beginning first with the slaughter of his fathers friends and kindred, as namely his two uncles *Constantius* and *Anibalianus* and others, passed to the persecution of Priests and Bishops, that wer contrary to his Arrian sect and faction. But above all others wer famous in this persecution three most excellent men, a Saint *Athanasius* of the East Church, Archbishop of *Alexandria* in Egypt and b Saint *Hilarius*, of the West Church, Bishop of Poitiers in France, together with c *Eusebius* Bishop of Vercels in Italy, of whom, several books might be made of their sufferings, vexations, exiles, afflictions, imprisonments, lies, and calumniationes raised against them, slanders published in their disgrace, condemnations pronounced against them, as well by Secular, as Ecclesiastical Judges; yea, Synods and Counsels violently and unlawfully gathered by the power, authority, force, and fury of this enraged heretical Emperor to their disgrace. And yet was the heavenly vigor of Almighty Gods eternal grace sufficient so to strengthen

strengthen these his servants, as they wer not conquered, but made conquerors by this conflict, both of them out-living the Emperor for divers years. And albeit, it wer published every where by the enemies of Gods Church, that they wer seditious, headstrong, and troublers of the publick peace, for that they stood out against the Emperor and his heretical faction, in defence of Catholick truth: yet wer they known then and held ever since, for great and true servants of Almighty God, and so have been declared by infinit testimonies and miracles from his divine Majesty, in their justification and defence. And so much for the time of *Constantius*, omitting infinit other things that might be rehearsed to this purpose.

The persecution of
Julian the
Apostata.

55. After this *Constantius* the Heretick, succeeded *Julian* the Apostata; who having bin brought up in the Christian Religion during his youth, coming afterwards to the Imperial crown, first of all Emperors became an Apostata; forsook CHRIST, fell to Pagan Idolatry again, and shewed himself as pernicious an enemy, as ever Christian Religion had before, or after him. Of whom *Ruffinus* that lived at the same time, writeth thus: *He was a more cunning persecutor then the rest, and consequently more cruel; proceeding not so much by force and torments as by rewards, honors, flatteries, perswasions, and deceit. By which means, he overthrew more souls, then if he had proceeded altogether by violence.*

*Ruff. l. 3.
cap. 32.*

56. The worthy Father Saint *Gregory Nazianzen* writeth two large Orations of this mans doings, and sheweth that in his youth, both himself and Saint *Basil* were acquainted with *Julian* in the Grammar-school. At which time he saith, they well foresaw great signs of wickednesse in him; notwithstanding at that time, he seemed very devout, and for Devoti-

The relation of S.
Gregory touching
Julian

Orat. prl-
ma in lu-
lian pag.
556.

ons sake (though a great Prince) he would needs take upon him the office of Lector-ship in the Catholick Church. And besides that (saith S. Gregory) he began to build Churches also to Christian Martyrs. But when he came to be Emperour, he washed off his Baptism with blood: *Manusque suas* (saith he) *profanavit, ut nimirum eas ab incruento illo Sacrificio, per quod, nos Christo, ipsiusque passionibus & divinitati communicamus, elueret ac perpur-garet*: And profaned his hands, to wit, that he might cleanse and purge them of that most pure and un-bloudy Sacrifice of the Altar, by which we are made partakers of the Passion and Divinity of our Saviour, &c.

The wick-
ed Edict of
Iulian.

Orat. iu
Iul. p. 359.

The great
honors
done to
martyrs in
old time.

57. After this, he made an Edict for the spoiling and profaning (saith this Saint) of all Church-stuffe, money, sacred ornaments, and holy vestments, that were to be had, for defiling of Altars, for dishonouring Priests, Deacons, and Virgins: but principally, for breaking down of Martyrs Sepulchers, and for destroying of their Churches. In respect whereof, this holy Father writeth unto him thus. *Thou persecutor after Herod; thou traitor after Judas; thou murderer of Christ after Pilate; thou enemy of God after the Iews; dost thou not reverence those holy Sacrifices slain for CHRIST? Dost thou not fear those noble champions, John, Peter, Paul, and others that past through fire, sword, beasts, tyrants, and what other cruelties soever might be denounced against them, with a merry heart? Dost thou not fear them, to whom now are assigned so great honors, and to whom Festival dayes are ordained upon earth? by whom devils are driven away, and diseases are cured? and whose onely bodies are able to do the same miracles now, which their holy souls did when they wer upon earth? Their bodies (I say) when they are handled by us, and honoured; yea the onely apparition and predictions, the onely drops of blood*

of these bodies, do as great miracles as the bodies themselves. These bodies therefore dost thou not worship? &c. Thus far Saint Gregory Nazianzen.

§8. But now after the death of wicked *Julian*, albeit sometimes good Emperors wer sent by God, yet endured they not long, but the *Arrian* hereticks came in government again, and so did bear the sway for divers ages after, afflicting and persecuting most extremely the Catholicks, as may appear by all the Ecclesiastical writers, that are extant of that time. And for a better conjecture what was done and suffered in the whole world abroad, I would wish thee (gentle Reader) but to view that which remaineth written of one part onely, and that for the space of few years, I mean of the persecution of the *Arrian* - *Vandals* in *Africa*, which began not long before *Saint Augustins* death, and endured divers years after, and is recorded in three several Books by the holy man *Vittor* Bishop of *Utica*, that was one of the sufferers. The story is strange, and most worthy the reading, for that it hath very many things which set forth the perfect form of times that have ensued since, and yet do endure.

The *Arrian* persecution,

§9. *Posidius* that lived with *Saint Augustin*, and after wrote the story of his life, reporteth in the same that when the holy man saw but the beginnings of this persecution, he was wonderfully afflicted with compassion in his mind. For (saith he) he saw now already *Catholick Churches* destitute of their Priests; *sacred Virgins* and others that lived continent, to be dissipated and cast out; the *Hymns* and praises of God to have ceased in most Churches; the building of Churches burned; the solemn service due unto Almighty God to be no more used in their proper places: The divine Sacrifices and Sacraments, either not to be sought for any longer, or else that Priests wer

S. Augustins grief and sorrow for the *Vandal* persecution.

not easily found to minister the same unto such as sought them. Hitherto are the words of Posidius.

60. But Saint Victor coming to declare the said persecution more in particular; sheweth that albeit they wer cruel against all Catholicks in general; yet saith he: *Precipue in Ecclesiis, Basilicisque & Camiteriis & monasteriis sceleratius sauebant.* They principally did exercise their wicked cruelty upon Churches, Oratories, Church-yards, and Monasteries. And then he goeth forward shewing their further cruelties and out-rages in abusing Priests and Monks, and in spoiling Altars, of which he saith in particular: *De pallis altaris (prohonas) camistas sibi & femoralia faciebant.* Of the corporesses * and other clothes of the Altar (he on the villany) they made themselves shirts and breeches. Further he addeth, that they gathering diuers sacred Virgins together, against all shame, would behold and handle the priue parts of their bodies; whom afterward (for that they would not be lewd with them) they tormented with fire, and threw into rivers with stones tied to their feet, saying unto them: *Tell us, how do your Bishops and Clergy-men use to ly with you?* Besides all this he saith, that they prohibited Catholicks *Missas agere vel tractare*, to haue Masse, or to treat thereof. They forbid them also to bury Christians solemnly, with light, tapers, and torches; and finally, they forbad them all exercise of their Catholick Christian religion. And for that in these things they wer not obeyed as they desired; but wer resisted openly and manfully by them that had spirit and courage from God, to do it; therefore did they rage and fret above all measure and did exercise more extremity in all despiteful and villanous kind of cruelties, then did the Pagan persecutors, either before, or after. And this was the

spirit

V. & l. i. de
per. V. and
16. d.

Fast me-
dium
* Note
these
things, and
confer
them with
our times.

Id.
l. 2. ini.
tio.

61. Now then to make here our stay, and to passe no further in this discourse; thou seest (dear brother) in this descent of Gods Church for five hundred years together after CHRISTs departure; how ordinary a thing it was in our Saviour to send persecution unto his dearest servants for their tryal and merit. In which matter notwithstanding is diligently to be considered; first the greatnesse and sharpnesse of his trial, to the end we may not be dismayed, when the like, more or lesse, do fall unto our lot. Secondly, how pitiful and miserable the fall of divers were in this tryal, to the losse of their souls and eternal desolation. Thirdly, how the causes of this their fall, were either pride and temerity, whereby they tempted God; or else the love of this present world, whereby they were allured to forsake their Lord and Master. Fourthly, how glorious the victory was of those that were resolute, and how everlasting their reward both in this world, and in the world to come.

The conclusion of this Chapter.

Four things to be considered.

62. Besides this, it shall not be amisse for thee to consider, and that for thy particular comfort, if thou be a Catholick; how careful these holy Martyrs were that suffered in the Primitive Church, to keep themselves within the unity of Catholick faith and doctrine, delivered and continued universally by tradition, in all Churches from age to age, to the end their sufferings and labors might receive their merit: How diligent also they were in advertising others of this important point, assuring them that without this, their travels could be of no profit or avail. And as it is most evident and certain, that all these blessed Martyrs and Saints, which before I have named, together with their brethren, did con-

A comfortable consideration for a Catholick that suffereth.

tinue by succession for five hundred years together, in the common known faith of Christendome; called at that time Catholick; and did defend the same both by words, writing, and suffering, against all Apostates, Hereticks, Schismaticks, or other new fangled enemies whatsoever: so is it as evident and apparant to the world that the same universal and general Church, faith and doctrine, which these men left, hath continued ever since unto this day (and shall do to the worlds end) fighting and striving against all new upstart enemies of the same tradition of Christian Religion which these men so carefully commended unto us.

An illation
upon the
premises.

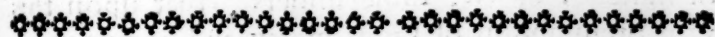
63. By all which, as also by the manner of persecution that was then, and by the things themselves that we suffered at hereticks hands in these old times, every Catholick man, that by Gods special grace is made worthy to suffer the like in these our dayes, may take singular comfort and great instruction therein; considering *nubem illam testium propositam*, as Saint Paul calleth it: that is, the great multitude and cloud of examples and witnesses, that have gone before us, to instruct and animate us in this battell. And the holy Apostle used the word *Cloud*, to allude by a metaphor unto that *Cloud* which our Saviour sent to the people of *Israel*, to direct their journey in the desert; insinuating hereby that these excellent examples of holy Martyrs and Confessors, which I have named before, to have suffered so valiantly in the primitive Church, ought to be unto us a most certain direction both for courage, constancy, wisdom, alacrity, and resolution in this spiritual fight; assuring our selves that we following their steps, in fighting for the like cause, against the like enemies, with like fortitude and humility, and in like

Heb. 12.

Exod. 13.

Lib. 1. part. 2. *Rare examples of true Resolution.*
like patience and longanimity, as they did: we shall
not want the like grace, like comfort, like assistance,
like merit and reward at our merciful Saviours hand,
as they received.


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THE FIFTH IMPEDIMENT OF Resolution, in the Service of Almighty God.

*Proceeding of overmuch presumption in the mercies
of our Saviour, without remembrance of
his Justice.*

CHAP. VI.

 S many men, for their excuse against
the Resolution which we perswade, do
serve themselves of the false reasons that
before we have confuted: So is there another
sort of people that taketh a plain
contrary course, and far shorter way to dispatch their
hands of all that can be said to move them to Resolution,
quite opposite to them, whom in the first
* Chapter of this second Part I answered. And this
way is, to lay the whole matter of their stay upon
the back and shoulders of our Saviour CHRIST himself,
answering to whatsoever you can say against
them, with this onely sentence: *God is merciful.* Of
which men our Saviour complaineth grievously by
the Prophet, when he saith: *Supra dorsum meum fabricaverunt peccatores, prolongaverunt iniquitatem suam:*
Sinners have built upon my back, they have prolonged
their iniquitie. By which words he signifieth,
that prolonging of our iniquities in hope of

* Of fear
& mistrust
of Gods
mercy.

Psal. 123

Building
on Gods
back.

Gods mercy, is to build our sins on his back and shoulders. But what followeth? Will God bear this injury? No verily; For the next words ensuing are: *Dominus justus concidet cervices peccatorum*: God is just, and he will cut in sunder the necks (or pride) of sinners: to wit, those sinners, that upon this vain presumption of Gods mercy and indulgence, do prolong their evil life, and by that means do build on the back of our Saviour: And the reason is, for that nothing may be more injurious to Gods divine Majesty, then to make him the foundation of our sinful life, or continuance thereof, who lost his own life for the extinguishing of sin in us, as Saint Paul at large declareth.

How God
is both
merciful
and just.

2. But you will say perhaps; And is not God then merciful? Yes truly (dear brother) he is most mercifull; and there is neither end nor measure of his mercy; he is even mercy it self; it is his nature and essence; and he can no more leave to be merciful, then he can leave to be God. But yet (as the Prophet here saith) *he is just also*. We must not so remember his mercy, as to forget his Justice. *Dulcis, & rectus est dominus*; Our Lord is sweet, but yet upright and just also, saith holy David. And in the same place: *All the wayes of our Lord are mercy and truths*. Which words Saint Bernard expounding in a certain Sermon of his, saith thus: *There be two feet of our Lord, whereby he walketh in his wayes: that is Mercy and Truth: and God fasteneth both these feet upon the hearts of them which turn unto him. And every sinner that will truly convert himself, must lay hand-fast on both these feet. For if he should lay hand on mercy onely, letting passe truth and justice; he would perish by presumption. And on the other side if he should apprehend justice onely without mercy, he would perish by desperation. To the end therefore that he may be sa-*

Psal. 74.
Scr. 52.
parvorum.
The two
feet of
God.

red

Lib. 1. part. 2. Against presumption upon Gods mercy.

ved, he must humbly fall down, and kisse both these feet: that in respect of Gods Justice, he may retain fear, and in respect of his mercy, he may conceive hope. And in another place: Happy is that soul; upon which our Lord IESVS CHRIST hath placed both his feet. I will not sing unto thee Judgement alone, nor yet mercy alone (my God) but I will sing unto thee with the Prophet David, Mercy and Judgement joyned together. And I will never forget those two justifications of thine, by which we must be saved.

3. Saint Augustin handleth this point most excellently in divers of his works. Let them mark (saith he) which love so much mercy and gentlenesse in our Lord; let them mark (I say) and fear also his truth. For (as the Prophet saith) God is both sweet and just. Dost thou love that he is sweet? fear also that he is just. As a sweet Lord he said: I have held my peace at your sins. But as a just Lord he addeth: And think you that I will hold my peace still? God is merciful and full of mercies, say you. It is most certain, yea add unto this, That he beareth long. But yet feare that which cometh in the same verses end, Et verax: That is, he is also true and just. There be two things whereby sinners do stand in danger; the one, in hoping too much, which is presumption; the other, in hoping too little, which is desperation. VVho is deceived by hoping too much? He which saith to himself, God is a good God, a merciful God, and therefore I will do what pleaseth me. And why so? Because God is a merciful God, a gentle God. These men run into danger by hoping too much. VVho are in danger by despaire? They, which seeing their sins grievous, and thinking them impossible to be pardoned, say within themselves; well, we are sure to be damned, why do we not then whatsoever pleaseth us best in this life? These men are murdered by desperation, the other by hope. VVhat therefore doth God for gaining of both these sorts of men? To him which is in danger by hope, he saith: Do not say with

682
Ser. 6. in
Cant.

Psal. 110.
Psal. 148.

Aug. tract.
33. in
Joan.

Psal. 24.
Psal. 103.

Two dangers
of
sinners.

thy

Eccles. 5.

thy self, the mercy of God is great, he will be merciful to the multitude of my sins; for the face of his wrath is upon sinners. To him that is in danger by desperation, he saith: *At what time soever a sinner shall turn himself to me, I will forget his iniquities.* Thus far Saint *Augustin* besides much more which he addeth in the same place, touching the great perill and folly of those men, who upon vain hope of Gods mercy, do persevere in their evil life.

An evil
manner of
reasoning.

4. It is truly (dear brother) a very evil consequence and a most unjust kind of reasoning, to say: That forsomuch as Almighty God is merciful, and long suffering, therefore will I abuse his mercy, and continue in my wickednesse. The Scripture teacheth us not to reason so, but rather quite contrary. God is merciful, and expecteth my conversion, and the longer he expecteth, the more grievous will be his punishment, when it cometh, if I neglect his patience: and therefore I ought presently to accept of his mercy. So reasoneth Saint Paul who saith: *Dost thou contemn the riches of his long suffering and gentlenesse? Dost thou not know that the patience of God towards thee, is used to bring thee to repentance? But thou through the hardnesse of thy heart, and irrepentant mind dost hoard and heap up to thy self wrath, in the day of vengeance, at the revelation of Gods just judgement.* In which words Saint Paul signifieth, that the longer God suffereth us with patience in our wickednesse, the greater heap of vengeance doth he gather against us, if we persist obstinate in the same. Whereunto Saint *Augustin* addeth

Aug. tract.
33. in Ioan.

Note this.

another consideration of great dread and fear; and that is: *If he offer thee grace (saith he) to day, thou knowest not whether he will do the same to morrow. If he give thee life and memory this week, thou knowest little whether thou shalt enjoy that benefit, the next.*

5. The holy Prophet beginning his seaventy and second Psalme, of the dangerous prosperity of worldly men; useth these words of admiration: *How good a God is the God of Israel, unto them that be of a right heart!* And yet in all that Psalme, he doth nothing else but shew the heavy justice of God towards the wicked, even when he giveth them most prosperities and worldly wealth; and his conclusion is; *Behold (O Lord) they shall perish which depart from thee; thou hast destroyed all those that have broken their faith of wedlock with thee.* By which is signified, that how good soever God be unto the just, yet that pertaineth nothing to the relief of the wicked, who are to receive just vengeance at his hands, amidst the greatest mercies bestowed upon the godly. *The eyes of our Lord are upon the just (saith the same Prophet) and his ears are bent to hear their prayers; but the face of our Lord is upon them that do evil, to destroy their memory from out of the earth.*

Gods
goodnesse
nothing
helpeth
those that
persevere
in sin.
Psal. 72.

6. It was an old practice of deceiving-Prophets, resisted strongly by the true Prophets of God, to cry, *Peace, peace*, unto wicked men, when indeed there was nothing towards them, but danger, sword, and destruction; according as the said true Prophets foretold, and as the event proved. Wherefore, the Prophet David giveth us a notable and sure rule to govern our hope and confidence withall, when he saith: *Sacrificate sacrificium Iustitia, & sperate in Domino:* Do you sacrifice of righteousness, and then trust in him. Wherewith Saint Iohn agreeth when he saith: *If our heart or conscience do not reprehend us (for wicked life) then have we confidence with God:* As who would say, If our conscience be guilty of lewd and wicked life, and we resolved to dwell and continue therein, then in vain have we confidence in the mercies of God, unto whose just judgement we stand subject for our wickednesse.

Ier. 6. 9.
Ezech. 13.
Psal. 4.
1 Iohn 5.

The severity of
Gods punishment
upon sin.

I.
The Angels.

Esa. 34.
D. Thom.
9. 63.

2. Pet. 3.
Ep Iud.

2.
Adam and
Eve.

7. It is most wonderful, and dreadful to consider, how Almighty God hath used himself towards his best beloved in this world, upon offence given by occasion of sin; how easily he hath changed countenance; how soon he hath broken off friendship, as it wer; how streightly he hath taken account, and how severely he hath punished. The Angels that he created with so great care and love, and to whom he imparted so singular priviledges, of all kind of perfections, as he made them (in a certain manner) almost very Gods, committed but onely one sin of pride against his Majesty, and that onely in thought as Divines do hold: and yet presently, all that good will and favour was changed into justice; and that so severe, as they wer thrown down to eternal torments without redemption, designed for ever to abide the rigor of hell-fire and intolerable darknesse, as the holy Apostles Saint Peter and Saint Iude do affirm.

8. After this, Almighty God made to himself another new friend of flesh and blood, which was our first father *Adam* in Paradise, where God conversed with him so friendly and familiarly, as is most wonderful to consider. He called him, he walked and talked with him, he gave him the dominion of the world made him his substitute, made all creatures in the world subject unto him, he brought them all before him, to the end, that he, and not God, should give to them their names, He made a mate and companion for him, he blessed them both, and finally, shewed all possible tokens of love, that might be. But what ensued? *Adam* committed but one sin, and that, at the enticement of another; and that also a sin of small importance (as it may seem to mans reason) being but the eating of an apple forbidden:

forbidden: and yet the matter was no sooner done, but all friendship was broken between God and him; he was thrust out of Paradise, condemned to perpetual misery, and all his posterity to eternal damnation, together with himself if he had not repented. And how severely this grievous sentence was executed afterward, may appear by the infinit millions that went to hell for this sin, for the space of four thousand years that passed before it was ransomed; which finally could not be done, but by the coming down of Gods own Son, the second Person in Trinity, into this flesh, and by his intolerable sufferings and death in the same.

Great seve,
my.

9. The two miracles of the world, *Moses* and *Aaron*, wer of singular authority and favour with God; insomuch that they could obtain any thing at his hands for other men. And yet when they offended God once themselves at the waters of contradiction in the desert of Sin, for that they doubted somewhat of the miracle promised to them by God, and thereby did dishonour his Majesty before the people, as he saith: they wer presently rebuked most sharply for the same. And albeit they repented heartily that offence, and so obtained remission of the fault or guilt; Yet was there laid upon them a grievous punishment for the same, and that they should not enter themselves into the land of *Promise*, but should dy when they came within the sight ther eof. And albeit they intreated God most earnestly for the release of this penance; yet could they never obtain the same at his hands, but alwayes he answered them: *Seeing you have dishonoured me before the people you shall dy for it, and shall not enter into the land of Promise.*

3.
Moses and
Aaron
Num. 20.
27. 23.
Gen. 10.
33. 34.

10. In what special great favor was *Saul* with God, when he chose him to be the first King of his people?

4.
Saul.
1 Reg. 10.
& 11.
Act. 13.
1 Reg. 13.
150 160

Caused

Caused *Samuel* the Prophet so much to honour him, and to anoint him Prince upon Gods own inheritance, as he calleth it? When he commended him so much, and took such tender care over him? And yet afterward, for that he brake Gods commandment in reserving certain spoils of war, which he should have destroyed; yea, though he reserved them to honour God withall, as he pretended: yet was he presently cast off by God, degraded of his dignity, given over to the hands of an evil spirit, brought to infinit miseries, and finally (though he shifted for a time) so forsaken and abandoned by God, as he slew himself, his sons wer crucified on a crosse by his enemies, and all his family and lineage extinguished for ever.

1 Reg. 16.

1 Reg. 31.

1 Par. 10.

5.
David.

2 Reg. 12.

Psal. 34. 68.
108. 101.
Psal. 29.

Gen. 4.

Gen. 8.
Gen. 19,

11. King *David*, taken in his place, was the chosen and dear friend of God, and honoured with the title of *One that was according to Gods own heart*: But yet, as soon as he had sinned, the Prophet *Nathan* was sent to denounce Gods heavy displeasure and punishment upon him, and his, which afterward ensued during his whole life, notwithstanding his great and voluntary penance that himself added for the pacifying of Gods wrath, by fasting, prayer, weeping, wearing of sackcloth, eating of ashes, and the like. Whereby is evident, that how great soever Gods favour be to any man, yet avoideth he not his Justice, if he offend him. And that resolute speech of our Saviour to his dearest Apostles, is dreadful: *Nisi penitentiam egeritis, omnes simul peribitis*: You shall perish all, except you do penance for your sins. The holy Scripture hath infinit examples of this matter; as the rejection of *Cain* and his posterity streight upon his murder, The pitiful drowning of the whole world in the time of *Nöe*. The dreadful consuming of *Sodom*

and

and Gomorra; with the cities about it, by fire and brimstone. The sending down quick unto hell, of *Chore*, *Dathan*, and *Abiram* with the slaughter of two hundred and fifty, their adherents, for rebellion against *Moses* and *Aaron*, and other fourteen thousand seven hundred soon after. The sudden killing of *Nadab* and *Abiu*, sons of *Aaron*, and chosen Priests, for once offering on the Altar other fire then was appointed them. The most terrible striking dead of *Ananias* and *Saphira*, for retaining some part of their own goods, by deceit, from the Apostles: with many more such examples which holy Writ doth recount.

Num 16,

Lev. 10,

Acts 5,

12. And as for the grievousnesse of Gods Justice, and heaviness of his hand, when it lighteth upon us, though it may appear sufficiently by all these examples before alledged (wherein the particular punishments, as you see, are most grievous) yet will I repeat one act of Almighty God more, out of the Scripture, which expresseth the same in wonderful sort and manner. It is well known that *Benjamin* among all the twelve sons of *Iacob*, was the dearest unto his father, as appeareth in the book of *Genesis* (and therefore also greatly respected by God, and his tribe placed in the best part of all the land of *Promise*, upon the division thereof, having *Jerusalem*, *Jericho*, and other the best cities within it:) notwithstanding for one onely sin committed by certain private men in the city of *Gabaa*, upon the wife of a Levite, God punished the whole tribe in this order as holy Scripture recounteth. He caused all the other eleven tribes to rise against them, and first, to come to house of God in *Silo*, to ask his advice, and to follow his direction in this war against their brethren. And thence having by Gods appointment joyn-

The heaviness of Gods hand

Gen. 42,

10f. 18,

Jud. 19. 20.

ed battel twice with the tribe of *Benjamin*, the third day, God gave them so great a victory, as they slew all the living creatures within the compasse of that tribe, except onely six hundred men that escaped away into the desert, the rest wer slain both man, woman, children, and infants, together with all the beasts and cattle; and all the cities, villages, and houses burnt with fire. And all this, for one sin committed onely at one time, with one woman.

A consideration
upon the pre-
mises.

Deut. 10.

Heb. 10.

Psalm. 118.

Heb. 12.

Mat. 26

13. And who then (dear Christian brother) will not confesse with *Moses*: *That God is a just God, a great God, and a terrible God*? Who will not confesse with *Saint Paul*: *That it is horrible to fall into the hands of the living God*? Who will not say with holy *David*: *A judicis tuis timui*: I have feared at the remembrance of thy judgements? If God would not spare the destroying of a whole Tribe, for one sin onely; if he would not pardon *Core*, *Dathan*, and *Abiron* for once: the sons of *Aaron* for once: *Ananias* and *Saphira* for once: if he would not forgive *Esau*, though he demanded it with tears, as *Saint Paul* saith: if he would not remit the punishment of one fault to *Moses* and *Aaron*, albeit, they asked it with great instance; if he would not forgive one proud cogitation unto the Angel,; nor the eating of one apple unto *Adam*, without infinit punishment; nor would passe over the cup of affliction from his own dear Son, though he required the same thrice upon his very knees, with the sweat of blood and water in his presence: what reason hast thou (my Brother) to think, that he will let passe so many sins of thine unpunished? What cause hast thou to induce thy imagination, that he will deal extraordinarily with thee, and break the course of his Justice for thy sake? Art thou better then those whom I have named? Or hast thou any priviledge

priviledge from his Majesty above them! Or is he another God now, then he was then?

Great and
strange ef-
fect of
Gods ju-
stice,

14. If thou wouldest consider the great and strange effects of his Justice, which we see daily executed in the world: thou shouldest have little cause to persuade thy self so favourably, or rather to flatter thy self so dangerously, as thou dost. We see that notwithstanding Gods mercy, yea, after the death and passion of CHRIST our Saviour, for saving of the whole world: yet so many infinit millions be damned daily by the Justice of Almighty God; so many Infidels, Heathens, Jews, and Turks, that remain in the darknesse of their own ignorance; and among Christians, so many Hereticks and mis-believers; and among Catholicks, so many evil livers, as CHRIST truly said: *That few wer they which should be saved:* albeit, his death was paid for all, if by their own wickednesse they made themselves not unworthy thereof. And before the coming of our Saviour much more we see, that all the world went awry to damnation, for many thousand years together, excepting a few Jews which wer the people of God. And yet among them also, the greater part (perhaps) wer not saved, as may be conjectured by the speeches of the Prophets from time to time: and especially by the sayings of CHRIST to the Pharisees and other Rulers thereof. Now then, if God for the satisfying of his Justice, could let so many millions perish, through their own sins, as he doth also now daily permit, without any prejudice or impeachment to his infinit mercy; why may not he also damne thee for thy sins, notwithstanding his mercy, seeing thou dost not onely commit them without fear, but also dost obstinately persist in the same upon presumption of his mercy?

Mat. 7. 20.

§. 2. Whether Gods Mercy be greater then his Justice.

15. **B**Ut here now (perhaps) some man may say, If this be so, that God is so severe in punishing of every sin, and that he damneth so many thousands for one that he saveth; how is it true which holy Writ so often doth repeat: *That the mercies of God are above all his other works: and that it passeth and exalteth it self above his judgement?* For if the number of the damned be so great, and do exceed so much the number of those which are saved; it seemeth that the work of Justice doth passe the work of Mercy. To which I answer, first, that as for the small number of them that are saved, and do enter into the narrow gate; as also of the infinit quantity of such as are damned, by running the common path of perdition in this world, we may in no wise doubt. For that besides all other proofs thereof, CHRIST himself that standeth instead of all, hath made the matter certain, and out of question, by his asseveration thereof, more then once in the Gospel. We have to see therefore, how notwithstanding all this, the mercy of God doth exceed his other works.

Psal 14
lam. 2.

Mat. 7.
& 20.

The first
way how
Gods mer-
cy is above
his justice.
Hol. 12.

16. And first, his mercy may be said to exceed; for that all our salvation is of his mercy, and our damnation from our selves onely, as from the first and principal causes thereof; according to the saying of God, by the Prophet: *Perditio tua ex te Israel, tantummodo in me auxilium tuum.* Thy perdition is onely from thy self (O Israel) and thy assistance to do good, is onely from me. So that, as we must acknowledge Gods grace and mercy for the author of every good thought and act that we do, and consequently, ascribe all our salvation unto him, who preventeth, moveth,

moveth, and assisteth our free-will with his grace : so none of our evil acts (for which we are damned) do proceed from him, but onely from our selves, and so he is no cause at all of our damnation, as he is of our salvation : and in this doth his mercy exceed his justice. For that he crowneth in us his own works, as Saint *Augustin* writeth (though now made ours by the priviledge of his grace) but damneth in us onely our own mildeeds.

August.

17. Secondly, his mercy doth exceed his Justice in respect of his will and desire ; for that he desireth all men to be saved, as Saint *Paul* teacheth, and himself protesteth, when he saith : *I will not the death of a sinner, but rather that he turn from his wickednesse and live.* And again by the Prophet *Jeremy*, he complaineth grievously, that men will not accept of his mercy offered. *Turn from your wicked wayes* (saith he) *why will ye dye, O you house of Israel?* By which appeareth, that he offereth his mercy most willingly and freely to all, but useth his justice onely upon necessity (as it wer) constrained thereunto by our obstinate behaviour. This our Saviour *CHRIST* signifieth more plainly, and pathetically, when with tears he saith to *Ierusalem* : *O Ierusalem, which killest the Prophets, and stonest them to death that are sent unto thee : How often would I have gathered thy children together, as the Hen clucketh her chickens underneath her wings, but thou wouldest not? Behold, thy house (for this cause) shall be made desert, and left without children.* Here you see the mercy of God often offered unto the Jews ; but for that they refused it, he was enforced (in a certain manner) to pronounce this heavy sentence of destruction and desolation upon them ; which he fulfilled within 40 or 50 years after, by the hands of *Titus* and *Vespasian* Emperours of Rome, who utterly overthrew the City

The second way.

1 Tim. 2.

Ezec. 18,

Ier. 3.

Mit. 23.

Ioseph. d: bello iud. l. 7. c. 15. 16. 17.

of Jerusalem, and the whole nation of Jews, whom we see dispersed over all the world at this day, in bondage both of body and soul. Which work of Gods justice, though it be most terrible; yet was his mercy greater to them in that he fought by so many means to prevent and save them, if they had not rejected the same mercy so obstinately, as they did.

The third
way.

18. Thirdly, His mercy exceedeth his justice, even towards the damned and reprobate themselves, in this life at least: for that he useth infinit means to leade them to their salvation, as namely by giving them free will, and assisting the same with his grace to do good, as hath been said; by moving them inwardly with infinit good inspirations; by alluring them outwardly with exhortations, promises, examples of others; as also by sicknesse, adversities, and other gentle corrections; by giving them space to repent, with occasions, opportunities, and excitations unto the same; by threatening them eternal death, if they repented not: All which things being effects of mercy, and goodnesse towards them; they must needs confesse amidst their greatest fury of desperation and torments, that albeit the execution of his justice and judgements be most terrible and dreadful, when they fall upon them: yet are they true, and justified in themselves, and no wayes to be compared with the excessive greatnesse of his mercies, used towards them in this life.

Psal 83.

Psal. 84.

19. And out of this then we learn also that to be true, which the Prophet saith: *Misericordiam & veritatem diligit Dominus*: God loveth mercy and truth. And again: *Mercy and truth have met together, Justice and peace have kissed one another, &c.* We see the reason in like manner, why the same Prophet protested of himself: *I will sing unto thee (O Lord) both mercy and judgement*

Psal. 100.

judgement : not mercy alone , nor judgement alone ,
 but *mercy and judgement together* : that is , I will not so
 presume of thy mercy , as I will not fear thy judge-
 ment ; nor yet will I so feare thy judgement , as I will
 ever despair of thy mercy. The fear of Gods judge-
 ments must alwayes be joyned with our confidence in
 Gods mercy ; yea , and this in very Saints themsel-
 ves , as King David saith. But what fear ? That fear
 truly , which the Scripture describeth , when it saith :
The fear of our Lord expelleth sin. The fear of God hateth
all evill. He that feareth God , neglecteth nothing. He that
feareth God , will turn and look into his own heart. He that
feareth God will do Good works. They which fear God , will
not be incredulous to that which he saith ; but will keep his
wayes , and seek out the things that are pleasant unto him.
They will prepare their hearts , and sanctifie their soul in his
sight.

Fear to be-
 joyned
 with hope,

Psal. 33.
 Eccl. 1.
 Prov. 1.
 Eccl. 7.
 Eccl. 15.

20. This is the description of the true fear of God,
 set down by the pen of the Holy Ghost himself. This
 is the description of that fear , which is so much com-
 mended and commanded in every part and parcel of
 Gods word. Of that fear (I say) which is called ,
Fons vite , radix prudentie , corona & plenitudo sapientie ,
gloria & gloriatio , beatum donum : That is , the foun-
 tain of life , the root of prudence , the crown and
 fulnesse of wisdom , the glory and gloriation of a
 Christian man , a happy gift. Of him that hath this
 fear the Scripture saith : *Happy is the man which feareth*
our Lord , for he will place his mind upon his commandments.
 And again , *The man that feareth God shall be happy at the*
last end , and shall be blessed at the day of his death. Final-
 ly , of such as have this fear , the Scripture saith ,
 that God is their foundation : God hath prepared
 great multitude of sweetnesse for them : God hath
 purchased them an inheritance : God is as merciful to

The praise
 of true
 fear.

Prov. 14.

Eccl. 1. & 5.

Psal. 111.

Eccl. 1.

Psal. 24.

Psal. 30.

Psal. 60.

Psal. 62.

Psal. 114.

them, as the father is merciful unto his children, And (to conclude) *Voluntatem timentium se faciet*: God will do the will of those that fear him, with this fear,

Iob 9. 21. This holy fear had good Iob, when he said to God: *I feared all my works*. And he yieldeth the reason thereof: *For that I know that thou sparest not him that offendeth thee*. This fear lacked the other, of whom

Psal. 9. the Prophet saith: *The sinner hath exasperated God, by saying; that God will not take account of his doings; in the multitude of wrath. Thy judgements (O Lord) are removed from his sight. And again, Wherefore hath the wicked man stirred up God against himself, by saying God will not take account of my doings?* It is a great exasperation of God against us, to take the one half of Gods nature from him, which is, to make him merciful without justice; and to live so, as though God would take no account of our life: whereas he hath protested most earnestly the contrary; saying that he is a hard and covetous man, which will not be content to receive his own again, but also will have usury for the loan; that he will have a strict reckoning of all his goods lent us; that he will have fruit for all his labours bestowed upon us; and finally; that he will have account for every word that we have spoken.

Mat. 25.
Lut. 26.
Mat. 7.
Lut. 13.
Mat. 12.
Mat. 27.
Marc. 15.
Ioan. 2.

22. Our Saviour CHRIST, in the three-score and eighth Psalme, which in sundry places of the Gospel, he interpreteth to be written of himself, among other dreadful curses, which he setteth down against the reprobate, he hath these: *Let their eyes be dazzled in such sort as they may not see: poure out thy wrath (my Father) upon them, let the fury of thy vengeance take hand-fast on them. Add iniquity upon their iniquity, and let them not enter into thy justice. Let them be blotted out of the book of life; and let them not be enrolled together with the just.* Here (lo) we see that the greatest curse which God

can

Lib. 1. part. 2. *Against presumption upon Gods mercy.*
 can lay upon us, next before our blotting out of the
 book of Life, is to suffer us to be so blinded, as to
add iniquity upon iniquity, and not to enter into considera-
tion of his justice. For which cause also, this confi-
 dent kind of sinning upon hope of Gods mercy, is
 accounted by Divines for the first of the six grievous
 sins against the holy Ghost, which our Saviour in
 the Gospel signifieth, to be so hardly pardoned unto
 men by his Father, as he calleth it irremissible. And
 the reason why they call this a sin against the holy
 Ghost, is for that it rejecteth willfully one of the
 principal means left by the holy Ghost, to retriue us
 from sin; which is the fear and respect of Gods ju-
 stice upon sinners.

23. Wherefore, to conclude this matter of pre-
 sumption, me thinks, we may use the same kind of
 Argument touching the fear of Gods justice, as S.
 Paul useth to the Romans, of the fear of Gods Mi-
 nisters which are temporal Princes. *Wouldst thou*
not fear the power of a temporal Prince? (saith he) *live well*
then; and thou shalt not onely, not fear, but also receive
laud and praise therefore. But if thou do evil, then fear,
he beareth not the sword without a cause: In like sort may
 we say to those good fellows, which make God so
 merciful, as no man ought to fear his Justice. Would
 ye not fear (my brethren) the justice of God in pu-
 nishment? live vertuously then, and you shall be
 as void of fear, as Lions are, saith the Wiseman.
For that perfect charity (saith Saint Iohn Evangelist) *ex-*
pellet fear. But if you live wickedly, then have you
 cause to fear, for God called not himself a just judge
 for nothing.

24 If the matter had been so secure, as many men
 by flattery do perswade themselves it is, Saint Peter
 would never have said unto Christians new baptized:

D. Thom.
 2. 2. q. 14.
 art. 1, 2, 3.

Why pre-
 sumption
 is a sin a-
 gainst the
 holy
 Ghost.

The dan-
 ger of not
 fearing.
 Rom. 13.

Prov 21.
 1 Ioan. 4.
 2 Tim 4.

1 Pet. 2.

Phil. 2.

2 Tim. 1.

Servile
fear, and
the fear of
children,
different.

Rom. 8.

How the
fear of Gen-
tiles was
meer ser-
vile.

Walk you in fear, during the time of this your earthly habitation. Nor Saint Paul to the same men: Work your own salvation in fear and trembling. But here (perhaps) some men will ask me, how then doth the same Apostle in another place say: That God hath not given us the spirit of fear, but of vertue, love, and sobriety? To which I answer: that our spirit is not a spirit of servile fear, that is, to live in fear onely for dread of punishment, without love: but it is a spirit of love, joyned with the fear of children, whereby they fear to offend their father, not onely in respect of his punishment, but principally for his goodnesse towards them, and benefits bestowed upon them. This Saint Paul declared plainly to the Romans, putting the difference between servile fear, and the fear of children: You have not received again the spirit of servitude (saith he) in fear, but the spirit of adoption of children, whereby we cry to God, Abba Father. He saith here to the Romans; you have not received again the spirit of servitude in fear; because their former spirit (being Gentiles) was onely in servile fear, for that they honoured and adored their Idols, not for any love they bear unto them, being so infinit as they wer, and such notable lewdnesse reported of chem (I mean of Iupiter, Mars, Venus, and the like:) but onely for fear of hurt from them, if they did not serve, adore, and honour them.

1 Pet. 3.

25. Saint Peter also in one sentence expoundeth all this matter. For having said: *Timorem eorum ne timueritis*, fear not their fear (meaning of the servile fear of wicked men) he addeth presently: *Dominum autem CHRISTVM sanctificate in cordibus vestris, &c. cum modestia & timore, conscientiam habentes bonam.* That is, do you sanctifie our LORD JESVS CHRIST in your hearts; having a good conscience, with modesty and fear.

fear. So that the spirit of servile fear, which is grounded onely upon respect of punishment, is forbidden us to rest in: but the loving fear of children, is commanded. And yet also about this, are there two things to be noted.

26. The first, that albeit the spirit of servile fear of punishment and chastisement, be forbidden us to dwell upon it (especially when we are now entred into the service of God:) yet is it most profitable for sinners and for such as yet do but begin to serve God, for that it moveth them to repentance; and to look about them. For which cause it is called by the Wiseman, *The beginning of wisdom.* And therefore, both *Ionas* to the *Ninivites*, and *Saint Iohn Baptist* to the *Jews*, and all the *Prophets* to sinners have used to stir up this fear, by threatening the dangers and punishments which wer imminent to them, if they repented not. But yet afterward, when men are converted to God, and do go forward in his service; they change every day this servile fear into love, untill they arrive at last, unto that state whereof *Saint Iohn* saith: *That perfect love or charity expelleth fear.* Whereupon *Saint Augustin* saith: *That fear is the servant, sent before to prepare place in our hearts for his mistresse which is charity.* Who being once entred in, and perfectly placed, fear goeth out again, and giveth place unto the same. But where this fear never entreth at all, there is it impossible for charity ever to come and dwell, saith this holy Father.

I.
Servile fear
necessary
to begin-
ners.

Prov. 1.
Iohn. 3.
Mat. 3.

Iohn. 1.
Tract. 9. in
ep. 1. Iohn.

27. The second thing to be noted, is, That albeit this fear of punishment be not in very perfect men, or at leastwise, is lesse in them, then in others, as *Saint Iohn* in the place before alledged, teacheth: yet being joyned with love and reverence (as it ought to be) it is most profitable and necessary for all com-

2.
Servile fear
may well
remain
also after-
ward.

mon

Luc. 12.
Mat. 10.

mon Christian, whose life is not so perfect, nor charity so great, as that they have that perfection, whereof Saint Iohn speaketh when he saith: *That perfect charity expelleth fear.* This appeareth, by that our Saviour CHRIST perswaded alio this fear of punishment even unto his Apostles, saying: *Fear you him, which after he hath slain the body, hath power also to send both body and soul into hell fire; this I say unto you, fear him.* The same doth Saint Paul to the Corinthians who wer good Christians, laying down first the justice of God, and thereupon perswading them to fear. *All we (saith he) must be presented before the tribunal seat of CHRIST, to receive each man his proper deserts, according as he hath done, good or evil in this life. And for that we know this, we do perswade the fear of our Lord unto men.* Nay (that which is more) Saint Paul testifieth, that notwithstanding all his favours received from God, he reteined yet this fear of Gods justice, as appeareth by those words of his: *I do chastise my body, and do bring it into servitude, least perchance, when I have preached to others, I become a reprobate my self.*

1 Cor. 5.

The conclusion.
1 Cor. 4.

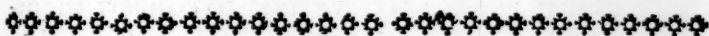
Ephe. 5.

28. Now then (my friend) if Saint Paul stood in aw of the justice of God, notwithstanding his Apostleship; and that he was guilty to himself of no one sin or offence, as he protesteth: what oughtest thou to be, whose conscience remaineth guilty of so many misdeeds and wickednesses? *This know you (saith Saint Paul) that no fornicatour, unclean person, covetous man, or the like, can have inheritance in the Kingdom of CHRIST.* And immediately after, as though this had not been sufficient; he addeth, for preventing the folly of sinners which flatter themselves: *Let no man deceive you with vain works; for the wrath of God cometh for these things, upon the children of unbelief. Be not you therefore partakers of them.* As if he should say,
They



They that flatter you, and say, *Tush, God is merciful, and will pardon easily all these and the like sins*: these men deceive you (saith Saint Paul) for that the wrath and vengeance of God lighteth upon the children of unbelief, for these matters: that is, it lighteth upon those which will not believe Gods justice, nor his threats against sin, but rashly presuming of his mercy, do persevere in sin, untill on the sudden, Gods wrath do rush upon them, and then is it too late to amend. Wherefore (saith he) if you be wise; be not partakers of their folly, but fear Gods justice, and amend your lives presently, while you have time. And this admonition of Saint Paul shall be sufficient to end this Chapter against, all those that refuse, or defer their resolution of amendment, upon vain hope of Gods pardon or toleration, in their sins and wicked life.

S. Pauls
whofesome
exhorta-
tion.



THE SIXTH THING THAT

Useth to stay and hinder men from
mature Resolution.

*Which is the deceitful hope and perswasion to do it better,
or with more ease afterward.*

CHAP. VII.



He reasons and authorities which hitherto have been alledged, might seem (I doubt not) sufficient in the judgement and censure of any reasonable man, to prove the necessity of the resolution whereof we treat, and to remove all impediments that offer themselves against the

Pro. 18.

A vain excuse.

the same. But yet for that (as the Wise-man saith) he which is once minded to break with his friend, seeketh occasions how to do it with some colour and shew: there be many in the world, who having no other excuse of their breaking and holding off from God, do seek to cover it with this pretence, that they mean, by his grace, to amend all in time. And this time is driven off from day to day, untill Almighty God (in whose hands onely the moments of times are) do shut them out of time, and do send them to pains eternal without time, for that they abused the singular benefit of time which he gave them in this world.

Aug lib. de
fide ad Pet.
cap. 3.

2. Let them hear Saint *Augustin*: *Ita repentino praeveniantur nonnumquam Dei furere, ut nec conversionis tempus, nec beneficium remissionis accipiant*: They are oftentimes so prevented by the sudden wrath of Almighty God, as they neither receive time to convert themselves, nor pardon for their sins. So as this is one of the greatest and most dangerous deceits, and yet the most ordinary and universal, that the enemy of mankind doth use towards the children of Adam. And I dare say boldly, that more do perish by this deceit, among Christians, then by all his other guiles and subtilities that he useth besides. He well knoweth the force of this snare above all others, and therefore urgeth it so much unto every man. He considereth better then we do the importance of delay in a matter so weighty, as is our conversion and salvation. He is not ignorant how one sin draweth on another; how he that is not fit to day, will be lesse fit to morrow; how custome groweth into nature; how old diseases are hardly cured; how God withdraweth his grace; how his Justice is ready to punish every sin; and how by delay we exasperate the same, and heap

Many causes why the devil perswadeth us to delay.

heap vengeance on our own heads, as Saint Paul Rom. 2. saith. He is privy to the uncertainty and perils of our life, to the dangerous chances that fall out hourly, to the impediments that will multiply daily, more and more to let our conversion, All this knoweth our ghostly enemy, and well considereth the same, and for that cause perswadeth so many to delay as he doth. For being not able any longer to blinde the understanding of many Christians, but that they must needs see clearly the necessity and utility of this resolution, and that all impediments in the world are but trifles and meer deceits, which divert them from the same: he runneth to this onely refuge of delay, perswading them, that they defer a little, and that in time to come they shall have better occasion and more opportunity to do it with their commodity, then presently they have.

3. This sleight proved Saint *Augustin* in his conversion, as himself writeth. For that he was perswaded that no salvation could be unto him, but by change and amendment of his life, yet the enemy held him for a time in delay; saying unto him: *Stay yet a little; yet defer for a time.* Thereby (as he saith) to bind him more fast in the custome of sin, until by the omnipotent power of Gods grace, and his own most earnest endeavour, he brake violently from him, crying to God: *Why shall I longer say to morrow? why shall I not do it even at this instant.* And so he did, even in his very youth, leading afterward a most holy, and perfect Christian life, as all the world knoweth.

L. 3. conf.
cess. c. 7 &
12.

4. But if we will discover yet further the greatness and peril of this deceit; let us consider the causes that may let our resolution and conversion at this present, and we shall see them all increased, and strengthened

The causes
which
make our
conversion
harder by
delay.

- strengthened by delay, and consequently, the matter made more hard and difficult for the time to come, then now it is. For first (as I have said) the continuance of sin bringeth custome; which once having gotten prescription upon us, is so hard to remove, as by experience we prove daily in all habits that have taken root within us. Who can remove (for examples sake) without great difficulty, a long custome of drunkenness, of swearing, or of any other evil habit, once settled upon us? Secondly, the longer we persist in our sinful life, the more God plucketh his grace and assistance from us; which grace is the onely means to make the way of vertue easie unto men, and their conversion possible. Thirdly, the power and kingdom of the devil is more established and confirmed in us by continuance; and so the more hardly to be removed. Fourthly, the liberty of our free-will is more and more weakned and daunted by frequentation of sin, though not extinguished. Fifthly, the faculties of our mind are more corrupted; as the understanding is more darkened, the will more perverted, the appetite more disordered. Sixthly and lastly, our sensual parts and passions are more stirred up and strengthened against the rule of reason, and harder to be repressed by continuance of time, then they were before.

Note.

5. Well then (dear Christian Brother) put all this together, and consider indifferently with thy self, whether it be more likely, that thou shalt rather make this resolution hereafter, then now. Hereafter (I say) when by longer custome of sin, the evil habit shall be more deeply rooted in thee, the devil in more firm possession of thee, Gods help further off from thee, thy mind more infected, thy judgement more weakned, thy good desires extinguished,

guished, thy passions confirmed, thy body corrupted, thy strength diminished, and all thy whole common-wealth more perverted. We see by experience, that a ship which leaketh is more easily emptied at the beginning then afterward. We see, that a ruinous palace, the longer it is let run, the more charge and labour it will require in the repairing. We see, that if a man drive in a nail with a hammer, the more blows he giveth upon it, the more hard it is to pluck it out again. How then thinkest thou to commit sin upon sin, and by perseverance therein, to finde the redresse more easie hereafter, then now? It is written among the lives of old Hermites, how that on a time an Angel shewed to one of them in the wilderness, a certain fond fellow that hewed down wood; who having made to himself a great burden to carry thence, laid it on his back, and for that it was uneasie and pressed him much, he cast it down again, and put a great deal more unto it, and then began to lift at it anew: but when he felt it more heavy then before, he fell into a great rage, and added twice as much more unto it, thereby to make it lighter. Whereat when this holy man mused much, the Angel told him, that this was a figure of them in the world, who finding it some what unpleasant to resist one or two vices at the beginning, doe defer their conversion, and doe adde twenty or forty more unto them, think to finde the matter more easy afterward, to be remedied.

6. Saint *Augustin* expounding the miracle of our Saviour, in raising *Lazarus*, from death to life, which had been dead now four daies, as the Evangelist saith: examineth the cause why CHRIST wept, cried out, and troubled himself in spirit, before the doing of this act, where as he raised others with greater faci-

The same
shewed by
compari-
sons.

An exam-
ple in pra-
ctice to spiri-
tuali Sancto.
rum Pa-
trum.

Tract. 49.
i. Ioan.
Ioan. 11.
Mat. 9.
Luc. 7.

4. degrees
of a sinner.

ty. And he concludeth the mystery to have bene, for that *Lazarus* was now dead foure daies, and also buried: which signifieth the four degrees of a sinner; the first, in voluntary delectation of sin; the second, in consent; the third, in fulfilling it by work; the fourth, in continuance or custome thereof: *VVherein whosoever is once buried* (saith this holy Father) *he is hardly raised to life againe, without a great miracle of God, and many tears of his own part.*

The reason
of more
difficulty
by delay.
Eccl. 10.

Iob. 20.

7. The reason hereof, is that which the Wiseman saith: *Languor prolixior gravat medicum*: An old sicknes doth trouble the Phisitian: *Brevem autem languorem pracidit medicus*: But the Phisitian cutteth off quickly a new or fresh disease, which hath endured but a little time. *The very bones of an old wicked man shall be replenished with the vices of his youth* (saith Job) *and they shall sleep with him in the dust, when he goeth to his grave.* What folly then is it, to defer our amendment unto our old age, when we shall have more impediments and difficulties by a great deal, then we have now?

A compar-
ison.

8. If it seem hard to thee to doe penance now, to fast, to pray, and to take upon thee other afflictions, which the Church prescribes to sinners at their conversion: how wilt thou doe it in thy old age, when thy body shall have more need of cherishing, then of punishment? If thou find it unpleasant to resist thy sins now, and to roote them out, after the continuance, of two three, or foure yeares: what will it be after twenty yeares more adjoined unto them? How mad a man wouldest thou esteeme him, that travailing on the way, and having great choise of lusty strong horses, should let them all goe empty and lay all cariage upon some one poore and leane beast, that could scarce uphold himself, and much
lesse

lesse sustaine so great a burden cast upon him? And surely no lesse unreasonable is that man, who passing over idly the lusty daies and times of his life, reserveth all the labour and travail of doing penance for his sins, unto impotent and feeble old age, that cannot sustayne it selfe.

9. But to let passe the folly of this deceit; tell me (good Christian) what ingratitude and injustice is this towards almighty God, having received so many benefits from him already, and expecting so great a pay as the Kingdom of heaven is, for thy service; to appoint out, notwithstanding, the least, and last, and worst part of thy life unto his service; and that, wherof thou art most uncertaine, whether it shall ever be, or never; or whether God will accept it when it commeth, or no? He is accursed by the Prophet, which having whole and sound cattle offers unto God the lame, or halting part thereof. How much more shalt thou be accursed, who having so many daies of youth, strength, and vigor, doest appoint unto Gods service, only thy limping old age? In the law it was forbidden, under a most severe threat, for any man to have two measures in his house for his neighbour; one greater to his friend, and another lesse for other men: and yet thou art not ashamed, to use two measures of thy life, most unequal, in prejudice of thy Lord and God; wherby thou allottest to him a little, short, maymed and uncertaine time of old age, and unto his enemy, the world, thou assignest the greatest, the fairest, and surest part thereof.

Ingratitude
to
God.

Mala. 1.

Compara-
sons.

Deut. 25.

10. O deare brother, what reason is there, why God should thus be used at thy hands? What law of justice or equity is this, that after thou hast served the world, flesh, and diel all thy youth and best daies:

Unjust
dealing
with God.

Levit. 3.
Num. 18.
Mala. 1.

Eccl. 5.

Serm. 10.
de Sanctis.

daies : in the end to come and thrust thine old bones, defiled and worne out with sin, into the dish of thy Creator; his enemies to have the best, and he the leavings; his enemies the wine, and he the lees and dregs? Döest thou not remember, that he will have the fat, and best part offered to him? Döest thou not thinke of the punishment of those, who offered the worst part of their substance to God? Follow the counsaile then of the holy Ghost, if thou be wise, which warneth thee, in these wordes : *Be mindeful of thy Creator in the daies of thy youth, before the time of affliction come on, and before those yeares draw neere, of which thou shalt say, they please me not.*

11. How many hast thou seen cut off before thine eyes, in the midst of their daies, whiles they purposed in time to change their life? How many have come to old age it self, and yet then have felt lesse will of amendment then before? How many have driven off, even unto the very houre of death, and then, least of all have remembred their owne estate, but have died, as dumbe and sensles beastes, according to the saying of holy Saint Gregory : *The sinner hath also this affliction laied upon him that when he cometh to dy, he forgetteth himself, which in his life time did forget God?* O, how many examples are seen hereof daily? How many worldly men, that have lived in sensuality, how many great sinners that have passed their life in wickednes, doe end and die, as if they went into some place insensible, where no accompt, no reckoning should be demanded? They take such care in their Testaments for flesh and bloud, and the commodities of this world, as if they should live still, or should have their part of these vanities when they are gone. In truth, to speak as the matter is, they die as if there wer no immortality of the soul; and

and that, in very deed seemeth to be their inward persuasion, and accordingly, is like to be their portion for all eternity afterward.

12. But suppose now, that all this wer not so, The losse of merit.
and that a man might as easily, commodiously, yea, and as surely also, convert himself in old age as in youth, and that the matter wer in like manner acceptable to God: yet tell me, what great time is there lost in this delay? What great treasure of merit is there omitted, which might have been gotten by labour in Gods service? If whiles the Captain and other souldiers did enter into a rich Citty, to take the spoile, one souldier should say, I will stay and come after the next day, when all the spoile is gone; would you not think him both a coward, and also most unwise? So it is, that CHRIST our Saviour and all his good souldiers took the spoil of this life; enriched themselves with the merits of their labours; carried the same with them as bills of exchange, to the banck of heaven, and there receive pay of eternal glory for them. A comparison.
And is it not great folly and perversnesse in us, to passe over this life without the gaining of any merit at all? Now is the time of fight, for gaining our crown; now is the day of spoil, to seize on our booty; now is the market, to buy the Kingdom; of heaven; now is the time of running, to get the game and prize; now is the day of sowing, to provide us corn for the harvest that cometh on. If we omit this time. there is no more crown, no more booty, no more Kingdom, no more price, no more harvest to be looked for. For as the Scripture Esa 8.
Ezee 29.
Luc 11.
2 Tim. 4.
1 Pet. 5.
Iac. 1.
Apoc. 12.
Luc 19.
1 Cor 9.
Phil. 3.
2 Cor 9.
Gal. 5. Thro 1. 10. Sur- eth us. *He that for sloth will not sow in the winter, shall begge in the summer, and no man shall give unto him.*

13. But if this consideration of gaine can not move thee (gentle reader) as in deed it ought do do,

The obligation to
greater sorrow and
satisfaction
by delay.

Rom. 2.

being of such importance at it is, and irrevocable when it is once past: yet weigh with thy self, what obligation and charge thou drawest on thee, by every day that thou deferrest thy conversion, and livest in sin. Thou makest each day knots, which thou must once undoe againe: thou heapest that together, which thou must once disperse again: thou eatest and drinkest that hourely, which thou must once vomit up again: I mean, if the best fall out unto thee: that is, if thou do repent in time, and God do accept thereof; for otherwise, wo be unto thee eternally, for that thou hoardest (as Saint *Paul* saith) wrath and vengeance on thine owne head for ever. But supposing that thou receive grace hereafter to repent, which refuseth it now; yet I say, thou must weepe one day, for that thou laughest now; thou must be heartily sorry hereafter for that wherein thou now delightest; thou hast to curse the day wherein thou ever gavest consent to sin, or else thy repentance will do thee no good. This thou knowest now before hand: and this thou believest now, or else thou art no true Catholick Christian. How then art thou so mad as to offend God now, both willingly, and deliberately, and to continue therein, of whom thou knowest that thou must once ask pardon with tears? If thou think he will pardon thee, what ingratitude is it to offend so good a Lord? If thou think he will not pardon thee, what folly can be more, then to offend so potent and rigorous a Prince without hope of pardon, he being able to punish thee at his pleasure?

14. Make thine account now as thou wilt. If thou never doe repent and change thy life, then every sin thou committest, and every day that thou livest therein, is encrease of wrath and vengeance upon thee

thee in hell, as Saint Paul proveth. If thou doe, by Gods mercy, herafter repent and turne (for this is not in thy handes;) then must thou one day lament,

Satisfac-
tion for de-
lay.

and bewaile, and doe penance for this delay, which now thou makest. Then must thou make satisfaction to Gods justice, either in this life, or in the life to come, for that which now thou passest over so pleasantly. And this satisfaction must be so sharpe

* Supra
cap 9.

and rigerous (if we believe the ancient * Fathers al-
ledged by me before to this purpose) as it must be
answerable to the weight and continuance of thy sins,
as more at large I shall have occasion to shew againe
in the second Booke, talking of satisfaction. So
that, by how much the more thou prolongest, and
encrease thy sin; so much greater must be thy paine
and sorrow in satisfaction. *Alto vulneri diligens & longa*

adhibenda est medicina; pœnitentia crimine minor non sit,
saith Saint Cyprian: A diligent and long medicine is to
be used to a deepe sore; and the penance may not be
lesse then the fault. So he. And further he sheweth

Cyprian
1 de lap &
15 ep. s. ad
Cornel.

in what order this satisfaction must be. to wit, with
prayer, with teares, with watching, with lying on the
ground, with wearing of hayr-cloth, and the like. And
conforme to this, teacheth Saint Augustin; It is not

Him ult.
ex 50 c. 5

enough (saith he) to change our manners, and to leave to
sin, except we make satisfaction also to God for our sins past,
by sorrowful penance, humble sighes, contrition of heart,
& giving of Almes. Our body that hath lived in many de-
lights must be afflicted (saith Saint Hierome) our long

Ep 7. ad
Eustoch:

laughing must be recompenced with long weeping; our soft lin-
nen, & fine silke-apparel, must be changed into sharpe
hayr-cloth. Finally, Saint Ambrose agreeing with the
rest, saith: *Grandi plaga, alta & proluxa opus est medicina.*

Ad virg:
Lapsum,
c. 8.

Grande scelus grandem necessariam habet satisfactionem.
Unto a great wound, a deep and long medine is need-
ful.

ful. A great offence requireth of necessity a great satisfaction.

15. Marke heere (deare brother) that this satisfaction must be both great and long, and also of necessity. What madnes is it then for thee, now to enlarge the wound, knowing that the medicine must afterwards be so painful? What cruelty can be more against thy self, then to drive in thornes into thine owne flesh, which thou must afterward pull out againe with so many teares? Wouldst thou drinke that cupp of poisoned liquor for a little pleasure in the tast, which would cast thee soone after into a burning fever, torment thy bowels, and either dispatch thy life, or put thee in great ieopardy thereof? Is there any madnes, any fury or phrenzy greater then this?

S. 2. Wherein is treated the example of the thiefe pardoned upon the crosse; and how doubtfull the conversion of a sinner at his death is.

LUC. 23.

16. **B**Ut heere now I know thy refuge will be, to alledge the example of the good thiefe, saved even at the last houre, upon the Crosse, and carried to paradise that same day with CHRIST, without any further penance or satisfaction. This example is greatly noted, and urged by all those who defer their conversion; as no doubt it is, and ought to be of very great comfort to every man, which findeth himself now at the last cast, and therefore commonly tempted by the enemy to despair of Gods mercy, which in no case he ought to do. For the same God which saved that great sinner at that last houre, can also (and will) save all them that heartily turn unto him, even in that last houre. But (alas) many men doe flatter, and deceive themselves with misunder-

misunderstanding, or rather misusing, of this example, as they did also in antient times.

17. For we must understand (as Saint *Augustin* well noteth) that albeit many lay hands willingly of this consequence; yet was this but one particular act of **CHRIST**, which maketh no general rule: Even as we see, that a temporal Prince pardometh some-time a malefactor, when he is come to the very place of execution; yet wer it not for every malefactor, or many, to trust thereupon. For that this is but an extraordinary act of the Princes favor, and neither shewed nor promised to all men. Besides this, this act was a special miracle reserved for the manifestation of **CHRIST**'s power and glory, at that houre upon the Crosse. Again, this act was upon a most rare confession made by the thief, in that instant; when all the world forsook **CHRIST**, and even the Apostles themselves, either doubted, or lost their faith of his God-head. Besides all this, the confession of this thief was at such a time, as he could neither be baptized, nor have further time of penance, and consequent'ly needed this dispensation. And we hold also, that even now at a mans first conversion, there is required no other external penance, or satisfaction at all, but onely to believe and to be inwardly sorry for his sins (if he be of yeares of discretion, and have actual sins) and then to be baptized, and to passe to heaven. But it shall not be amisse perhaps, to alledge Saint *Augustins* very words upon this matter. For thus he writeth.

18. "It is a remediless perill, when a man giveth himself over so much to vice, as he forgetteth that he must give accompt thereof to God. And the reason why I am of this opinion, is, for that it is a great punishment of sin, to have lost the fear and memory

Circum-
stances of
the fact.

The di-
course of
S. Augustin
upon the
thiefes
conversion.
Serm. 220
de Temp.

“of Gods judgements to come &c. But (dearly beloved) least perhaps, the new felicity of the believing thief on the Crosse do make any of you too secure and remisse: least peradventure some of you say in his heart; My guilty conscience shall not trouble nor torment me; my naughty life shall not make me very sad, for that I see even in a moment all sins forgiven unto the thief: we must consider first in that thief, not onely the shortnesse of his belief and confession, but his devotion, and the occasion of that time, even when the perfection of the just did stagger. Secondly, shew me the faith of that thief in thy self, and then promise to thy self his felicity. The devil doth put into thy head this security, to the end he may bring thee to perdition. And it is impossible to number all them which have perished by the shadow of this deceitful hope. He deceiveth himself, and maketh but a jest of his own damnation, who persevering in sin, thinketh that Gods mercy at the last day shall help or relieve him. It is hateful before God, when a man, upon confidence of penance in his old age, doth sin the more freely. The happy thief whereof we have spoken (happy, I say, not for that he laid snares in the way, but for that he took hold of the way it self in CHRIST) Lying hands on the prey of life, and after a strange manner, making a booty of his own death; he (I say) neither did defer the time of his salvation wittingly, neither did deceitfully put the remedy of his estate, in the last moment of his life, neither did he desperately reserve the hope of his redemption unto the hour of his death; neither had he any knowledg either of religion, or of CHRIST before that time. For if he had, perhappes he would not have been the last in number among the Apostles which was first of all in the Kingdom of heaven. So he.

Note this
sincerely.
Reader.

19. And by these words of Saint Augustin we are admonished (as you see) that this particular fact of CHRIST maketh no general rule of remission to all men, not for that CHRIST is not alwayes ready to receive

receave the penitent, as he promifeth, and was to receave this thiefe; but for that every man hath not the time or grace to repent, as he should, at the last hour, according as hath been declared before. The general way that God proposeth to all, is that which Saint Paul saith, *Finis secundum opera ipsorum*: The end of evill men is according to their workes. Looke how they live, and so they dy. To that effect saith the Prophet: *Once God spake, and I heard these two things from his mouth. Power belongeth to God, and mercy unto thee (ô Lord) for that thou wilt render to every man, according to his workes.* The *VV*iseman maketh this plaine, saying: *The way of sinners is paved with stones, and their end is hel, darkenesse, and punishments.* Finally, Saint Paul maketh this general and remarkeable conclusion and admonition; *Be not deceived, God is not mocked; looke what a man soweth, and that shall he reap. He that soweth in flesh, shall reap corruption; he that soweth in spirit, shall reap life everlasting.* In which words he doth not only lay downie unto us the universal rule, wherunto we must trust, to wit, that men must expect good for good, and evill for evill: but also saith further, that to perswade our selves the contrary therof, wer to mock and abuse both God, and our selves.

The general way.
2 Cor. 11.

Psal. 61.

Ecc. 21.

Gal. 6.

20. Notwithstanding (as I have said) this general law barreth not the mercy of Almighty God, from using a priviledge to some particular man, even at the very last cast. But yet miserable is that soule, which placeth the anchor of her eternal weale or woe, upon so ticklesome a point, as this is. I call it ticklesome, for that all Divines commonly, who have written of this matter, doe speake very doubtfully of the penance or conversion of a man, at the last end.

That the conversion made at the last day is doubtful, and why.

And albeit they doe not absolutely evacuate the same, but doe leave it as uncertaine unto Gods secret judgment:

ment: yet doe they incline to the negative part, alledging sundry strong reasons and proofes for the same. And one very learned of our age, taking upon him to discusse this question, beginneth his Treatise in these words, saying: *Res est, quæ plus timoris quàm dubitationis affert*: The matter bringeth with it more feare (in consideration of our owne perilous state) then doubt, in divinity: as who would say, that there is little or no doubt at all. Yet doth he set downe two Catholick conclusions about the matter: The first, *That at what time soever a man turneth truly to God by penance, he shal be receaved, and pardoned his sins*; as is evident by the promise of Almighty God in *Ezechiel*: That what day soever a sinner shall turne from his wickednesse, his sins shall not hurt him &c. And further also that a sinner may at all times during his life, being in his right sense, and having the use of free-will assisted by Gods grace, turne, by repentance, unto almighty God.

Sotus in
l. 4. Sent.
q. 19. art 6.

Two con-
clusions of
D. Sorus.

I.

Eze. 33.

The second
conclusion
of final
conversion.

21. But yet he setteth downe the second proposition thus: *That the penance, or turning to God, in him that deferreth the same to the last end of his life, is not secure, nor ought to yield much confidence of pardon; especially in such as have lead very naughty lives except a man should feeleevery great and extraordinary compunction at that instant.* The reasons are, for that such men having increased Gods wrath against them, by their long abusing his patience, that expected them to penance, as Saint Paul saith; do thereby shew themselves most unworthy of his grace, which is necessary to their true conversion. Whereupon it followeth, that this their shew of repentance and conversion at the last cast, may justly be doubted, whether it be true, or no: to wit, whether it be sorrow for theis sins, in respect of Gods offence, or in regard rather of their fear

fear of punishment in the next life, or grief to lose this world, or the like.

22. And an other great Divine that lived above 400 years before this other, hath these words to the same effect: It is very hard (saith he) that the penance of him that cometh at the hour of death, should be true penance, seeing it cometh so late: for when the parts of our body are tormented with pains, and our senses oppressed therewith, it is hard for a man to think upon any other thing. Wherefore this kind of conversion ought to be suspected unto us as coming by coercion, not by free-will. And albeit a man may think at that hour, that he is desirous to leave sin: yet may he easily be deceived therein, thinking that he will not that, which indeed he cannot. But on the other side, possibility doth very well prove our wills for if we do not that which we may do, we do evidently thereby shew that we will not do it. So he: putting it in doubt, as you see, that our penance at the last day, is not voluntary, but rather forced, and so not meritorious.

Hugo de S.
V & rel. 2.
de Sacr.
part. 14.
cap. 5.

23. But yet Saint Augustin doth more particularly expresse this matter in a Sermon of his in these words.

Cum in extrema agitudine facitis. &c. When you shall be in your last sicknes (my brethren) O how hard, and difficult a thing will it be, how painful, how lamentable for you to repent, and to be sorry, as well for the evils which you have committed, as for the good things you have omitted. And why shall this be so hard unto you in that day; but for that all your intention of mind shall be drawn thither, where is the greatest force of your grief? Many impediments also shall occur unto your heart in that houre, to let you from doing penance. For your body shall be replenished with grief, and altogether afflicted with pain, death shall draw near and terrifi; and when worldly fathers shall see their children enter, whom they have especially loved, and for whose cause (perhaps) they

Aug. ser. 42.
ad fratres
in Eremito.

S. Augustines discourse of the miserable death of these that delay their conversion until the last houre.

they shall think themselves to go towards their damnation; with how lamentable an eye will they behold them; their wives sit by weeping; the world giveth still hope that they may escape; the divell dissuaderth them from penance. &c. O man hast thou heard what I have told thee? Believe then that shortly thou shalt prove all these things in thine own person. Wherefore I beseech thee that thou fall to penance, before thou be sick, dispose of thy house, make thy testament, do that which is to be done, whiles thou art in health, whiles thou art wise, whiles thou are thine owne &c. So good Saint Augustin to those that will follow his counsel.

24. And in like sense Saint Isidorus that lived not long after him, after a large and effectual exhortation unto all Christian men, not to delay their conversion, and reconciliation to God by penance, but to do it out of hand, whiles they are young, strong and in health (which he calleth the sure way of Salvation) he setteth down this terrible conclusion for such as are delayers. *Qui autem pravè vivendo pœnitentiam in mortis agit periculo, sicut ejus damnatio incerta est, sic remissio dubia.* &c. He that living wickedly doth repent only, when he is in perill of death, as his damnation is uncertain, so is his pardon doubtful. Wherefore he that desireth to be sure of pardon in his death, he must repent and bewaile his sins in his health. There are some men that doe quickly promise security to them that repent, of which people God saith by Jeremy the Prophet: They did cure the contrition of my people with ignominie, saying, peace, peace, and there was no peace. They did cure the contrition of Gods people with ignominie, for that they did promise security unto sinners, without doing of sufficient penance. Hitherto Saint Isidorus. Who in his last words, as you see, doth insinuate, that penance done at the last day is not sure of pardon: for that we cannot be sure, whether it be true and sufficient, or
no.

S Isider.
lib de sum-
mo bono
cap. 13.

Jerem. 6

no. Which if you remember was one of the chiefe reasons set downe by Schole-divines before; wherunto they doe add two others of great consideration: The first, that albeit we wer certaine, that God at the last cast, would alwayes give us pardon for our sins: yet wer it a great indignity to rest our selves upon that, for so much as God created us, not in this world, to offend him, and then to aske forgiveness, but for another far higher end, to wit (as the holy Ghost by the mouth of *Zachary* uttered) *Vt Serviamus illi in sanctitate & justitia omnibus diebus nostris.* That we should serve him in holinesse, and justice, all the dayes of our life: which we cannot doe (having once offended him after baptisme) except we returne unto him by penance, and begin a good life: and consequently untill we doe this, we performe nothing of that, for which we wer created, but doe live in his disgrace and offence, increasing the same against us daily.

25. The second reason followeth of that first, and is, that forsomuch as we cannot serve God in holinesse of life, nor love or honour him as we should, except first by penance we convert our selves, and returne unto him; hereof it ensueth, that this conversion is not only necessary, but obligatory also, in such sort, as by deferring the same long, we doe incur new sins and therby multiply Gods wrath unto us, conforme to the doctrine of Saint *Paul* to the *Romans* before mentioned. And this point doe Schole-divines demonstrate by many strong and evident arguments, albeit, the time when precisely it bindeth, and how often, is not so easie to determine, but to be left to good mens judgments, and consciences: but no way may it be deferred to the hour of death.

Which they shew among other proofes by the example

Ponder
well this
reason.

Rom. 2.
See Suarez
p. 3. q. 90.
art. 4.

ple of the Theological vertues of *Faith*, *Hope* and *Charity*, which, as it wer most absurd to deferr their acts in a Christian, unto the end of his life, to wit, that he should defer to believe, hope and love God untill he dyed: So is it also to defer his conversion by penance; seeing this vertue is no lesse necessary to Christian life, and to the operations therof, then the other. And by this may a sinner conceive, what he doth in deferring his conversion, from day to day; to wit, he doth multiply and aggravate his owne sins: he confirmeth himsele in Gods displeasure, increaseth Gods vengeance towards him, looseth all occasion of merit and good workes, performeth nothing of that for which he was created; enjoyeth no benefit of his being a Christian, and disposeth himsele daylie to more certaine and greater damnation.

26. In respect of which unworthy proceeding, it is presumed, that the holy Father and martyr of God Saint Cyprian did pronounce that severe sentence unto the *B. Antonianus*. *Idcirco frater charissime &c.* Therefore deare brother, such as doe no penance, nor doe testifie by their manifest profession of their teares, the hearty sorrow which they have of their sins, we do judge them to be debarred from all hope of communion and peace with us, yea, although they should humbly desire the same in their sicknes and perill of death; for that it is to be presumed, that not so much they repent themselves for their sins, as for that, the fear they have of imminent death, doth compell them to be suppliants at that houre: Sed nec dignus est in morte accipere solatium qui se non cogitavit esse moriturum. But he is not worthy to receive comfort at his death, who in his health would not think that he must die. Thus far Saint Cyprian: whose censure and decree, though it may seem somewhat hard, and hath been moderated since that time by some later Pastors of Gods Church, who have appointed,

Cyp. Epist.
52. Edit.
Pamzi.

S. Cyprian
rejecteth
them
which re-
turn not
to God,
but at the
houre of
death.

appointed, that absolution and communion be not denied unto them that demand the same, with humility, at the Churches hand, though it be at the hour of death, leaving the rest to Gods secret judgments: yet may we see by this, and by much more which is to be found in holy Fathers writings of this matter; how doubtfull they wer of the successe of such conversions, as are made onely at the last day, when death draweth near.

27. Saint *Augustins* words are terrible in one of his Homilies, where he saith: *Pœnitentia, quæ ab infirmo petitur, infirma est: quæ autem à moriente petitur, timeo, ne & ipsa moriatur.* The penance which is demanded by a sick man (to wit to be confessed and absolved of his sins) is sick, and weak also of it self: but that which is demanded by him who lieth a dying I am afraid least it die in like manner with him: That is to say, least it profit him little by reason of his delay. And in another place the holy Father goeth yet further, saying: *Satis aliena est à fide, qui ad agendam pœnitentiam tempus senectutis expectat.* He is far enough from faith, that expecteth the time of his old age to do penance, and to turn to God. Behold, he toucheth him in faith, that taketh this desperate course. And how deeply ought this to move any man that hath a conscience to look to himself?

28. But here, perhaps, some man astonished with the severity of these speeches of the ancient Fathers, may ask, what is then to be done when a man findeth himself at the last cast, unreconciled to God and his Church? Whereunto I answer, that in no case he ought to despair, but remembring rather that which hath been laid down by me; at large, in the second part of this Book, concerning the infinit mercies of God, above all his other works (which Cha-

Leo 1. E-
pist. 89. &
Cælest. 1.
Epist. 2 ad
Ep. Gal.
liz.

Aug. serm.
57. de
Temp.

Aug. ser. 7 r
ad fratres
in Eremo.

supra parte
2. cap. 1.

pter he may reade, or cause to be read unto him for his comfort) he must cry heartily unto him for pardon, and to his Church for absolution, and so much the more, by how much the longer he hath by negligence deferred his conversion: which if it be hearty, true, and sincere at this time, no doubt but Almighty God will most certainly accept thereof. And all doubt which the holy Fathers do make of this acceptance, is, lest the said conversion be not sincere, and therefore they leave it doubtful. Of which doubtful case, you shall for a final conclusion hear the sentence and resolution of Saint *Augustin* at large, and therewith shall we end this point.

Hom 4 1.
ex 50.

The resolution of S. *Augustin* about the doubtfulness of final conversion.

29. Thus then writeth that holy man after much deliberation upon the matter. *Ergo qui egerit veraciter penitentiam, &c.* Therefore he that hath done penance truly, and so shall die (being absolved from the binds wherewith he was tied and separated from the body of CHRIST) he goeth to rest. But if a man in the extreme necessity of his sicknesse, do desire to receive penance, and do passe hence reconciled: I confesse unto you, that we do not denie him that which he demandeth; but yet we presume not, that he goeth hence in good case. I do not presume (I tell you plainly) I do not presume. A faithful man that hath lived well, goeth away securely. He that dieth the same hour he was baptized, goeth hence securely. He that is reconciled in his health, and doth penance, and afterward liveth well, goeth hence securely. But he that is reconciled, and doth penance at the last end, I am not secure that he goeth hence securely. Where I am secure, I do tell you, and do give security: and where I am not secure, I may give penance, but I can give not security. But here perhaps some man will say to me: Good Priest, if you know not in what state a man goeth hence, nor can give security, that he is saved, to whom penance was assigned at his death; teach us (I beseech you) how

how we must live after our conversion and penance.

I say unto you, Abstain from drunkennesse, from concupiscence of the flesh, from theft, from much babbling, from immoderate laughter, from idle words, for which men are to give account in the day of judgement. Lo, how small things Mat. 12. I have named in your sight. But yet, all these are great matters, and pestilent to those which commit them. Nay yet, I tell you further; a man must not onely abstain from these vices, and the like, after penance done, but also before, when he is in health. For if he drive it off to the last end of his life, he cannot tell whether he shall be able to receive penance, and to confesse his sins to God, and to the Priest, or no. Behold the cause why I said unto you, that a man should live well before penance, and after penance, better. Thus far Saint Augustin, who continueth yet further in the same discourse in these words ensuing.

30. Mark well (saith he) what I speak, and perhaps it shall be needful to expound my meaning more plainly, lest any man mistake me. What say I then? That this man which repenteth at the end shall be damned? I do not say so. What then? Do I say he shall be saved? No. What then do I say? I say, I know not: I say, I presume not: I promise not: I know not. VVilt thou deliver thy self forth of this doubt? escape this dangerous and uncertain point? Do penance then while thou art whole. For if thou do penance while thou art in health, and the last day chance to come upon thee, run presently to be reconciled, and so doing, thou art safe. And why art thou safe? For that thou didst penance in that time wherein thou mightst have sinned. But if thou wilt do penance then, when thou canst sin no longer, thou leavest not sin, but sin leaveth thee. But you will say to me, How know you, whether God will forgive a mans sins at the last hour, or no? You say well, I know it not. For if I knew that penance would not profit a man at the last hour, I would not give it him. Again, if I knew that it would ~~deceit~~ ^{deceit} him, I would not warn

The continuance of S. Augustins discourse of the danger of delay.

A notable
saying of
S. Augustin.

you, I would not terrifie you, as I do. Two things there are in this matter, either God pardoneth a man, doing penance at the hour of death, or he doth not pardon him. VVhich of these two shall be, I know not. VVherefore, if thou be wise, take that which is certain, and let go the uncertain. Hitherto are S. Augustin's words of the doubtful case of those which do penance at the last day.

Many pe-
rish ever-
lastingly by
delay.

2 Cor. 11.

Pro. 1.
Jer. 35

31. And here now would I have the careful Christian to consider with me but this one point. If they that repent and do such penance as they may at the last day, do passe hence notwithstanding, in such dangerous doubtfulness, as S. Augustin sheweth: what shall we think of all such who lack either time or ability, or will, or place, or means, or grace to do any penance at all, at that hour? what shall we say of all those who are cut off before? which die suddenly? which are stricken dumb, or senseless, or frantick, as we may see many are? what shall we say of those that are abandoned by God, and given over unto vice, even unto the last breath in their body? I have shewed before out of S. Paul, that ordinarily sinners die, according as they live. So that it is a singular priviledge for a wicked man, to be permitted to do penance at his death: and then if his penance (when it is done) be so doubtful as Saint Augustin hath declared: what a pitiful case are all other in? I mean, the more part, which repent not at all, but die as they lived, and are forsaken of Almighty God in that extremity, according as he promiseth, when he saith: For that I have called you, and you have refused to come; for that I have held out my hand, and none of you would vouchsafe to look towards me: I will laugh also at your destruction, when anguish and calamity cometh on you. You shall call upon me, and I will not hear; you shall rise betimes in the morning to see me, but you shall not find me.

32. It is both dreadful and lamentable which the Prophet saith of such as defer their conversion from time to time. *Convertentur ad vesperam; & famem patientur ut canes; & circuibunt civitatem:* They will convert themselves to God at the evening and then shall they suffer hunger, as dogs; and shall run about the city. The words that go immediately before, and do immediately ensue after, do expresse more plainly the greatnesse of this threat. For before, the verse is: *Attend (O Lord) to visit all nations: take no mercy upon all those that work iniquity.* That is, which work iniquity unto the end without change, for otherwise the wish wer hard. And immediately after ensueth: *These men shall speak with their mouth, and a sword shall be in their lips; for who hath heard them? And thou (O Lord) shalt scoff at them.* That is to say, these men in their last extremity shall cry for help, and their cry shall be as sharp to pierce mens ears, as a sword is; and yet notwithstanding no man shall hear them. And thou (O Lord) which onely canst help them, shalt be so far off from hearing or pitying their case, as thou shalt also laugh at their misery and destruction. By all which, is signified the great calamity of such as defer their conversion unto the last day, expressed by three circumstances; in the former sentence alledged.

A dreadful
saying.
Psal. 38.

33. For first he saith: *They will turn at the evening;* Turning to God at the evening. Ioan. 9. that is, at the hour of death. For as the evening is the end of the day, and the beginning of night: even so is this time the end of light, and the beginning of all darknesse unto the wicked. In which sense CHRIST said: *I must work the works of him that sent me, whilst the day lasteth; for night will come on, when no man can work more.* At this time then, that is, at this evening in this twy-light, between day and darknesse,

when the pleasant brightnesse and heat of all Sun-beams is past; the brightnesse (I mean) of vainglory, and of wordly pomp is consumed; when the heat of concupiscence, of carnal love, of delicate pleasures is quenched; when the beautiful Summerday of this life is ended, and the boistrous Winter-night of death draweth on; then (saith the Prophet) will the wicked man begin of force to turn unto God; then will he (forsooth) repent; then will he resolve himself, and make his conversion.

Final turning to God
not accepted.
Psal. 58.

34. But what? Shall this be accepted? You have heard the Prophets request to God: *Non miserearis eis*: do not take mercy on them. Not, for that the Prophet wisheth God to be unmerciful; but for that he well knew Gods immutable justice towards such kind of men, as turn unto him onely at the evening. Whose misery, in this extremity, he expresth further, by saying: *They shall suffer hunger as dogs, and shall circuit, or run about the City*: Signifying by the first, their great and inestimable distresse by the hunger and howling of those creatures: and by the second, their pitiful sollicitude in seeking comfort from all that are within the circuit of Gods City or Church, but shall find none. For that even of the Saints in glory it is written, that in this case: *Two edged swords shall be in their hands, to take revenge upon nations, and increpations upon people - To bind Kings in fetters, and Noble-men in manacles of yron: To execute upon them the prescript judgement of God; and this is the glory of all his Saints.* So as their honor at that day shall be rather to punish, then to protect.

Psal. 149.

S. 3. Containing sundry Examples of the same matter worthy to be noted.

35. **VV** Herefore to draw towards an end, about this matter of delay, what wise man is there in the world, who reading this, will not fear the deferring of his conversion, though it wer but for one day? Who doth know whether this shall be the last day, or no, that ever God will call him? God saith: *I called, and you refused to come; I held out my hand, and you would not look towards me, and therefore will I forsake you in your extremity.* He doth not say, how many times, or how long he did call and hold out his hand. God saith, *I stand at the door and knock*, but he saith not, how often he doth that, or how many knocks he giveth. Again, he said of wicked *Izabel*, the feigned Prophetesse in the *Apocalips*: *I have given her to do penance, and she would not, and therefore shall she perish*: But he saith not, how long this time of repentance endured. We read of wonderful examples herein. *Herod the Father*, had a call given him, and that a lowd one, when *Saint Iohn Baptist* was sent unto him, and when his heart was so far touched, as he willingly heard him, and followed his counsel in many things, as one Evangelist noteth. But yet, because he deferred the matter, and took not time, when it was offered; he was cast off again, and his last doings made worse then his former. *Herod Tetrach the son*, had a call also, when he felt that desire to see **CHRIST**, and some miracle done by him: but for that he answered not unto the call, it did him no good, but rather much hurt. What a great knock had *Pilate* given him at his heart, if he had been so fortunate, as to have opened the doore presently,

What danger is in delay.

Prov. 2.

Apoc. 2.

1.
Herod the first.
Marc. 6.

2.
Herod the second.
Luc. 11.
Luc. 23.
Mat. 14.

3.
Pilate.
Mar. 27.

when he was made to understand the innocency of CHRIST, as appeareth by washing his hands in testimony thereof, and his wife also sent unto him an admonition about the same? No lesse knock had King Agrippa at his doore; when he cryed out upon the hearing of Saint Paul: *O Paul, thou perswadest me a little to be a Christian.* But because he deferred the matter, this motion passed away again.

4.
Agrippa.
A.C. 26.

5.
Pharao.
Exod. 9.
A.C. 24.

6.
Felix.

36. Twice happy had Pharao been, if he had resolved himself presently, upon that motion that he felt, when he cryed to Moses: *I have sinned, and God is just.* But by delay he became worse then ever he was before. Saint Luke reporteth how Felix the Governour of Jury for the Romans, conferred secretly oftentimes with Saint Paul, that was his prisoner, and heard of him the faith of CHRIST, wherewith he was greatly moved; especially at one time, when Saint Paul disputed of Gods justice, of chastity, and of the day of judgement before him, and Drusilla his wife that was a Jew, whereat Felix trembled. But yet, he deferred this resolution, willing Paul to depart, and to come again another time: and so the matter by dilation came to no effect. How many men do perish daily, some cut off by death, some left by God and given over to a reprobate sense; which might have saved themselves if they had not deferred their conversion from day to day, but had made their resolution presently, when they felt God to call within their hearts! And of this may bear lamentable witness many daily examples which we our selves have seen or heard of in England, who having had or pretended good desires to make this resolution, and amend all past, have deferred the matter so long, as their deaths have been miserable, either by senselesse, or carelesse behaviour therein.

37. Almighty

37. Almighty God is ready and bountiful to knock and call; but yet, he bindeth himself to no time or space, but cometh and goeth at his pleasure. And they who take not their times when they are offered, are excuselesse before his justice, and do not know whether ever it shall be offered to them again, or no: for that this thing is onely in the will and knowledge of God alone; who taketh mercy where it plealeth him best, and is bound to none. And when the prefixed time of calling is once past, wo be unto that party; for a thousand worlds will not purchase it again. CHRIST sheweth wonderfully the importance of this matter; when, entring into Jerusalem upon Palm-sunday, amidst all the mirth and glory of his receiving, he could not chuse but weep upon that City, considering (as most men think) that this was the last day of mercy and vocation that ever should be used to the same. And therefore he said with tears: *O Ierusalem, if thou knewest also, these things which appertain to thy peace, even in this thy day! But now these things are hidden from thee.* As if he had said; if thou knewest (Jerusalem) as well as I do, what mercy is offered unto thee, even this day, which is the last day, that ever such offer shall be made, thou wouldst presently accept thereof. But now this secret judgement of my Father is hidden from thee; and therefore thou makest little account thereof, untill the destruction shall come suddenly upon thee, as soon after it did. For that not full forty years after our Saviours passion, the said City of Jerusalem was besieged, taken, ransacked, burned, and overthrown by the Roman Emperors, *Vespasian* and his Son *Titus*, according to the prophecy of our Saviour in the Gospel, and above eleven hundred thousand slain therein, if we believe *Iosephus* the learned

Exod. 33.

Rom. 9.

Luc. 21.

Luc 19. & 21.

Joseph. l. 6.
de bello
Judæico
c. 1. 2. 4. 28.
§ 1. 7. c. 28.

Tacit. l. 5.
hist. Sue.
ton Plut.
Dio in
chron. in
vita Vesp.

Jewish Historiographer that was present in that siege, and wrote the Story, and above four-score and seventeen thousand taken alive, and put to slavery. And during the siege it self, they wer driven to such extreame misery, as Mothers did eat their own children, and all this for delaying their repentance, and not answering to Gods call, nor accepting the time by him offered: an example of Gods justice the most famous and admirable (perhaps) that ever happened in the world upon one nation and City: And for such is recorded in the writings not onely of the Hebrew, and Christian people, but Heathen Writers in like manner; *Tacitus*, *Suetonius*, *Dio*, *Phlegon*, and others, that have left written the lives of the Emperors *Vespasian*, and *Titus*. In which example notwithstanding divers do consider this, that so dreadful a punishment in this life upon the Jews, that had been Gods people so many ages before, was a favor for the delivering of many thousands from everlasting death in the next life, they not having been guilty of that great sin of *CHRISTS* death (for which principally this punishment was inflicted,) not yet all of them (perhaps) sufficient instruction for believing the Christian faith: so as this temporal affliction might be rather a privilege unto many of them, for avoiding eternal punishment, then otherwise, as it happeneth to many in like case. And nothing is more dangerous ordinarily, then for men that live in sin, and delay their conversion, to dye quietly without affliction, either bodily or ghostly, but yet carelessly, and thereby miserably; as appeareth to them that consider well their said ending, whereof we might alledge many examples of our own experience and knowledge. And the death of the rich Glutton in the Gospel, may be some kind of pattern, who dyed so securely and

Saint-

Saint-like, as it seemeth, that neither he, nor his brethren, nor other people that attended about him, ever suspected that he dyed in Gods displeasure, untill he saw himself in hell, as may appear by the message he would have sent from thence to warn his said brethren, if he might have had leave. Which being considered, together with that of Saint *Augustin* and other Father before alledged, do teach us, that not onely the pains of hell, and everlasting damnation prepared for heynous sins, but all the temporal punishments of the purging fire, that must cleanse lesser faults, even in Gods servants, that dye in his grace, are greater and more intolerable then any pains or punishments, tortures, or afflictions that can be laid upon man, or devised in this life. This (I say) considered, every man will see, that it is a favor and privilege, to be punished for our sins in this world, rather then to be remitted to Gods Justice in the next; and consequently that on the contrary side, it is extreame folly to fly or delay this our conversion or penance, as most do, to the end of our life, or think them happy that do passe hence without any punishment or satisfaction here at all.

Sup part. 11
c. 9.

A favor to
be punished
by God
in this life,
rather then
in the next.

38. Whereof, as I might alledge many proofs and exampler; so one notorious I cannot let passe, being the most rare (perhaps) that in our Christian histories may be read, and this is of the Emperor of Constantinople *Mauritius*, who reigned in the same time, while Saint *Gregory* was Bishop of Rome, and entred into his reign with the greatest humane felicity that could be devised. For that, being a souldier and rising by degrees in war, under the good Emperor *Tyberius* the second, he was so generally beloved for his vertues, and rare parts, as the said *Tyberius* gave him his daughter and heir to wife, and the whole Empire for her dowry,

The strange
history
of the life
and death
of *Mauritius*
the
Emperor.

Mauritius
has praises.

Niceph. &
Cedren. in
vita Mau-
ritii.

dowry, which he possessed for seventeen years together, and being a very Catholick Prince, he was much praised by Saint Gregory in the first years of his reign, as prospered also by Almighty God, by notable victories against the Persians and other enemies, whereby he was thought most happy, For he restored to the said Empire of the Persians, King *Chosroes*, and made him his Tributary, and created Emperor in his own dayes, his own eldest Son *Theodosius* having many other children both sons and daughters of rare expectation.

Mauritius
his decli-
nation.

39. And being in this jollity about the eighth year of his reign, he began to forget himself, through this prosperity, and to bear himself Tyrannically towards the Church of God, and pastors thereof, especially towards the chief of all, which was good Saint Gregory Bishop of Rome, who both by authority of his office, and liberty of a Saint, did sweetly warn him of his errors. One of the first and chiefest whereof, was the little respect he bare to the honor and liberty of the said Church, decreeing in the said eighth year of his reign, for not diminishing of his army, that no souldier could make himself a Monk without his licence, or before the wars wer ended.

Greg. 12.
cp. 62.

Quam constitutionem (saith Saint Gregory in a letter to himself) *ego vehementer expavi, quia per eam cœlorum via multis clauditur, &c.* At the sight of which constitution, I confesse that I had great horror, because by it, the way of heaven is shut up from many. And then further doth the said holy Father with great humility, but yet with much liberty of spirit, prosecute the same, urging the Emperor what he will answer at the day of Judgement, in these words.

S. Grego-
ri s admo-
nition to
Mauritius

40. Behold, unto this your unjust law, CHRIST our Saviour will answer by me his worst servant and yours, say-
ing

ing unto you : I of a publick notary have made thee an Earl and Captain of the Emperor thy predecessors guard, and of an Earl I made thee Cesar, or King of the Romans; and of a Cesar, I have made thee Emperor; and not onely Emperor, but a father of Emperors: yea I have committed to thy hands my Priests also, and dost thou draw thy souldiers from my service? Answer I pray you, most pious Lord, unto your servant, what will you have to say to CHRIST, when he shall come to judgement, and speak thus unto you? Perhaps you believe not that such souldiers as go from your Camp to Monasteries, are truly converted: but I your unworthy servant do know of my own knowledge, that many souldiers in my days, retiring themselves to Monastical life, have arrived to such sanctity, as they have done many miracles, wrought great signs and vertues.

41. Thus far S. Gregory, adding his humble request unto the Emperor in the same letter, with testimony of the Emperors piety and devotion otherwise. I do beseech you, by the dreadful Iudge that hath to give sentence of us at the last day, that so many tears of yours, so many fasts, so great and large almes-deeds as you, my Lord, are known to have done, be not defaced before the eyes of Almighty God, with this your unjust decree or ordination. Thus that blessed man.

42. But the Emperor deceived by evil counsel, and politicks that wer about him, and inveigled by ambition and desire of absolute commandry, as Princes are easily induced, went forward in his manner of proceeding, and added sin to sin in this kind, though otherwise he was a well-meaning-man, as before hath been said; and one of his greatest sins seemeth to be the little credit and respect, which for divers years after this, he seemed to bear unto the holy man Saint Gregory, suffering him to be afflicted every way, not onely as himself testifieth, by the sword of the Lombards,

Offences
of Mauri-
rius the
Emperor.

Greg. lib. 4.
Ep. 31. 33.
29. 35.

bards, enemies at that time to the State of Rome; but also by the tyranny of the Emperors own Officers, his Exarchs, or general Governors of Italy, living in Ravenna at that time, and others, who every where oppressed the people most intollerably in such sort, as in divers places men wer forced to sell their own children; whereof, when Saint Gregory complained, he received certain contumelious answers, as himself testifieth and complaineth in his Epistles; yea, the said Emperor, at the instigation of others, was content to favour for a time, *Iohn*, Archbishop of Constantinople, that took upon him the title of universal Bishop, against Saint Gregory, and the See of Rome: And further, the said Emperor wrote a letter, exhorting Saint Gregory to have peace with the said *Iohn*, and to suffer him in his pretension which was, as the same good Father saith, to incense the Emperor more against him, if he refused to yield therein, as he did.

Greg. lib. 4.
Ep. 5. 39.
ind. c. 13.

Greg. l. 7.
ep. 9. in.
dic. 2.

Great cruelty of
Mau-ritius.
Niceph. l. 18.
hist. c. 28.
& 29.

43. And many other such points are recorded; as, that he commanded by Proclamation, that Schismatics should not be forced to union again, whereby he incurred highly Gods displeasure, but principally and lastly, not long before his chastisement by God, he offended him highly, in refusing to redeem many thousand Christians taken in war by the barbarous people, called the *Alverans*, whose King named *Chairas*, moved with compassion, offered their redemption for the most basest price that could be thought of, to wit, a penny, or half-penny for every head, which the uncharitable Emperor refusing to pay, he slew them all, and their blood crying for vengeance at the hand of Almighty God, he was warned by divers holy men to do penance out of hand for the same, and namely by a holy Monk and Bishop named *Theo-*

dorus

dorus Siciota, who in those dayes wrought many miracles, and among others, had cleansed from leprosie one of the Emperors own children, by prayers, blessing water, and casting it upon him, as *Eleusius* that lived with him, hath left written in his history.

See the life
of S. Theod.
Siciora, in
Sur. die 22.
April.

44. This man therefore warning him to do penance, and he deferring from day to day, denounced at last, that God was soon after to punish him with a horrible kind of death, shewing also in secret to some that wer with him, what manner of death it should be, which otherwise also was foretold by many other predictions, as both *Nicephorus* and *Cedrenus*, Greek authors do declare. And these predictions wer so many and terrible, that *Mauritius* himself, seeking the guilt of his conscience, began to fear and tremble before the blow came, and wrote divers letters to many Bishops, Monks, and other holy men, to have their prayers for pardon of his sins, and that rather he might be punished in this world, then in the next, for the same: who answered him, as *Nicephorus* relateth, that God had accepted his choice, and had turned his eternal pains in the life to come, into temporal punishment and disgrace in this world. The same Author in like manner recordeth, that the said Emperor at this time had a vision by night, when, it was revealed unto him that he should be slain, together with his children and kinsfolk, by one, whose name began with the letters *P. h.* whereupon he suspected his brother-in-law *Philippicus*, that was general of his army, and had married his sister, and meant to have slain him for the same: but *CHRIST* appearing unto him at another night, put him out of that error, and told him plainly, that forso much as he had desired to have his sins rather punished in this life, then in the next,

Mauritius
his punishment
foretold.

*Niceph. l. 18.
hist. c. 38.
Cedren. in
vita Mauri-
rit.*

he

Phocas appointed by
Christ to
punish
Mauritius.

he had accepted his prayer therein, and had delivered him over to be punished by one of his own souldiers named *Phocas*, who should deprive him of his Empire and life, as also murder his wife, sons, and daughters, and all his family. Whereupon, awaking out of his sleep or vision, he sent presently for his said brother *Philippicus*, and fell down at his feet, saith *Nicephorus*, asking him forgiveness for the evil suspicion he had of him, telling him how CHRIST himself had cleared him, and that not *Philippicus*, but one *Phocas*, must do Gods justice upon him, and then demanded of him, whether he knew any such *Phocas* in his army? Whereunto the other answered, yea; and that it was the same Captain of an hundred men, who not long before was sent from the army to complain, concerning grievances; and had used such intemperate words, as his Majesty had checked him for it, and one of the Senators then present had stricken him with his fist, and pluckt off a piece of his beard, whereupon, being a furious fellow, endeavoured at his return to set the Souldiers in sedition: adding further, that he was but a base and cowardly souldier, but therefore the more cruel, quoth the Emperor. And soon after, news was brought to him indeed, that the said army had rebelled, and chosen *Phocas* for their Emperor, and that they were approaching in battel-array to take Constantinople.

45. The poor Emperor, with his Empresse, and their children, in haste, put themselves to the sea, but the wind was against them; for that CHRIST would have them punished there, and so they retired to a Monastery, where, being all taken, they were brought forth before the whole multitude of people, and commanded by *Phocas* to be put to death one by one; six sons of *Mauritius*, five present, and one

abse n

absent (to wit, *Theodosius* that was Emperor, be-
headed soon after) wer there slain in their fathers sight,
who, kneeling upon his knees to behold that tragi-
cal spectacle, and preparing himself to the same, used
no other words but those of the Psalm, *Iustus es* Psal. 118
Domine, &c. Thou art just, O Lord, and thy judge-
ment is right. And one circumstance fell out of
singular compassion above the rest, which was, that
the nurse of his youngest child being commanded to
bring it forth to be killed, she brought instead there-
of her own, which *Mauritius* beholding, would not
suffer it to die, but called for his own, saying, That
this justice was to be done upon his blood, and upon
none else, and so both he and they ended their lives
together in that place. His Empresse *Constantia* with
three daughters, virgins, took Sanctuary in a Church,
and there wer permitted for a time, but afterward
drawn out by *Phocas*, and beheaded also in publick.

The death
of *Mauri-
tius* and his
wife and
children.

46. And this is the justice which CHRIST our Sa-
viour, upon great and special favour, ordained to
be done upon *Mauritius* and his family, rather in this
life then in the next, well shewing thereby, what
difference there is between them, especially, if we
consider the many other good parts and vertues, pious
works, and devotion that was in *Mauritius* and his
Empresse, and in all his children and kinsfolk, as
Saint *Gregory* himself doth testifie: yea, and that di-
vers holy men had revelations, that they wer elected
by God for his everlasting glory, as testifieth *Nice-
phorus*. Whereupon, we may infer, that if such peo-
ple wer so punished in this world for avoiding of eter-
nal pains in the next; what shall we think of them,
that commit daily more grievous sins, and yet passe
out of this world with far lesse or no punishment at
all, nor can they resolve themselves to do any penan

Greg. I. 4.
ep. 39. in
di. 4.

Vbi supra

voluntary whatsoever, or take upon them any chastisement, affliction, or mortification, that is displeasing unto the flesh!

47. What shall we think of these men (I say?) Do they take a right course think you? Do they tread the path of perdition, or salvation? Have they a true conceit of Gods justice shewed in the former example? Are they friends, or enemies to their own souls, that delay their conversion from day to day, from week to week, from month to month, from year to year, from youth to age, from age to their death-bed, imagining thereby to enjoy more ease and liberty, and to escape scot-free, both in this life, and in the next? Though indeed if the truth wer known, their least cogitation is of the next, but all of the present.

* Supra.
cap. 2.

Beda l. 5.
hist c. 4.

48. We have recounted * before, out of our countrey-man, Saint *Bede*, who lived in the next age after this of *Mauritius*, of a very dreadfull example, that fell out in England, even whiles he lived, to wit, about the year of CHRIST, 707. under the King of the *Mercians*, called *Kenredus* or *Coenredus*, that reigned next after *Ethelred*; and the history is this: That a certain principal man, a souldier, being in great credit with the said good King *Kenredus*, shewing himself some what negligent in the care of his soul, and of a true Christian life, was often and seriously admonished by the said King to be more careful in that behalf, And (as the words of Saint *Bede* are) *that he should confesse himself, and attend to the amendment of his life, whiles there was time of penance*: But the other making small account of these admonitions, deferred that matter from day to day, until at length he fell grievously sick, at what time the said good King left him not, but exhorted him most earnestly, that

at least now in his sicknesse, he would convert himself to God, and do penance for his sins; but the other answered, that he would do it when his sicknesse should be over-passed. But when the King came again, and found his sicknesse encreased, and the man in great peril of death, he exhorted him more earnestly then ever before. Whereat the other cryed out with a lamentable voyce (saith Saint Bede) that now there was no more hope of salvation for him, for that a little before, certain spirits had appeared unto him, assuring him that he was damned, and that God had utterly cast him off for his delay; and so he died soon after in despair, as in Saint Bede's story may be read more at large; who nameth the Bishop of whom he had the whole narration from the Kings own mouth as it seemeth: and that the King was so much moved therewith, as soon after he gave over his Kingdom, left the world, and went to Rome for devotion, whereas the words of *Stow* are: *He became a Monk in the Church of Saint Peter; and continued in fasting, prayer, and almes-giving, until his dying-day.* Stow in
Annal.
an. 706.

49. Another like example writeth the same Saint Bede in the same book, and sequent Chapter, of a certain Monk of his knowledge, whom he wished he had never known, for that leading a negligent life, and deferring from day to day his conversion, whereunto he was admonished by others, he at length came to die, and in his death-bed had a vision, wherein the gates of hell wer opened unto him, and his place of torments shewed which was provided for him: *Even as the heavens* (saith Saint Bede) *wer opened to Saint Stephen, and CHRIST shewed unto him, standing for his comfort, and so was hell for this mans despair.* Whereupon no man durst to pray, or say Masse for him, but

moaned him, as a reprobate, that had incurred damnation by his wilful delay of penance. And many other such examples might be alledged of much fear and terror, but to whom these suffice not, nothing will be sufficient.

S. 4. *Containing divers excellent exhortations of holy Fathers, not to delay our conversion and penance.*

50. **A**Nd yet, notwithstanding, for that this subject is of great and singular importance, and handled often, and more earnestly by the ancient holy Fathers of Gods Church to the Christian people of their time, I shall not think it unprofitable nor ungrateful to the Reader, to entertain him yet a little further with the recital of some more sayings, arguments, reasons, and exhortations used by the said Fathers, for warning men of this dangerous deceit of delay in their conversion. Saint Basil useth this speech in one of his Homelies: *Hac maxima diabolica cura est, &c.* This is the greatest care of our adversary the devil, to perswade us, that we offer the present day to his service, and to morrow to Gods, and when to morrow cometh, to do the same (for that it is also present) and so by delay, death coming instead of to morrow, we are sent to hell for over-late repentance.

Basil. hom.
de Baptif.

Basil in ad-
monitione
ad filium
spiritualem
Tom. 2.
An admon-
ition
worth the
noting.

51. And the same Father in another place, after an earnest exhortation not to defer our conversion untill our old age, but presently in our youth to turn to God, and begin a new life, falleth at length upon this conclusion: *Semper ante oculos tuos versetur ultimus dies, &c.* Let the last day be alwayes before thine eyes, and when thou dost rise in the morning, be doubtful whether thou shalt arrive to the evening: and when thou liest down upon thy bed at night, presume not to be sure that thou shalt live to
see

see the sun return to shine upon thee again. So he, against delay, and procrastination in our conversion.

52. But devout Saint *Augustin*, who had proved the danger of this deceit in himself before his conversion, as already we have touched, doth handle this point in many places with much more fervor and feeling, and much more at length: for that having in his books of *Confessions*, accused himself to Almighty God for these delayes, reporteth himself to have said among other things: *Modo & modo non habebant modum, & sine me paululum, in longum ibat.* My answerings to Gods knocks, that now, even now I will convert me, had no measure or end, and let me alone a little, grew out in great length. But in the end, he brake off all these delayes, and turned *Cras, Cras*, into *Nunc, Nunc*, and received such infinit consolation thereby as he could never have imagined before, nor yet remember afterwards in this life, without infinit gratitude and thanks to Almighty God for the same. *How sweet (O Lord) was it made unto mee presently (saith he) to lack those pleasures of the world, which before I was afraid that I should lack; thou didst cast them out from me, O true and highest sweetnesse; thou (I say) didst cast them out, and didst enter in their place, which art more sweet then all pleasures, and sweetnesse in self, &c.* Thus he, of the comfort of his own Resolution, that turned to God, and began a vertuous life in his youth.

Aug. 1. s.
Conf. c. 5.

Lib. 9.
Conf. c. 1.

S. Augustines comfort after his conversion.

53. But to others, when he fell into mention of this matter, I mean, of delayes, he was ordinarily very earnest, as well knowing the importance thereof, and some examples we shall set down in this place. *Quid tam longanimum (saith he) quid tam multum in misericordia, &c. VVhat is so full of longanimity, what is so full of mercy, as the proceeding of Almighty God with sinners? Men do sin, and yet are suffered to live, they,*

Aug. expl.
in Paul. 120

increase their sins, and their lives are enlarged: they blaspheme God daily, and he maketh his sun to rise upon them, as well the bad as the good; he calleth them every way to amendment; he calleth, by giving them time of longer life; he calleth, by reading of good Books; he calleth, by hearing of Sermons; he calleth, by inward cogitations and inspirations; he calleth, by the VVhips of correction; he calleth, by the mercy and sweetnesse of spiritual consolation: how great is the longanimity and mercy of this God! But take thou heed, that thou abuse not this longanimity, lest, as the Apostle saith, thou heapest unto thy self his ireful wrath in the day of revenge and just judgement. He would by this longanimity bring thee to repentance, and to change thy life, but thou sayest every day: Let this day passe, and to morrow we shall think of it, and when to morrow cometh, thou sayest, that shall not be the last, and so dost passe to the third day: Et subito venit ira Dei (as the VViseman warneth) and suddenly commeth upon thee the wrath of God, and so saith he: Cum differendo conversionem, thesaurizaveris tibi iram in die iræ, experieris justum, quem contempnisti benignum. When by deferring thy conversion, thou hast heaped unto thy self his wrath in the day of vengeance, thou shalt feel him just, whom thou contemnest in his benignity.

Rom. 2.

Eccles. 5.

A remarkable saying of S. Augustin.

Aug. ser. 59
de verbis
Dom. apud
Ioan.

Mat. 20.

54. An other discourse hath this same Father and Doctor in a Sermon of his, upon the Parable of the Husband-man, that called laborers into his Vineyard, at the first, third, sixth, ninth and eleventh hour, and every one of them had their penny at the end of the day, as CHRIST our Saviour in Saint Matthews Gospel doth declare; which Saint Augustin doth apply to the different vocations of men unto Gods service; some in their infancy, some in their youth, some in their middle age, and some in their later years, and some at the very last cast, which is the literal meaning

ing indeed of that most excellent Parable. But let us hear Saint Augustin's notable discourse, and exhortation thereupon. Stand, attend my brethren (saith he) and let not any man linger or delay to come presently and labour in this vineyard, for that he is sure, that whensoever he cometh, he shall have his penny, as well as the rest: for though it be true, that he is sure to have his penny when he hath laboured; yet is he not willed to deferr his coming, nor did any of those, that wer called at the first, or third hour, say unto the husbandman, expect we will come at the sixth, or ninth, or eleventh hour. Thou when thou art called, come presently, for the reward is equally promised to all. Art thou called at the sixth hour? Come quickly, for thou knowest not whether thou shalt live to the seventh hour; and wherefore then dost thou delay him that calleth thee, seeing thou art sure of his reward, but not sure of the day or hour, which he will allow thee to come in. Take heed lest thou deprive thy self of that, by deferring, which he hath promised thee by his calling. So he.

Ibid.

He that is called must come presently and not delay.

55. And in the same discourse a little after, he answereth the objection of negligent people, out of the speech of God by Ezechiel the Prophet in these words: *Si quacunq; die conversus fuero, &c.* If whensoever I shall be converted (saith the negligent worldling) Almighty God that is merciful, will forget all my iniquities, why then should I convert my self rather to day, then to morrow? VVhereunto Saint Augustin answereth in these words. Thou sayest (my brother) that to morrow thou wilt be converted, and that to morrow shall be the end of all thy iniquities, but how knowest thou, whether the end of thy life shall be before to morrow? Thou dost well in rejoycing, that whensoever thou shalt be converted, God will forgive thee thine iniquities; but thou hast no promise of God, that thou shalt live unto to morrow. For which cause, the holy Scripture counselleth thee another thing, saying: Do not slow to convert thy self

Ezec. 18.

Ibid.
An objection or the negligent answereth by S. Augustin,

Eccles. 3.

Eccy. 3.

to God, nor deferr the same from day to day, for that Gods wrath cometh upon the sudden, and in time of revenge he will destroy thee. *VVherefore do not deferr (my brother) do not shut that against thee, which God hath opened: behold the giver of pardon openeth the doore unto thee, why dost thou stay to enter? thou shouldst rejoyce with all thy heart, if he had opened the same at thy knock, and yet he hath opened, and wilt thou remain without? It is written in the Scripture of the works of mercy: Do not say to thy friend that hath need of thee, go and return to morrow, and then I will give unto you, whereas thou mayest give it presently. Thou hast heard the precept of not deferring to be merciful to others, and wilt thou by deferring be cruel to thy self? thou must not deferr the giving of bread, and wilt thou deferr the receiving of pardon for thy sins? be merciful to thine own soul; bestow this almes upon her, and do not say, that thou shalt give any thing unto her of thine own, but do not repell the hand of him that offereth to give her so great an almes, as is the remission of all her sins by speedy repentance, which thou goest about to evacuate by delay. And thus far Saint Augustin, whose words ought to weigh much with any discreet Reader.*

Or g. hom.
3. in Ier. 51

56. The great and antient Doctor Origen that was father and master of so many martyrs, handleth this argument otherwise, but yet very largely upon those words of Ieremy the Prophet: *Curavimus Babylonem, & non est sanata; derelinquamus eam, eamus unusquisque in terram suam, quoniam pervenit usque ad cœlos iudicium ejus.* We have endeavoured to cure Babylon, but she is not healed; let us leave her, and be gone every one to his own countrey or habitation, for that her judgement is arrived even to the heavens. Which speech Origen doth apply, as meant spiritually of holy Angels, when they are willed by Almighty God to procure the conversion of a sinful soul (*understood here*
(faith

(saith he) by Babylon, in regard of the confusion, and disorder of her unlawful appetites, contrary oftentimes the one to the other) which soule the said Angels taking upon them to cure, and procuring many motives, as well external, to stir her up to repentance, and change of life, if in the end she stand obstinate, or loole the time by trifling from day to day: *What can the good Angels (saith Origen) do, or say more, but as here is set down by the Prophet?* We have gone about to cure this Babylon, this miserable soule, replenished with confusion of sin, and worldly vanities; we have applyed what medicaments and helps we could; we have expected long, and effected little; at length her judgement is past from us unto the heavens, and from thence will come the sentence; let us be gone each one to his own home. Which words being once uttered saith Origen: *discessio eorum, condemnatio tua est, ut irremediabilis, nolentisque curari*: their departure is thy damnation, as remediless, for that thou wilt not be cured. And then he maketh this conclusion, and exhortation: *Cave homo ne medicus, &c.* Beware thou man, lest the Physician sent thee by God (whether he be Angel or what man soever that laboureth with thee for thy salvation, and for curing of thy soule) do not abandon and leave thee: for if he do, thou art in a desperate case. So Origen in those old dayes of the Primitive Church, and his warning ought much to be weighed by those that weary out so many spiritual Physicians sent to them by God (as they with reason may imagine, for that they seek nothing but the curing of their soules) and do send them away afflicted, and discontented, for that their Babylon will not be cured, and so their judgement passeth up to heaven, and God avoketh the cause of their condemnation to his own Tribunal, in respect of the obstinate lingering and delaying,

The curing
of Babylon
what it
meaneth.

Ibid.

from day to day, their conversion;

Nicr. 1.
quitt. in
Gen.

A strange
example of
those who
perished in
the flood
of Noe.

Gen. 6. 14.
Luc 17.
Heb. 11.
1. Pet. 3.

Senec. in
Sentent.

57. nd conform to this: Saint Hierom in his Questions upon *Genesis* noteth, that Almighty God seemeth sometimes (as it wer) to loose his patience with such people. And so where he had said, that he would give them an hundred and twenty years for repentance before the flood of Noe, as also premonish them, when the said flood drew near, by the building of the said Ark; God seeing that in an hundred years, wherein the Ark was builed, none would repent, he cut off the last twenty years, and brought in the deluge at the end of the said hundred years, and did so take his grace from them all, that of so huge a multitude of mankind, as then must be presumed to have been upon the face of the earth, onely eight souls wer saved in that Ark, as the Scripture recounteth, for that so many onely repented; a matter of extrem admiration and horror, that they hearing Noe and his children to preach universal destruction for an hundred years together, and to build their Ark for avoiding thereof, yet to believe nothing, and at the last, seeing and beholding the continual rain, and waves of water to grow upon them, yet would they not repent, nor believe, nor seek to help themselves, nor come to Noe, nor offer to enter into the Ark, nor any way seek to help themselves thereby, but to delay from day to day, untill all the Remedy past. A strange example of Gods justice against such as neglect his vocation, or deferr the execution thereof from day to day, without necessity. For in the end they come to be senselesse and to feel or care for nothing, according to the saying of Seneca the Philosopher, who putteth this difference between sicknesse of the body, and sicknesse of the mind: That sicknesse of the body, the greater it is, the more

more painful and sensible it is, and the more complained of by the patient : but the diseases of our minds, the greater they be, the lesse they are felt, and least complained of by us. As for example, the more proud, or presumptuous a man is, the lesse he feeleth or misliketh the same. And so in other maladies of the mind, and generally the more full of sins and infirmities any soul is, the lesse the same are felt by her; for that the maladie it selfe taketh away or diminisheth the sense and feeling thereof, whereby cometh to passe that of the Scripture : *Peccator cum in profundum venerit, contemnit.* When a sinner falleth once into the depth of sins, he contemneth all : that is to say, hath no scruple or feeling, or conscience at all, which is an ordinary effect of over-much negligent delay in our amendment.

The difference between the sickness of the body and of the mind.

Prov. 18.

§ 8. Which deep and dreadful point, the divine Father Saint Gregory doth excellently discusse, shewing how one sin by delay of repentance draweth on another, so as it becometh at length, not onely a sin in it self, but both the cause and punishment of other sins also, and thereby draweth to the depth, whereof we have spoken. You shall hear Saint Gregories discourse, and contemplation in his own words.

Omne peccatum quod citius pœnitendo non tergitur, &c. Every sin that is not quickly purged by penance, either is a sin, and cause of another sin, or is a sin and punishment of another sin. The reason whereof is, that every sin which penance doth not wipe away, doth by his weight, draw us presently to commit another sin, and thereby it cometh to passe, that this former sin is not onely a sin in it self, but the cause also of another sin; and the other subsequent sin so caused by the first, is not onely a sin, but the punishment also of the said former sin. For that Almighty God by his just judgement doth so darken the heart of a sinner, that by the demerit of the former

Greg. 1. 26. moral. c. 9.

A notable discourse of S Gregory, how sins are multiplied and made more grievous by delay.

mer

mer sin ; he falleth into other sins ; adding still sins unto sins. And whereas the former sin commonly is of malice , for that the sinner knoweth what he doth , the second sin oftentimes is of ignorance for punishment of the said former.

59. And forsomuch as in the first sin which is both a sin and cause of sin , the sinner sinned against his own knowledge and understanding , God permitteth that in the sequent sins , which are both sins , and punishments of sin ; the sinner looseth his light of knowledge and understanding , against which he sinned before in such sort , as by the demerit of the said former sin , the pit of ensuing sins is covered and hidden from his eyes : so as he that sinned before wittingly against his own knowledge , as hath been said , doth now by Gods just judgement , fall unwittingly into the said pit of subsequent sins , his divine Majesty so ordaining : Ut culpæ culpæ feriantur ; that sins be punished by sins : Et supplicia fiant peccantium , ipsa peccatorum incrementa : and that the increase or multiplication of sins be made the very scourge and chastisement of the sinners. In which sense it is said by the Apostle of wicked men , for a great severity of Almighty God towards them : Ut impleant peccata sua semper : that they may yet further be permitted to fill up the measure of their sins. And in the Revelation : Qui nocet , noceat adhuc ; he that hurteth , let him yet hurt more. And the Kingly Prophet saith of the same men : Add iniquity upon their iniquity , that they enter not into thy justice , O Lord , &c.

60. And finally , Saint Gregory concludeth thus : Habent jam quidem unde feriri mereantur , &c. These men (that deferre their penance and conversion) have already sufficient cause for which they deserve to be damned , but yet their sin is suffered to grow , to the end that a more grievous and horrible punishment may be laid upon them. Their first sin , and cause of sin deserveth damnation , but God expecteth that the increase of torments may justly be also inflicted for their subsequent sins , that are punishments of the former.

So

1 Thes 2.

Apoc. 22.

Plal. 68.

Ibid.

So Saint Gregory. And let all delayers and procrastinators attentively consider the rigor of his discourse.

61. But to draw to an end of that which would have no end, if I should run through all the antient Fathers sayings, writings and ponderations of this matter; Saint *Augustin* shall be the last, to shut up all; who taking upon him, in one of his books, to refute this pernicious error of delaying our conversion, hath these words: *Dicunt aliqui, juvenis homo sum,* Aug. 1. de honest. mulier. &c. Some are wont to say, I am young yet, and will follow my delights for a time, and then will I do penance: which is, as if a man should say, I will strike my self through with a sword now, and after will I go to the Physician or Surgeon to cure me. Alas poor miserable man, knowest thou not, that in the instant of one hour a wound is taken, which in long and painful time is not healed, nor restored to his old strength again? So he that committeth any sin (as fornication or the like) with this hope that after he will do penance, why rather doth he not fear, lest some little ague, or other unexpected chance do bring death suddenly upon him: *Et sic pereat temporalis dilatio, & succedat æterna damnatio: and that by this means, his temporal delay failing him, there succeed in place thereof everlasting damnation.* Ibid,

62. And the same Father in another place, shewing the danger of two extremes in a sinner, the one of despair, the other of too much hope, whereof ensueth delay of our conversion; refuteth the one, and the other, and exalteth the Mercy and Justice of God in them both, saying thus: *Nè desperatione homines pejus viverent, &c.* Aug conc. 1 in Plat. 101 Lest men by desperation should give themselves to wicked life, God hath laid before us the secure haven of indulgence and pardon, whensoever we repent; and on the other side lest men should delay their penance, and live wickedly upon hope of this pardon, he hath made the day of our death uncertain, preventing hereby most providently both inconveniencies:

The two
dangerous
extremes,
of despair,
and too
much hope.

conveniencies : so , as such as turn unto him , may be received ; and such as deferr their conversion may be terrified, &c.

“ Wherefore (my Brother) do not despair , for that

“ Indulgence is promised unto thee , but fear also,

“ if thou deferr thy conversion , for that God hath

“ not promised that thou shalt live untill to morrow.

“ Some men do sin by despairing , others do sin by

“ hoping , both of them are perilous , both are

“ dreadful : wo to them that despair , wo to them that

“ have a perverse hope , and thereupon deferr their

“ penance , &c. God hath distributed his times ,

“ now he calleth thee , now he exhorteth thee , now

“ he expecteth thee and thy conversion ; but if thou

“ delay , and foreflow the present time , and accord-

“ ing to the hardnesse of thy impenitent heart , dost

“ hoord unto thy self his wrath , in the day of ven-

“ geance , and of Gods just judgement : then will

“ he pay thee according to thy works and otherwise.

So good Saint *Augustin*. And with his words and grave

exhortation , do we end this whole Chapter,

hoping that both the credit of so great a Doctor, and

the important weight of the matter it self , will make

some good impression in the careful Readers mind,

for his speedy repentance , and returning to God ,

and not with his offence , and evident hazard of his

own salvation , to deferr any longer the same.

Rom. 2.



OF THREE OTHER LETS
and Impediments, that hinder men from Re-
solution: to wit.

*Slothfulness, carelesse negligence, and hardnesse of
heart; utterly condemning all motions and cal-
lings of Almighty God: with the Conclu-
sion of this whole Book,*

CHAP. VIII.

BEside all other impediments, lets and
hinderances, which hitherto have been
named and recounted; there remain yet
divers other to be found, if a man could
examine the particular consciences of all
such as do not resolve. But these three here men-
tioned, and to be handled in this Chapter, are so
publick and known, as I may not passe them over
without discovering the same: for that many times
men are sick and evil affected within, and yet know
not their own diseases, the onely declaration whereof
(to such as are desirous of their own health) is suffi-
cient to divert the danger of the sicknesse.

S. 1. *Of sloth and lazy people.*

2. **F**irst then, the impediment of sloth, is a great
and ordinary let of Resolution to many men,
but especially in idle and delicate people, whose life
hath been in all ease and rest; and therefore do per-
swade themselves, that they can take no pains, nor
abide

abide any hardnesse, though never so fain they would, if you believe themselves. These folks do proceed in this order. They will confesse to be true, so much, and a great deal more then is said before; and that they would also gladly, for their parts, put the same in execution, but that they cannot. Their bodies may not bear it, they cannot fast, they cannot pray, they cannot leave their disports, recreations, and merry companions, they should die presently (as they say) with melancholy, if they did it: yet in their hearts they desire (forsooth) that they could do the same; which seeing they cannot, no doubt (say they) but God will accept our good desires; and pardon us in the rest. But let them hearken a little, what the Scripture saith hereof: *Desires do kill the slothful man* (saith Salomon) *his hand will not fall to any work; all the day long he coveteth and desireth; but he that is just; will do, and will not cease.* Take the *slothful and unprofitable servant* (saith CHRIST) and *fling him into utter darknesse, where shall be weeping and gnashing of teeth.* And when he passed by the way, and found a fig-tree with leaves, without fruit (which signified desires without works) he gave it presently an everlasting curse. Finally, the Prophet David detesteth those men, and saith also, they are detested of God: *Qui in labore hominum non sunt*; which are not in the labours of men.

3. Of this fountain of sloth do proceed many effects, that hinder the slothful from all good resolution. And the first is, a certain heavinesse, and sleepy drowinesse towards all goodnesse, according as the Scripture saith: *Pigredo immittit soporem*: Sloth doth bring drowinesse. For which cause, Saint Paul saith: *Surge qui dormis*; Arise thou which art a sleep. And CHRIST cryeth out so often: *Videte, vigilate*;

Look

Excuses of
nice and
slothful
people.
Pro. 22.

Mat. 25.

Mat. 21.

Isa. 72.

I.
Drowfi-
nesse.

Pro. 19.

Ephes. 5.

Mark 13.

Mat. 24.

& 25.

Look about you, and watch. You shall see many men in the world, with whom, if thou talk of a cow or a calf, of a fat ox, of a piece of ground, or the like, they can both hear and talk willingly and freshly: But if you reason with them of their salvation, and of their inheritance in the kingdom of heaven; they answer not at all, but will hear, as if they wer in a dream. Of these persons then saith the Wise-man: *How long wilt thou sleep, O slothful fellow? VVhen wilt thou arise out of thy dream? A little yet wilt thou sleep; a little longer wilt thou slumber; a little wilt thou close thy hands together and take rest; and so poverty shall hasten upon thee, as a running post, and beggary, as an armed man shall take and possesse thee.* Pro. 6. & 24

4. The second effect of sloth, is a certain fond fear of pains and labour, and of casting doubts where none be, according as the Scripture saith: *Pigrum deiecit timor*; Fear discourageth the slothful man. And the Prophet saith of the like: *They shake for fear where there is no fear.* 2. These men do frame unto themselves strange imaginations of the service of Almighty God, and of very dangerous events, if they should embrace and follow the same. One saith, If I should fast much, it would without doubt corrupt my bloud. Another saith, If I should pray, and stand bare-headed long, I should die most certainly with rheume. A third saith, If I should keep account of all my sins, to confesse them, it would quickly kill me with sadness. And yet all this is nothing else but sloth, as the Scripture testifieth in these words: *Dicit piger, leo est foris, in medio platearum occidendus sum.* The slothful man saith (sitting still in his house) there is a lion without, if I should go out of doors to labour, I should certainly be slain in the midst of the streets.

5. A third effect of sloth, is pusillanimity and faintnesse

Eccles. 22.

faintnesse of heart whereby the slothful man is overthrown, and discouraged by every contrariety or difficulty which he findeth in vertue, or which he imagineth to finde therein. Which the Scripture signifieth, when it saith : *In lapide luteo lapidatus est piger* : The slothful man is stoned to death with a stone of dirt : that is, he is overthrown with a difficulty of no importance. Again : *De stercore boum lapidatus est piger* ; The slothful man is stoned dead with the dung of oxen, which commonly is such a substance as hardly can do any hurt.

4.
Lazineffe.

Pro. 26.

Pro. 13.

Pro. 19.

6. A fourth effect of sloth is idle lazineffe : which we see in many men that will talk and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holy Ghost in these words : *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo* : As a door is tossed in and out upon its hinges, so is a slothful man lying lazily upon his bed. And again : *Vult & non vult piger* : A slothful man will, and will not ; that is, he turneth himself to and fro in his bed, and between willing and nilling, he doth nothing. And yet further, in another place the Scripture describeth this lazineffe, saying : *The slothful man putteth his hands under his girdle, and will not vouchsafe to lift them up to his mouth, for that it is painful.*

7. All these and many more are the effects of sloth ; but these four especially have I thought good to touch in this place, for that they let and hinder greatly this resolution which we talk of. For he that liveth in a slumber, and will not hear or attend to any thing that is said of the life to come ; and besides this, imagineth fearful matters in the same ; and thirdly, is thrown down by every little block that he findeth in the way ; and lastly, is so lazy, as he can bear no labour

bour at all : this man (I say) is past hope to be gained to any such purpose as we speak of.

8. To remove therefore this impediment ; this sort of men ought to lay before their eyes the labours of our Saviour CHRIST and of his Saints ; the exhortations they used to other men to take like pains ; the threats made in Scripture against them which labour not ; the condition of our present warfare , that requireth travel ; the crown prepared for it ; and the misery ensuing upon idle and lazy people. And finally , if they cannot bear the labour of vertuous life , which indeed is accompanied with so many consolations , as it may not rightfully be called a labour : how will they abide the labour and torments of the damned life to come , which must be both intollerable and everlasting unto them !

Means to
remove
sloth.

9. Saint Paul saith of himself and others , to the Thessalonians : *We did not eat our bread of free-cost when we wer with you ; but did work in labour and wearinesse , both day and night , thereby to give you an example of imitation ; denouncing further unto you , that if any man would not work , he should not eat.* CHRIST in his Parable , went forth into the streets twice in one day , and still reprehended grievously those that stood idle , saying : *Quid hic statis tota die otiosi ?* Why do ye stand here all the day idle , and doing nothing ? *I am a vine* (saith CHRIST) *and my Father is a husband-man ; every branch that bears not fruit in me , my Father will cut off , and cast into the fire.* And in another place : *Cut down the unprofitable tree ; why doth it stand here , and occupy the ground for nothing ?* And again : *The kingdome of heaven is subject to force ; and men do gain it by violence and labour.* For which cause the Wise-man also saith : *Whatsoever thy hand can do in this life , do it instantly : for after this , there is neither time , nor reason , nor wisdom , nor knowledge , that we can em-*

Thes. 3.
The labors
of Saints.

Math. 20;

Iohn. 15;

Luke 13.
Mat. 11.

Eccles. 9;

Pro. 10.

Pro. 20.

The con-
clusion.

Pro. 9.

Col. 1.
Rom. 12.
Gal. 6.

ploy to any profit. And again the same Wiseman saith :
*The lazy hand worketh beggary to it self, but the industrious
 and valiant hand heapeth up great riches. And yet further
 to the same effect : The slothful man will not sow in the
 winter, for that it is cold, and therefore shall beg in the sum-
 mer, and no man shall take pity of him.*

10. All this pertaineth to shew, how that this
 life is a time of labour, and not of idlenesse; and is
 appointed unto us for the gaining of heaven. It is
 the market, wherein we must buy; the battel wherein
 we must fight and gain our crown; the winter, wherein
 we must sow; the day of labour, wherein we must
 sweat and gain our penny. And he that passeth over
 lazily this day (as the most part of men do) must suf-
 fer eternall poverty and need in the long night to
 come, as in the first part of this Book more at large
 hath been declared. Wherefore, the Wise-man (or
 rather the holy Ghost by his mouth) giveth each one
 of us a most vehement admonition and exhortation
 in these words : *Run about, make haste, stir up thy friend,
 give no sleep unto thy eyes, let not thine eye-lids slumber,
 skip out as a doe from the hands of him that holdeth her, and
 as a bird out of the hand of the fowler : Go unto the emmet
 (thou slothful man) and consider her doings, and learn to be
 wise: she, having no guide, teacher, or captain, provideth
 meat for her self in the summer, and gathereth together in
 the harvest, that which may serve her to feed upon in the
 winter. By which words, we are admonished, in
 what order we ought to behave our selves in this life :
 and how diligent and careful we should be in doing of
 all good works (as Saint Paul also teacheth) consider-
 ing, that as the emmet laboureth most earnestly in
 harvest time, to lay up for the winter to come : so
 should we do for the next world; and that slothful-
 nettle to this effect, is the greatest and most dangerous
 let*

let that may be. For, as the emmet should die in the winter most certainly for hunger, if she should live idley in the summer : so without all doubt, they are to suffer extreme need and misery in the world to come, who now for sloth do omit to labour.

S. 2. *Of negligence and carelesse people.*

11. **T**He second impediment is called by me, in the title of this Chapter *Negligence*: But I do understand thereby a further matter then commonly this word importeth. For I do comprehend under the name of *negligent* all carelesse and dissolute people, which take to heart nothing that pertaineth unto God or godlinesse, but onely attend to worldly affairs, making their salvation the least part of their cogitations. And under this kind of *negligence* is contained, both *Epicurisme* (as Saint Paul noted in some Christians of his dayes, who began onely to attend to eat and drink, and to make their bellies their god, as many of our Christians now do :) and also a secret kind of *Atheisme*, or denying God; which is, to deny him, not in words, but in life and behaviour, as Saint Paul expoundeth it. For, albeit, these men of whom I speak, do in words confesse God, and professe themselves to be as good Christians as the rest : yet secretly inded they do not believe there is a God in such manner as they ought, especially with his attributes that are inseparable from him, as namely of his infinit knowledge, providence, care and disposition of humane affairs, justice, judgement, punishment and the like. These (I say) they do not in effect believe, as their life and doings do declare. Which secret holy Scripture discovereth plainly, when it saith : *Va dissolutis corde, qui non credunt*

Epicurisme, or life of Epicurists.

Rom 16.
Tit. 1.

Eccl. 23

Deo; Wo be unto the dissolute and carelesse in heart, who do not believe God. That is, albeit they protest, that they believe and trust in him: yet by their dissolute and carelesse doings, they testifie, that in their hearts they believe him not; for that they haue neither care nor cogitation of matters pertaining unto him.

Of care-
lesse
Atheists.
Deut. 22.

Apoc 3.

12. This kind of men, are those which the Scripture noteth, and detesteth for plowing with an Ox and an Ass together: for sowing their ground with mingled seed; for wearing apparel of linsie-woolsie, that is made of flax and wooll together. These are they of whom CHRIST saith in the Revelations: *I would thou wert either cold or hot: But for that thou art lukewarm, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth.* These are they who can accord all religions together, and take up all controversies, by onely saying: That either they are differences of small importance, or else that they appertain onely to learned men to think upon, and not unto them; and that both parts do erre in somewhat, or may be agreed, and go both to heaven. These who can apply themselves to any company, to any time, to any Princes pleasure, for matters of the soul which is their least care. These men forbid all talk of spirit, religion, or devotion in their presence; onely they will have men eat, drink, and be merry with them; tell news of the Court and affairs abroad; sing, dance, laugh, and play at cards; and so passe over this life in lesse consideration of God or godlinesse, then do the very Heathens. And hath not holy Writ great reason then (dear brother) in saying that these men in their hearts and works are indeed very Atheists? Yes surely. And it may be proved by many rules of our Saviour himself. As for example; this is one rule set down by him: *By their fruits ye shall know*

Luc 6.

know them : For such as the tree is within , such is the fruit which that tree sendeth forth: Again. *The mouth speaketh from the abundance of the heart* ; and consequently , seeing these mens talk is nothing but of worldly vanity ; it is an evident sign , there is nothing in their heart but that. And then it followeth also by a third rule ; *Where the treasure is , there is the heart* : and so consequently , seeing their hearts are onely set upon the world and wordly delights, the world is their onely treasure , and not God ; and therefore may justly in this sense be termed Atheists , or to use the Apostles phrase : *Promissionis spem non habentes , & sine Deo in hoc Mundo* : Having no hope of Gods promises , and without a God in this world.

Mat. 12,

Mat. 6.

Ephes. 2.

13. This impediment (dear Christian brother) reacheth both far and wide at this day , and infinit are the people who are intangled therewith ; and the causes thereof are two especially. The first , is division , schisme and heresie , in matters of our faith ; which by raising many doubts and questions and by contentious quarrelling which it maintaineth , wearie-eth out a mans wit , and in the end bringeth him to care for no part , but rather to contemn all. The second is , inordinate love of the world , which bringeth men to hate God , and to conceive enmity against him , as the Apostle saith ; and therefore no marvel though indeed they neither believe , nor delight in him. And of all other men these are the hardest to be reclaimed , and brought to any resolution of amendment , for that they are insensible : and besides that , do also fly all means , whereby they may be cured. For as there wer small hope to be conceived of that patient , which being grivously sick , should neither feel his disease , nor believe that he wer distempered , nor abide to hear of physick or Physi-

Two causes
of Atheism
at this day.A compa-
rison,

cians, nor accept of any counsel that should be offered, nor admit any talk or consultation about his curing: so these men are in more dangerous estate than any other, for that they know not their own danger, but perswading themselves to be more wise than their neighbours, do remove from their cogitations all things whereby their health might be procured,

The way to
cure care-
lesse men

14. The onely way to do these men good (if there be any way at all) is to make them know that they are sick, and in great danger; which in our case may be done best (as it seemeth to me) by giving them to understand, how far they are off from any one piece of true Christianity; and consequently from all hope of salvation that may be had thereby. God requireth at our hands, that we should love him and serve him, *with all our heart, with all our soul, and with all our strength.* These are the prescript words of Almighty God, set down both in the old and new law. And how far (I pray you) are these carelesse men short of this, who imploy not the half of their heart, nor the half of their soul, nor the half of their strength in Gods service; nay, nor the least part thereof? God requireth at our hands, that we should make his laws and precepts our study and cogitations; that we should think of them continually, and meditate upon them both day and night, at home and abroad, early and late, when we go to bed, and when we rise in the morning: this is the commandment, and there is no dispensation therein. But how far are these men from this which bestow not the third part of their thoughts upon this matter, no not the hundreth part, nor scarce once a year to talk thereof? Can these men say, they are Christians, or that indeed they believe in JESVS our Saviour?

Deut. 6.
Mat. 22.
Luc 10.

Deut. 6.
& 11.
Joan. 1.

15. CHRIST making the estimate of things in this life, pronounced this sentence : *Vnum est necessarium*; one onely thing is necessary, or of necessity in this world (meaning thereby, the diligent and carefull service of God. These men find many things necessary besides this one thing, and this nothing necessary at all. How far do they differ then in judgement from their Saviour CHRIST? CHRISTs Apostle saith: *That a Christian must neither love the world, nor any thing in the world.* These men love nothing else, but that which is of the world. He saith; *That whosoever is a friend of the world, is an enemy to CHRIST.* These men are enemies to whomsoever is not a friend to the world. How then can these men hold of CHRIST? CHRIST saith; *We should pray still.* These men pray never. CHRISTs Apostle saith: *That covetousnesse, uncleannesse, or scurrility, should not be so much as once named among Christians.* These men have no other but such talk. Finally the whole course and Canon of Scripture runneth, that Christians should be, *attenti, vigilantes, solliciti, instantes, ferventes sine intermissione.* That is, attent, vigilant, careful, fervent, and perseverant without intermission, in the service of their God. But these men have no one of these points, nor any one degree thereof, but in every one the clean contrary. For they are neither attent to those things which appertain unto God, nor solicitous, nor careful; and much lesse instant and fervent, and least of all, perseverant without intermission, for that they never begin. But on the contrary side, they are carelesse, negligent, lumpish, remisse, key-cold, perverse, contemning and despising, yea loathing and abhorring all matters that appertain to the mortifying of themselves, and to the true service of God. What part have the e me i

An antithesis between true Christians and carelesse worldlings.

1. Ioan. 24

Luc 18.

Ephel 5.

Luc. 23.

Mat. 24.

Mich. 6.

Rom. 11.

Rom. 12.

Mat. 10.

then in the lot and portion of Christians, besides onely the bare name, which profiteth nothing?

The danger
of a care-
lesse man.

16. And this is sufficient to shew, how great and dangerous an impediment this carelesse, senselesse, and supine negligence is, against the resolution whereof we treat. For if CHRIST require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field (which is the kingdom of heaven, and the right way to gain it) he should presently go and sell all that he hath, and buy the field: that is to say, that he should preferre the pursuit of this Kingdom of heaven before all the commodities of this life whatsoever; and rather venture them, then to omit this treasure. If CHRIST (I say) require this, as he doth; when will these men ever be brought to this point, who will not give the least part of their goods to purchase that field; nor go forth of the doores to treat the buying thereof, nor will so much as think or talk of the same, nor allow of him which shall offer the means and way to compasse it?

The con-
clusion.

17. Wherefore, whosoever findeth himself in this perillous disease, I would counsell him to reade some Chapters of the first part of this book; especially the second, fourth and fifth, treating of the causes for which we wer sent into this world; as also of the account which we must yield to God, of our time here spent; and he shall there understand (I doubt not) the error and danger he standeth in, by this damnable negligence wherein he sleepeth; attending onely to those things which are meer vanities, and for which he came not into this world; and passing over other matters, without care or cogitation, which notwithstanding are onely of importance and most necessary for all men to employ their whole care and study therein.

s. 3. Of hardnesse of heart, and peril thereof.

18. **T**He third and last impediment, that I purpose to handle in this book, is a certain affection, or evil disposition in some men, called by the Scriptures *Hardnesse of heart*, or in other words, obstination and obstinacy of mind, whereby a man is settled in resolution, never to yield from the state of sin wherein he liveth, whatsoever shall, or may be said against the same. And I have reserved this impediment, for the last place in this Book, for that it is the last, and worst of all other impediments discovered before, containing all the evil in it self that any of the other before rehearsed have; and adding to the same besides, a most willful and malicious resolution of sin, quite contrary to that resolution, which we so much endeavour to induce men unto.

19. This hardnesse of heart hath divers degrees in divers men, and in some much more grievous and perillous then in other. For some are arrived to that high and chief obduration, which I named before, in such sort, as albeit they well know that they are amisse; yet for some worldly respect or other, they will not yield, nor change their course, do you say, or prove what you will or can. Such was the obduration of *Pilate*, who albeit he well knew, that he condemned our Saviour CHRIST wrongfully: yet not to leese the favour of the Jews, or incurr displeasure with his Prince, he proceeded and gave that most wicked sentence against him. This also was the obduration of *Pharao*, who though he saw the miracles of *Moses* and *Aaron*, and felt the strong hand of God upon his Kingdome: yet, not to seem to be overcome by such simple people as they wer, not that men should

Two degrees of hardnesse of heart.

Mat. 24

Exod 6, 7, 8

Should think he would be enforced by any means to relent; he persevered still in his wilful wickednesse, untill his last and utter destruction came upon him.

Act. 26. 27. This hardnesse of heart was also in King *Agrippa*, and in *Felix* Governour of Jewry; who, though in their own consciences they thought that *Saint Paul* spake truth unto them; yet not to hazard their credit in the world, they continued still, and perished in their own vanities. And commonly this obduration is in all persecutors of vertue, and of vertuous men, whom albeit they see evidently to be innocent, and to have equity on their side: yet to maintein their estate, credit, and favor in the world; they persist, without either mercy or release, untill God cut them off in the midst of their malice and furious cogitations.

Persecu-
tors.

A second
degree of
obduration

20. Others there are who have not this obduration in so high a degree, as to persist in wickednesse directly against their own knowledge, but yet they have it in another sort: for that, they are settled in firm purpose to follow the trade which already they have begun, and will not understand the dangers thereof, but do seek rather means to perswade themselves, and quiet their consciences therein: and nothing is so offensive unto them, as to hear things against the same. Of these men holy *Iob* saith: *Dixerunt Deo, recede à nobis, & scientiam viarum tuarum nolumus*: They said to Almighty God, depart from us, we will not have the knowledge of thy wayes. And the Prophet *David* yet more expressly: *Their fury is like the fury of serpents, like unto cockatrices that stop their ears, and will not hear the voice of the inchaunter*. By this inchaunter, he meaneth the Holy Ghost, which seeketh by all means possible, to charm them from the bewitching wherein they stand, called by the Wiseman, *fascination nugaritatis*; the bewitching of vanity.

Iob. 21.

Psal. 57.

But

Lib. 1. part. 2. Of hardnesse of heart, and peril thereof. 765.
But (as the Prophet saith) they will not hear, they turn Zach. 7.
their backs, they stop their ears, to the end they may not under-
stand: they put their hearts as an adamant stone, lest per-
haps they should hear Gods law, and be converted.

21. The nation of Jews is peculiarly noted to have been alwayes given to this great sin, as Saint Stephen witnesseth, when he said unto their own faces: You stiff necked Iews, you have alwayes resisted the Holy Ghost: meaning thereby (as CHRIST declareth more at large) that they resisted the Prophets and Saints of God, in whom the holy Ghost spake unto them from time to time, for amendment of their lives. And for that, through the light of knowledge which they had by hearing of Gods law, they could not in truth, or with shew of reason condemn the things which wer said, or avoid the just reprehensions used towards them; yet resolved with themselves not to obey, or change the custome of their proceedings: therefore fell they in fine to persecute sharply their reprehenders, whereof the onely cause was hardnesse of heart: *Induraverunt facies suas supra petram & noluerunt reverti*, Ier. 5. saith God by the mouth of Ieremy: They have hardned their faces above the hardnesse of a rock, and they will not turn unto me. And in another place of the same Prophet, he complaineth grievously of this perversenesse: *Quare ergo aversus est populus iste in Ierusalem, aversione contentiosa?* And why then is this people in Jerusalem revolted from me, by so contentious and perverse alienation, as they will not hear me any more, &c. And yet again in another place: *Quare moriemini domus Israel?* Why will you dye, you house of Israel? why will you damn your selves? why are you so obstinate as not to hear? so perverse, as not to learn? so cruel to your selves, as you will not know the danger wherein you live, nor understand the misery that hangeth over you? The hard-
hearted
Iews.
Ag. 7.
Mat. 5.
Luc. 11. 13.
Ier. 8.
Ezech. 18.

22. Dost

God crys
unto us
daily.

Iob. 21.

Esa. 28.

The descri-
ption of a
hard heart.

Esa. 48.

22. Dost thou not imagine (dear Brother) that God useth this kind of speech, not onely to the Jews, but also to many thousand Christians, and (perhaps) also unto thy self many times every day, for that thou refuseth his good motions, and other means sent from him, to draw thee to his service, thou being resolved not to yield thereunto, but to follow thy pursuit, whatsoever perswasions shall come to the contrary? Alas, how many Christians be there, who say to God daily (as they did, whom I have named before) *Depart from us, we will not have the knowledge of thy ways?* How many be there, which abhor to hear good books, fly and detest the frequentation of godly company, lest (perhaps) by such occasions they might be touched in conscience, and so be converted and saved? How many be there which say with those most unfortunate hard-heartedmen, whereof the Prophet speaketh: *Percussimus fœdus cum morte, & cum inferno fecimus pactum:* We have stricken a league with death, and have made a bargain with hell it self? Which is in effect as much, as if they said. Trouble us not, molest us not with thy perswasions, spend not thy words and labour in vain, talk unto others who are not yet settled, let them take heaven that will, we for our parts are resolved, we are at a point, we have made a league that must be kept, we have made a bargain that must be performed, yea, though it be with hell, and death everlasting.

23. It is a wonderful fury, the obduration of a hard heart; and not without cause compared by the Prophet (as I have shewed before) to the wilful fury and rage of Serpents. And in another place the holy Scripture describeth it thus; *Durus es, & nervus ferreus cervix tua, & frons tua area:* Thou art hardhearted, and thy forehead is of bras. What can be more vehemently

hemently spoken to expresse the hardnesse of this mettall? But yet Saint Bernard expresseth it more at large in these words : *Quid ergo cor durum?* And what is then a hard heart, saith he? And he answereth immediately : *A hard heart is that, which is neither cut by compunction, nor softened by godlinesse, nor moved with prayers, nor yieldeth to threatening, nor is any thing holpen, but rather hardened by chastising. A hard heart is that, which is ingrateful to Gods benefits, disobedient to his counsels, made cruel by his judgements dissolute by his allurements, unshamefast to filthinesse, fearlessse to perils, uncourteous in humane affairs, reachlesse in matters pertaining to God, forgetful of things past, negligent in things present, improvident for things to come.*

Lib. i. de
consid ad
Eugen. c. 2.

24. By the description of Saint Bernard, it appeareth, that a hard heart is almost a desperate and remediless disease, where it falleth. For what will you do (saith this good Father) to amend it? If you lay the grievousnesse of his sins before him, he is not touched with compunction. If you alledge him all the reasons in the world, why we ought to serve God, and why we ought not to offend and dishonour him; he is not mollified by this consideration of piety. If you would request him and beseech him with tears, even on your knees; he is not moved. If you threaten Gods wrath against him; he yieldeth nothing thereunto. If God scourge him indeed; he waxeth furious, and becometh much harder then before. If God bestow benefits on him; he is ungrateful. If he counsell him for his salvation; he obeyeth not. If you tell him of Gods secret and severe judgements; it driveth him to desperation, end to more cruelty. If you assure him with Gods mercy; it maketh him dissolute. If you tell him of his own filthinesse; he blusheth not. If you admonish him of his perils; he feareth not. If he deal in matters towards men; he

The expli-
cation of
S. Bernards
words,

he is proud and uncourteous. If he deal in matters towards God; he is rash, light, and contemptuous. Finally, he forgetteth whatsoever hath passed before him, towards other men, either in reward of godlinesse, or in punishment of sinners. For the time present, he neglectes it, and maketh no account of using it to his benefit. And of things to come, either of blisse or misery, he is utterly unproviden:; nor will esteem thereof, lay them never so often, or vehemently before his face. And what way is there then to do this man good?

The danger
of a hard
heart.

Eccles. 23.

Eccles. 3.

Note.

Lib. 1. de
confid. c. 2.
Ezech. 36.

Two kinds
of hearts in
men with
their p^ro-
perties.

25. Not without great cause surely, did the Wiseman pray so heartily to God: *Animo irreverenti & infranato ne tradas me*: Deliver me not over (O Lord) unto a shamelesse and unruly soul: that is, unto a hard and obstinate heart. Whereof he giveth the reason in another place of the same book: *Cor enim durum habebit male in novissimo*; for that a hard heart shall be in an evill case at the last day. Oh that all hard-hearted people would note this reason of the Scripture! But Saint Bernard goeth on, and openeth the terror hereof more fully, when he saith: *Nemo duri cordis salutem unquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (juxta Prophetam) cor lapideum, & dedit cor carneum*. There was never yet hard-hearted man saved, except perchance God, by his mercy, did take away his stony heart, and give him a heart of flesh, according to the Prophet. By which words, Saint Bernard signifieth, and proveth out of the Prophet, that there are two kinds of hearts in men; the one a fleshy heart, which bleedeth if you but prick it; that is, it falleth to contrition, repentance, and tears, upon never so small a check for sin. The other is a stony heart, which if you beat and buffet never so much with hammers, you may as soon break it in pieces

Lib. 1. part. 2. *Of hardnesse of heart, and peril thereof.* 769
 pieces, as either bend it, or make it bleed. And of these two hearts in this life, dependeth all our misery or felicity for the life to come. For, as God, when he would take vengeance of *Pharao*, had no more grievous a way to do it, then to say: *Indurabo cor Pharaonis*; I will harden the heart of *Pharao*; that is (as Saint *Augustin* expoundeth) I will take away my grace, and so permit him to harden his own heart: so when he would shew mercy to *Israel*, he had no more forcible a mean to expresse the same, then to say: *I will take away your stony heart, and give you a heart of flesh instead thereof.* Which is to say, I will take away your hard heart, and give you a soft heart, that will be moved when it is spoken unto. And of all other blessings and benefits which God doth bestow upon mortal man here in this life, this soft and tender heart is one of the greatest; I mean such a heart, as is soon checked and controlled, soon pierced, soon made to bleed, soon stirred to amendment, And on the contrary part, there can be no greater curse or malediction laid upon a Christian, then to have a hard and obstinate heart, which heapeth every day vengeance unto it self and his master also, as *S. Paul* saith: and is compared by the same Apostle unto the ground, which no store of rain can make fruitful, albeit, it fall never so often upon the same: and therefore he pronounceth thereof: *Reproba est & maledictio proxima; cujus consummatio in combustionem*: That is, it is reprobate, and at the next door unto malediction; whose end or consummation, must be fire and burning.

Exod. 4-6;
 Aug. q. 18.
 super. Exod
 & ser. 88.
 de Temp.
 Ezech. 36.

Heb. 6.

The conclusion.

26. Which thing being so, no marvel, though the holy Scripture doth dehort us so carefully from this obduration and hardnesse of heart, as from the most dangerous and desperate disease, that possibly

Heb. 6.

Ephes. 4.

1 Thes. 5.

Heb. 3.

Psal. 94.

3 Reg. 3.

Esa. 66.

What
heart God
requireth
in us.

may fall upon a Christian, being indeed (as S. Paul signifieth) the next doorto reprobation it self. The same Apostle therefore crieth: *Nolite contristari; nolite extinguere spiritum Dei*: Do you not contristate or make sad; do you not extinguish the spirit of God, by obduration, by resisting and impugning the same. Again: *Non obduretur quis ex verbis fallacia peccati*: Let no man be hard hearted among you, through the deceit of sin. The Prophet David also cryeth: *Hodie si vocem ejus audieritis, nolite obdurare corda vestra*: Even this day, if you hear the voice of God, calling you to repentance, see you harden not your hearts against him. All which earnest speeches used by Gods holy Spirit, do give you to understand, how carefully we have to fly this most pestilent infection of a hard heart; which Almighty God, of his mercy, give us grace to do, and endue us with a tender heart towards the full obedience of his divine Majesty. Such a soft heart (I say) as the Wise-man desireth, when he said to God: *Da servo tuo cor docile*: Give unto me thy servant (O Lord) a heart that is docible, and tractable to be instructed. Such a heart as God himself describeth to be in all them whom he loveth, saying: *Ad quem respiciam, nisi ad pauperulum & contritum corde, & timentem sermones meos?* To whom will I have regard or shew my favour, but unto the poor and humble of heart, unto the contrite spirit, and to such as tremble at my speeches?

27. Behold (dear Brother) what a heart God requireth at thy hands? A little, poor, and humble heart (for so much importeth the diminutive *Pauperculus*.) Also a contrite heart, for thy offences past; and a heart that trembleth at every word that cometh to thee from God, by his Ministers. How then wilt thou not fear at so many words, and whole discourses

Lib. 1. part. 2. Of hardnesse of heart, and peril thereof. as have been used before, for awaking thee, for denouncing thy peril, for stirring thee to amendment? How wilt thou not fear the threats and judgements of this great Lord, for thy sins? How wilt thou dare to proceed any further in his displeasure? How wilt thou deferr this resolution any longer? Surely the least part of that which hath been said, might suffice to move a tender heart, an humble and contrite spirit, to make a present resolution for the amendment of life. But if all together cannot move thee to do the same: I can say no more, but that thou hast a very hard heart indeed, which I beseech our heavenly Father to soften for thy salvation, with the precious blood of his onely Son our Saviour, who was content to shed it for that effect, upon the Crosse.

*§. 4. Containing the Conclusion of the whole Book,
with an Exhortation.*

28. **A**Nd thus now having said so much as time permitted me, concerning the first general point required at our hands for our salvation; that is, concerning Resolution, appointed by my division in the beginning, to be the subject and matter of this first Book: I will here make an end, deferring for a time the performance of my purpose, for the other two Books, upon the causes and reasons set down in the beginning, nothing doubting, but if Almighty God shall vouchsafe to work in any mans heart, by means of this Book, or otherwise, this first point of Resolution (the most hard of all other) then that he will also give means to perfect the same work begun of himself, and will supply, by other wayes, the two points following: that is to say, both a right beginning, and a constant perseverance, Phil. 2.

whereunto my other two Books promised, are appointed. Neither would it be hard for any man, that wer once indeed resolved to find helpers and instructors enough (besides the holy Ghost, which in this case will alwayes be at hand) to assist him in this holy entreprize, albeit, these two other Books of mine should never come forth. There want not at this day (our merciful Lord be glorified for it) neither store of godly Books, nor yet of skilful men in our own country, that are well able to guide a zealous spirit, in the right way to vertue. And yet, as I have promised before, so mean I (by Gods most holy help and assistance) to send thee (gentle Reader) as my time and ability will permit, the other two Books also; especially, if it shall please his divine Majesty to comfort me thereunto, with the gain or good of any one soul, by this which is already done: that is to say, If I shall understand, concive, or hope, that any one soul, so dearly purchased by the precious blood of the Son of God, shall be moved to Resolution, by any thing that is here said; or shall be reclaimed from the bondage of sin, and restored to the service of our Maker and Redeemer; which is the onely end of my writing, as his divine Majesty best knoweth.

29. And truly (dear Christian Brother) albeit, I confesse, that much more might be said for this point of *Resolution*, then is here touched by me, or then any man can well utter in any competent kind of Book or Volume: yet I am of opinion, that either these reasons here alledged, are sufficient, or else nothing will suffice for the conquering of our obstinacy, and beating down of our rebellious disobedience in this point. Here thou mayest see and read the principal arguments, inducing thee to the service of

The effect
of that
which hath
been said
in this
Book.

of God, and detestation of vice. Here thou mayest behold (especially, in this second Edition, which is much larger then the former) first, that of necessity thou must confess there is a God that made thee, and all the rest; the end and cause why he created thee, which was to serve him; the onely true way of which service, to be by fulfilling of **CHRISTS** holy commandments; then what things are required at thy hands in particular; the account that will be demanded of thee, the justice and severity of God therein, his goodnesse towards thee, his watchfulnesse over thee, his desire to win thee, his reward if thou do well, his infinit punishment if thou do evil; his calls, his baits, his allurements to save thee. And on the contrary part, here are discovered unto thee, the vanities, and deceits of those impediments, hinderances or excuses, which any way might let, stay, or discourage thy resolution, the feigned difficulties of vertuous life are removed; the conceived fears of Gods service are taken away; the alluring flatteries of worldly vanities are opened; the foolish presumption upon Gods mercy; the danger of delay, the dissimulation of sloth, the desperate perils of carelesse and stony hearts are declared. What then wilt thou desire more to move thee? What other arguments wilt thou expect, to draw thee from vice and wickednesse, more then these?

30. If all this stir thee not, what will move thee (gentle Reader?) If when thou hast read this, thou lay down the Book again, and walk on in thy carelesse life, as quietly as before; what hope (I beseech thee) may there be conceived of thy salvation? Wilt thou go to heaven living as thou doest? It is impossible. As soon thou mayest drive God out of heaven, as get thither thy self, by this kind of life. What then,

wilt thou forgo heaven, and yet escape hell also? This is lesse possible, whatsoever the Atheists of this world do perswade thee. Wilt thou perhaps defer the matter, and think of it hereafter? I have told thee my opinion hereof before. Thou shalt never have more ability to do it then now, and perhaps never half so much. If thou refuse it now, I may greatly fear, that thou wilt be refused hereafter thy self. There is no way then so good (dear brother) as to do it presently whilest it is offered. Break from that tyrant, which deteineth thee in servitude, shake of his chains, cut in sunder his bands, run violently to CHRIST who standeth ready to embrace thee with his arms open on the Crosse. Make joyful all the Angels, and court of heaven with thy conversion; strike once the stroke with God again; make a manly resolution; say with that old courageous souldier of JESVS CHRIST Saint Hierome: *If my father stood weeping on his knees before me, and my mother hanging on my neck behind me; and all my brethren, sisters, children, and kinsfolks howling on every side to detain me in sinful life with them: I would sling off my mother to the ground, despise all my kindred, run over my father and tread him under my feet, thereby to run to CHRIST when he calleth me. And this is the greatest kind of piety above all others in this point, to shew our selves cruel.* So he.

Luc. 15.

A notable
saying of
S. Hierome
Au Henodorum.

An exhortation.

31. Oh that we had such hearts (dear Christian brother) as this servant of God had, such courage, such manhood, such fervent love to our master. Who would lie one day drowned in sin? Who would live one day in such slavery as we do? Who would eat husks with the Prodigal Son among Swine, seeing he may return home, and be so honourably received, and entertained by his own father, have so good chear and banqueting, and hear so great melody, joy, and triumph

triumph for his return? I say no more herein (dear brother) then thou art assured of, by the word and promises of Gods own mouth, from which can proceed neither falshood, nor deceit. Return then I beseech thee, lay hand fast on his promise, who will not fail thee; run to him, now he calleth, whilest thou hast time, and esteem not all this world worth a straw, in respect of this one act. For so shalt thou be a most happy, and thrice happy man, and shall blesse hereafter the hour and moment, that ever thou madest this fortunate resolution. And I for my part (I trust) shall not be void of some portion of thy good hap and felicity. At least-wise I doubt not, but thy holy conversion shall treat for me with our common Father, who is the God of mercies, for remission of my manifold sins, and that I may serve and honour him together with thee, all the dayes of my life; which ought to be both our petitions. And therefore, in both our names, I beseech his divine Majesty to grant it unto us, for his dear Son, our Lord and Saviours sake, *IESVS CHRIST, Amen.*

*The End of the second Part of this first Book,
treating of Resolution.*

A BRIEF METHOD HOW

TO VSE THE FORMER TREATISES, CHAPTERS
and considerations, to divers purposes according to the dif-
ferent quality necessity, & other circumstances of persons.

AN ADVERTISEMENT.

IT is to be remembred that points, & parcels
of the Book, which are here assigned, for every
one, to apply to himself, may be accommoda-
ted, & practised by each man towards his friend,
or by a parent towards his child, or by a master to-
wards his servant or scholar, & especially by a Con-
fessour towards his penitent; perswading, assign-
ing, or commanding him, to read such parcels of
this Book, as he thinks may most profit his soul, in
the state wherein he stands.

Of divers states, conditions & qualities of men.

1.
Lumpish &
slothfull.

IF a soul be lumpish, & heavy, & unwilling to
hear or think of spiritual things, let him read
Chapt. 1. part 1. of *Inconsideration*. As also the last
Chapter of the book *touching sloth & negligence*.
pag. 751.

2.
Abhorring
spiritual
Books.

Let him examin also the cause of this unwillingnes
according to the three causes let down ther *ibid.* es-
pecially if he find in himself any horreur against
reading of spiritual books as many do.

3.
Down-
right
Atheists.

He that is tempted in his faith, has many things
in this book for his confirmation, & first if he be
inclind to plain Atheism, or doubt whether ther be
a God or no, let him read the whol 2. Chapter p. 12.

4.
Doubters
of Gods
providence;

If he confess God & doubt only of his particular
providence in disposing all matters of this world:
let him read the 4. argument of the *Metaphysick*.
pag. 34.

5.
Doubters
of the souls
immorta-
lity.

If he doubt of the souls immortality, let him
consider the 5. argument of the *Metaphysick*, p. 36.

6.
Doubters
of holy
scriptures.

He that questions the intallible truth of holy Scri-
ptures, or any part thereof, let him read the 3. section
of the Chapter pag. 47.

He

A BREEF METH. FOR THE VSE OF THINGS.

He that has any doubt or scruple about any thing in Christian religion, let him read the 4. chapter pag. 104. For example if he doubt whether Christ be true God & man, he will find it proved. p. 121. &c.

7.
Doubters
in Christi-
an religi-
on.

He that is convinced of the truth of Christian religion in general, but is to seek among to many sects & opinions, which to follow, let him read the 1. part of the 5. chapter treating of *right faith* p. 233. also the 5. chapter 2. Part. of the examples of true resolution pag. 632.

If a man find him self or others, over careles & confident, or without fear of Gods severe justice, let him read the 7. chapter pag. 281 of *the accompting day*. Also the 11. Chap. pag. 367. of *punishment after death*. And the 6. Chap. part. 2. of *presumption* pag. 681.

8.
Careles &
over confi-
dent.
men.

He that gives himself wholly to pursue worldly honors & thinks he may so go to heaven, let him read the 3. chap. pag. 84. of *mans final end*, also the 3. 4. & 5. points of the 4. chapter concerning the world. pag. 615. &c. Also if a man feel himself desirous of the pleasures & commodities of this world, or afflicted because he has them not, let him read the 4. chapt. pag. 586. of the world. And in particular if he love honour, see pag. 596. if esteeme of wisdom, see pag. 599. if beauty, see pag. 600. if brave apparel, see 602. if riches, see pag. 603. &c.

9.
VWorldly
& ambitio-
ous men.

He that finds himself or others easy to fall into sin, & that without fear or remorse, let him read the 8. chap. pag. 304. of *the nature of sin & sinners*. Also the 9. chapt. p. 321. of *Gods Majesty & benefits*.

10.
Thos that
fear not
sin.

He that makes little reckoning of the joys of the world come so to that he may, but enjoy the pleasures of this life, or is little moved with the thought of heaven, let him read the 12. chap. pag. 417. of *the rewards after this life*.

11.
Slighters
of the
world to
come,

If a man long to know, in what state he is in the sight of God, let him read the 5. chapter pag. 233. which shewes who is a true Christian. Also the 3. chapt. pag. 84. which teach a man to take a scantling of that matter.

12.
Desirous
to know
their
own state,

A BREF METHODE

13.
Ready ro
despair.

A man that is tempted to despayr in regard of his wicked life, may read the 1. chap. par. 2. pag. 452, of *Gods endles mercies*.

14.
Puffillani-
mous crea-
tures,

If any person be offended, to see the contrarities & vexations, that fall out daily in God's Church, against the Catholick faith & good men, let him read the 5. chap. pag. 632. of *examples of true resolution*. Also the chap. of *Tribulation* pag. 530.

The same let them do, that find themselves or their friends, in tribulation, or do stand in fear of it for that they love their own ens.

15.
Nice & de-
licate per-
sons.

He that is tender delicate, & fearful of the pains, which a vertuous life requires, cry weary of weldo- ing, let him read the 2. chap. of *difficulties* p. 490.

16.
Yong per-
sons that
think they
may delay.

He that thinks himself yong, & upon that accompt differs his conversion, let him read the 10. chap. pag. 338. of *death*. Also the 7. chap. pag. 702. of *the manifold dangers of delay*.

Finally all persons of what quality, calling or condition soever thy be, may find somthing in this book to be considered, used, & applied to their particular case.

*How the former Treatises may be used to Meditation
& Prayer.*

Mental
Prayer.

FOr as much as mental prayer is nothing els, but an elevation of our spirit unto almighty God, & an exercise of our soul, wherein she treates in the presence of her Creator, the affairs which appertain to her own salvation, (wherunto also the Treatises of this book do all tend) I have sorted them into two kinds of Meditations, to be used twice every day, for the space of a month or therabouts. Which being ended, the reader may begin again, & so continue the perpetual memory thereof, taking now of one kind & then of another as he likes best. And in his meditation let him observe the few rules following.

Rules to
be obserud
in medita-
tion.

I.
Preparati-
on.

First that when he goes to meditate, he think with himself, before he begin, what, & wher, & with whom

FOR THE USE OF THINGS.

whom he is to deal, & how he would stand in the presence of a far les king, of this world, if he wer to go before him, as now he is to present himself before the Majesty of almighty God.

Secondly that he do not only humble himself in hart, even unto the ground, before so great a Majesty, but also that he express it (if he can) by true external action, as Christ & S. Paul did, when they cast themselves upon their knees, at the beginning of their prayers. 2. External humiliation.

Thirdly having made the sign of the cross, upon breast & forehead, in the name & confession of the B. Trinity, let him frame some short petition & prayer (such as after follows) to demand grace, to profit his soul, by that meditation. 3. Petition.

Fourthly let him read with great attention, the peece assignd for his meditation, & let him read it with such quiet of mind, that he may say with the Prophet. *I will hear what it shall pleas our Lord to speak unto me.* 4. Reading over the matter Pl. 84.

Fifthly, having read over the matter, or (before, if any special thing move him as he reads) let him lay aside the book, & quietly revolve & meditate in his mind, that which he has read, & this in what decent posture he pleases, as he finds best for the repose of his mind. And whatsoever he finds to move him most, let him insist upon that, & apply it seriously, to the stirring up of himself to do his duty. 5. Rumination.

Sixtly, when he has don his best, to inkindle his affections, in such good motions, as the matter of the meditation does minister, be it love, reverence, fear, detestation of sin, or the like, then let him turn to almighty God, with all the power he can, & demand with great fervor, what soever his soul in that instant most desires, & so he may conclude with the prayer, that is here assignd or some such like, which is commonly to be sayd devoutly kneeling. 6. Prayer.

A BREEF METHODE

*A prayer to be sayd immediately before we read the
matter of our meditation.*

O Everlasting, omnipotent, & most merciful Lord, & father, I present my self here before thy divine Majesty, most humbly craving the assistance of thy holy spirit, for my direction & instruction, in this meditation, that now I take in hand, to the end that my soul, may receive comfort, & benefit thereby, in learning to know both thee & her self, thy sacred will & her bounden duty. thy judgments & her accounts, thy endles mercies & her infinit offences. Give me o father of al mercy & Creator of all good spirits. such a docil & tender hart as may be peared with thy holy inspirations. Grant that the holy fire of godly affection, may be kindled in my soul by this meditation, as it was in the hart of thy servant David, in the like holy exercise. Make my spirit attent, to thos fatherly admonitions, which thou shalt pleas to give me, in this time, of prayer. Illuminate my understanding, incline my will, stir up my affections, my desires, confirm my memory, in the remembrance of all such things, as it shal pleas thy goodnes to reveal unto me, at this instant or otherwise, for my salvation. Grant all this (o my most merciful God) for thy dear son our Saviour I E S V S sake, who has assured us, that thou wilt never deny a good spirit, to him that in sincerity demands it.

A prayer asier Meditation.

BEhold o my God, behold, o my most patient & merciful Lord, how I have passed over this time of meditation, & treating with thee. With how much negligence, sloth, coldnes & distraction, & with how litle feeling of thy good motions within me: But thou o Lord, knewest all my infirmities & miseries & therefore I crave of thee pardon for them: I thank thee also most hartily & humbly, for all the good thoughts & suggestions, which have presented themselves to my mind, in time of
this

FOR THE VSE OF THINGS.

this meditation, as most holy Embassadors sent from thy heavenly throne, to deal with me for the gaining of thy kingdom; whos blessed voyces, & most profitable speeches, I beseech thy divine goodness, to give me graces to imprint in my hart, & seek to put in execution, in the cours of my life to come: to the end that my judgment & damnation, be not the more grievous in respect of thesethy benefits, but rather that my life being amended thereby, & my soul stird up to more zeal in thy service, I may finally be made partaker with thy true children, of that eternal blifs, which thou hast prepared for such as love, fear & serve thee, & yeald obedience to thos holy inspirations, which thou sendest them for their eternall happines.

After this he may say *Pater, Ave, Credo*, & other such devotions, as he likes best & as best sutes with his present disposition.

Argument to meditate upon.

THe first sort of meditations (being 20. in number) belong more peculiarly to speculation, discourse, & knowlege, then to stir up affections, & therefore are somtymes to be used, for variety & recreation of the mind when one is eyther weary or not willing to be spurd on by the other, which have more power to exhort & move. They are divided, for more facility's sake, into the times of morning & evening, for ten daies together.

The first
sort of
arguments
for meditation,

The 1. day.

LEt him meditate from the beginning of the 2. Morning Chap. pag. 19. unto the 2. section pag. 27. *how evident it is by all creatures that ther is a God.*

From pag. 27. unto pag. 38. let him contemplate *the arguments of the natural & supernatural Philosophers wherby they prove God* Evening.

The 2. day.

From pag. 38. unto the end of the section pag. 47. consider *the proofs of moral Philosophers for the same purpose.* Morning.

From

A BREF METHODE

Evening. From the beginning of the 3. section pag. 47. examin *the 6. first arguments for proof of holy Scriptures ending pag. 62.*

The 3. day.

Morning. From pag. 62. unto 77. see the seventh argument for the Scriptures containing *ten Prophecies.*

Evening. From pag. 77. unto the end of the Chapter consider the 8. & last argument for Scriptures containing, *the approbation of heathen writers together with the conclusion of the Chapter to pag. 85.*

The 4. day.

Morning. The beginning of the 4. Chap. pag. 104. together with the 1. consideration of the 1. sect. touching Christ promised which ends pag. 120.

Evening. The 2. consideration of the same section how Christ was promised to be both God & man, from pag. 120. to 168.

The 5. day.

Morning. From pag. 168. unto 134 containing the 3. & 4. consideration How Christ was promised to change the law of Moses together with the particulars foretold of Christ's life.

Evening. The 5. consideration, how Christ was foretold to the Gentils both by Philosophers Prophets & Oracles, from pag. 134. to 145.

The 6. day.

Morning. From the beginning of the 2. section pag. 145. read unto 161. of the time wherein Christ appeared whether it were the same that was foretold or no.

Evening. From 161. unto 171. consider the 2. consideration of Christ's birth & infancy until the time of his preaching.

The 7. day.

Morning. From 171. unto 180. contemplate the 3. consideration of Iesus touching his life & actions.

Evening. From 180. unto the end of the section pag. 192. ponder the 4. consideration of Iesus concerning his Passion, Resurrection & Ascension.

The 8. day.

Morning. Begin the 3. section pag. 192. with the 1. consideration thereof ending 197. of Christ's Church & her wonderful

FOR THE VSE OF THINGS.

derful encrease presently after his departure.

From pag. 197. unto 202. follows the 2. consideration of *Christs Apostles & their wonderful doings.* Evening.

The 9. day.

From 202. unto 207. is the 3. consideration of *Christs Evangelists & how their writings must needs be true.* Morning.

From 207. to 214. ensue the 4. & 5. considerations, of *Christs Martyrs & of the subiection of spirits in the primitive Church.* Evening.

The 10. day.

From 214. unto 222. read the 6. consideration of *the punishments that fell upon Christs enemies both Iewes & Gentils.* Morning.

From 222. to the end of the Chap. 233. read the 7. considerations of *the fulfilling of Iesus prophecies together with the conclusion of the whol Chapter.* Evening.

The second sort of Meditation (being 28. in number) containing matter more proper to stir up our affections to piety & devotion, & are divided into 14. daies, or two weeks, allowing to each day 2. meditations.

THE FIRST VVEEK.

MONDAY.

Contemplate the whole Chapter of inconsideration pag. 7. Morning.

The whol chapter of mans final end pag. 84. Evening.

Tuesday.

The first part of the 5. chapter, *who is a true Christian* concerning faith. pag. 233. unto 243. Morning.

The 2. part of the same chap. concerning wor- Evening.
kes pag. 243. unto the end.

Wednesday.

The 1. part of the 6. Chap. of resisting sin. p. 256. Morning.

The 2. part of the same chap. of labouring in good workes pag. 272. Evening.

Thursday.

The 1. part of the 7. Chap. of the preparation that shal Morning.

FOR THE VSE OF THINGS.

shal go before the last accompting day. pag. 187.

Evening. The 2. & 3. part of the same Chap. & of the sentence that shall ensue pag. 193. &c.

Friday.

Morning. The 8. Chap. of the nature of sin & sinners p. 204.

Evening. The 9. Chapt. of Gods majesty & benefits pag. 311.

Saturday.

Morning. The 10. Chap. of the hour of our death, pag. 337.

Evening. The 11. Chap. of the punishment after death pag. 367.

Sunday.

Morning. The 1. & 2. part of the 12. Chapt. of the reward of this life in general & particular pag. 417. to 436.

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